

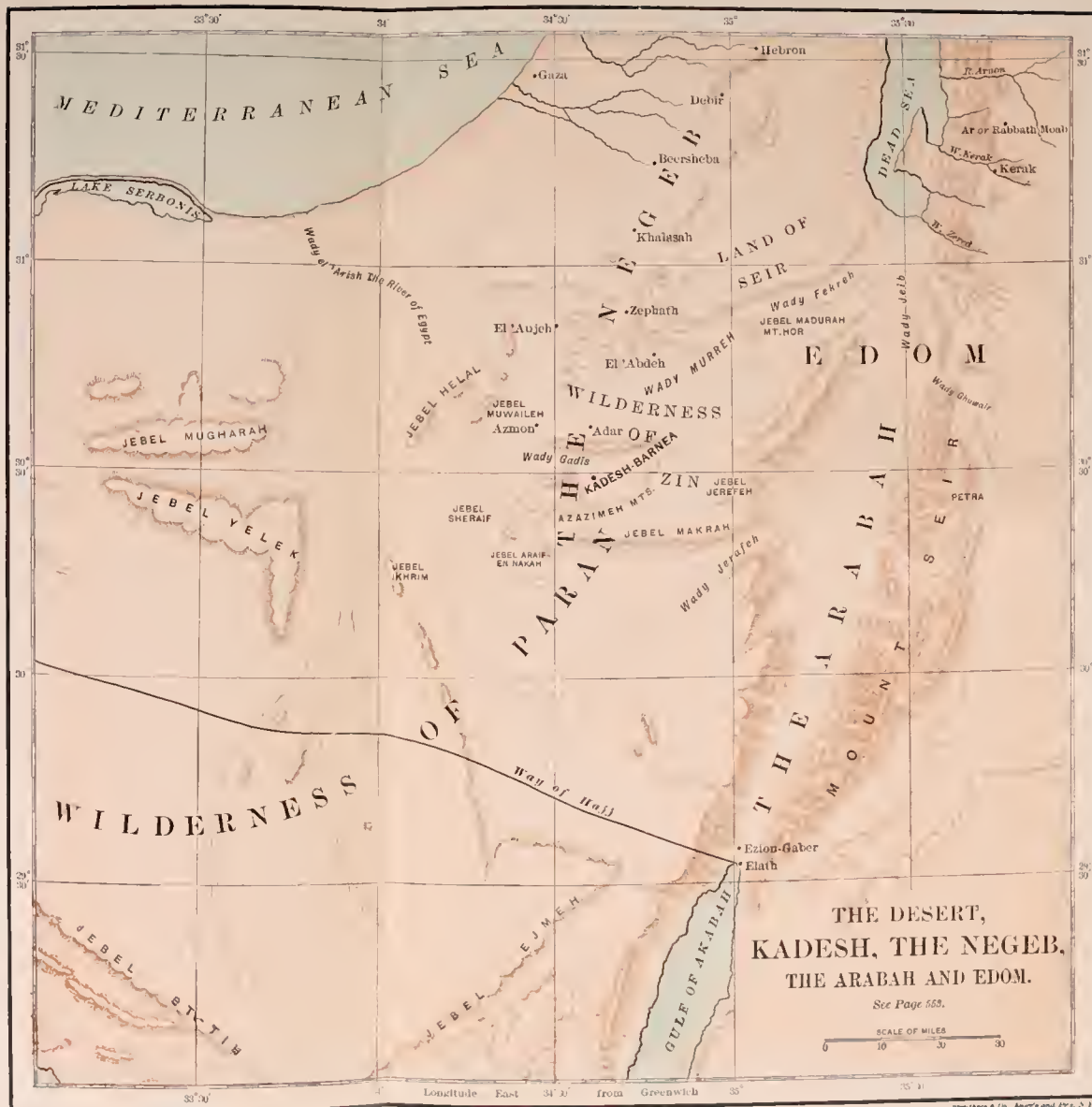


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THE
B I B L E - W O R K.

THE OLD TESTAMENT.

VOL. II.

Exodus (Chap. XII.), Leviticus, Numbers and
Deuteronomy.

THE EXODUS AND WANDERINGS. THE LEGISLATION CODIFIED,

THE REVISED TEXT, ARRANGED IN SECTIONS; WITH COMMENTS SELECTED FROM THE CHOICEST,
MOST ILLUMINATING AND HELPFUL THOUGHT OF THE CHRISTIAN CENTURIES
TAKEN FROM THREE HUNDRED SCHOLARLY WRITERS.

PREPARED BY
J. GLENTWORTH BUTLER, D.D.

"He made known his ways unto Moses,
His acts unto the Children of Israel,"—Ps. 103 : 7.

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1892.

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EXPLANATORY NOTE.—Dislocations of text, in this volume, are made in the interest of chronological order, as respects the History ; and of natural sequence in the subjects, as respects the Legislation. While the matter of the Books of Leviticus, Numbers, and Deuteronomy is largely re-distributed in the codifying process, yet careful note is made throughout of the distinctive character, the special relation, and the true unity of each of these Books. Further, as to subjects of critical inquiry, it is believed that the main points both of positive exposition and definite refutation are sufficiently presented in these pages.

ISRAEL'S EXODUS AND WANDERINGS; THE HEBREW LEGISLATION.

Section 91.

PRELIMINARY THOUGHTS, HELPFUL AND SUGGESTIVE.

CHRISTIANITY stands in organic connection with the Old Testament religion, both being parts of a gradually developing system. Of the Hebrew people, Ewald writes: "The history of this ancient people is, at the foundation, the history of the true religion passing through all the stages of progress by which it attained to its consummation; the religion which, on this narrow territory, advances through all struggles to complete victory, and at length reveals itself in its full glory and might, to the end that, spreading abroad by its own irresistible energy, it may never vanish away, but may become the eternal heritage and blessing of all nations." G. P. F.

—While the economies are two, while the Old and the New Testaments differ widely in their literary features, there still remains the one series of truths revealed by God to man for his salvation. The Old and the New Testaments are still one book in virtue of the absolute unity of the truths which they reveal. They are the great fundamental truths of Christianity: the truths of the one living and holy God; of man made in the image of God but fallen; of sin; of man's inability to save himself; of God's desire to save him; of the salvation provided by the merciful God; of atonement; of the friendship of God; of his communion with man; of prayer; of providence; of holiness; of a complete redemption. The two religions, in virtue of this community of truth, are one religion; the two theologies are one theology; and the two Testaments—the Old Testament and the New—to quote the words of Chalmers, are not "cross-lights that dazzle and perplex the beholder, but are the two golden candlesticks lighted up for the Church of Christ upon earth, and which, while that Church has being, will never be taken away." *De Witt*.

The Bible occupies a place in the *literature* of the world distinct from that held by any other volume. It contains the bulk of the literary productions of one race—the Hebrew; it lies at the foundation, permeates all the materials, forms the very capstone itself of the splendid literary structure reared by another race—the Anglo-Saxon; while other peoples the globe over acknowledge its surpassing merit. The Bible holds a like position in *religion*. Among religious writings, this book stands pre-eminent; its morals are purer, its teachings nobler, its influence more notable than all other so-called sacred books. Where its precepts are honored, there progress in all that concerns man's betterment is found. Its followers are earnest and aggressive; and as the Book is known, men acknowledge its truth and become its devoted adherents. The Bible *claims supreme authority over men*. It enters into the State, comes into the social circle, opens the door of the family, and penetrates the soul of each individual; everywhere declaring the true principles whereby all the relations of this life should be governed. This authority is demanded as a right, for the Book claims Divine origin. It is a revelation, disclosing the one God, man's distance from him, and the bridge that spans the distance.

In its *spiritual aim* the Bible differs from other books. "Instruction in righteousness" is its aim. All that pertains to the spiritual welfare of man is its object. It reveals God as one regarding justice and loving mercy, it pictures man as guilty and condemned, it displays God's great purpose of redemption in Christ Jesus. This purpose seen in dimmest outline in Eden as the triumph of the good over the evil, reflected in shadowy form through patriarch, priest, and prophet ever develops—its shadows

ever lessening, its outline ever filling until it bursts in the grand, full splendor of the Cross and the Resurrection. We, looking backward, see God's purpose thus accomplished, and in this light much of the mystery is dissolved. What to Hebrew sage and people appeared as a flickering rushlight, to us blazes as the full-orbed sun at noonday. Here then is seen the aim of the Book in the Divine Man, the Lord Christ. This aim must guide our interpretation; forgetting it, we are wanderers on the desert and all around is strange and dreary. The Bible is one, yet many; giving each book its value as a unit, they combine in one grand integer. "It is," to use the words of Dr. Briggs, "the unity of the ocean, where every wave has its individuality of life and movement. It is the unity of the continent in which mountains and rivers, valleys and uplands, flowers and trees, birds and insects, animal and human life, combine to distinguish it as a magnificent whole from other continents. It is the unity of the heaven, where star differs from star in form, color, order, movement, size, and importance, but all declare the glory of God." *E. R. Pope.*

The Old and New Covenants are *identified morally and spiritually*. The same moral principles of benevolence, truth, and justice prevail throughout the Scriptures. The moral code of both covenants is the same. The Decalogue is the moral law for all men and for all ages. It consists of two grand principles, supreme love to God and sincere love to man, on which hang not only the law and the prophets but also the apostles, like all the branches of a tree on the trunk. The ground of all obedience is the revealed character of God, and especially his love as the Lord our God and Redeemer, and the motive or mainspring in the human soul is felt love. The righteousness of this law the Son of God, as the Son of Man, has not only fulfilled, but magnified and made honorable. Consequently, obedience under the Gospel is enjoined on the same grounds and from the same motives—love to God for his revelation of his love in the person and work of Christ. The new moral commandment of the Gospel is certainly not that we love God supremely or one another with a pure heart fervently, but that we love each other as Christ hath loved us. It is a new yet an old commandment, old as Adam in its principle, and as Moses in its formal basis, and new merely in its formal motive, the gracious work of Christ; which is a new thing in the earth, a new form of the Divine love. And all the *spiritual* or gracious feelings required and exercised under the Law and the Gospel are the same.

The form of worship is different, but the spirit is the same. The former accordingly is changed, but the latter remains unchanged and unchangeable. The same faith and the same fear, the same hope and the same joy, the same humility and the same holiness, run like a perennial and pearly stream throughout both economies. The principles of subjective religion are the same throughout. A complete moral and spiritual identity prevails.

The two covenants are *doctrinally identified*. Their doctrinal oneness is as conspicuous as the harmony of the solar system, as the unity of the earth itself, or the unbroken unity of the arch of heaven. Not only is the grand method of salvation doctrinally the same, there is also a complete and constant agreement in the minor details of the development of doctrine, expressed in different languages and in different forms of phraseology. The great Teacher and the authors of the New Testament constantly quote and expound the facts and truths of the Old Testament, as teaching the doctrines which they merely developed and declared. It is, indeed, their text-book and book of reference on all occasions. They regard the doctrine of the prophets as the same as their own, both in its source and in its substance. A grand succession of writers of different ages and countries, some of whom were even ignorant of each others' writings at the time they wrote themselves, have concurred in revealing the very same truths to us, on whom the ends of the age are come. And the two Testaments are *mutually interpreting*. The New Testament expounds the Old, which in turn illustrates the New. Both are to be expounded on substantially the same principles. Mutually necessary and singly unintelligible, the one unlocks the other. We read the Old in the clearer light of the New, and the New in the light of the language and literature of the Old. As the human race was furnished by the sacrifices and sensible signs of the law with the high ideas of sin, satisfaction, and salvation, realized in the Gospel, we must now read the dispensations in the light of one another. The Epistle to the Hebrews in particular is a key to the symbolism of the law, but the rich life of Jesus Christ, the end of all the law, is the clear light in which we read those mystical sacrifices which threw their shadows forward, and now shed down their light upon the Cross. The Law and the Gospel are not merely the lesser and greater lights that rule respectively day and night, but binary stars that commingle and combine their beams to dispel the darkness of the moral world. *James Scott.*

In the wider and deeper sense of the word, the whole Old Testament is Messianic. This is the position taken by Christ, the best exegete of the Old Testament, and by the entire New Testament, the best commentary on the Old. Christ's advent and work are everywhere declared to be historically and materially based upon the Old Testament dispensation and revelation, of which, in turn, they are the fulfilment and consummation. With one voice, the New Testament teaches that the Old represents the preparatory stage, which, when in the fullness of time the Word became flesh, was transformed into the actual establishment of God's kingdom upon earth. In this manner the central thought of the books of pre-Christian revelation and their connecting link is their record, in word and deed, of the gradual unfolding of God's plans for man's redemption, which plans became a reality and fact through the person and work of the Messiah. The Old Testament books are accordingly not an accidental collection of the literary remains of the Hebrew people, but are the providentially given and preserved records of the development, in time and history, of the kingdom of God on earth, from the germs in the prot-evangelium in Genesis 3 : 15 to the completion of the work in the Messiah. *Schodde.*

The grand idea of the kingdom of God is the connecting thread that runs through the entire course of divine revelation. We behold a kingdom, planted in the remote past, and carried forward to its ripe development, by a series of transactions in which the agency of God mingles in an altogether peculiar way in the current of human affairs. There is a manifestation of God in act and deed. Verbal teaching is the commentary attached to the historic fact, ensuring to the latter its true meaning. For example, the emancipation of the Israelites from bondage in Egypt was the standing illustration of the character of God, who revealed himself in that act, and the symbol of the great redemption from sin, itself not less an act and achievement than the event which prefigured it. G. P. F.

The "Kingdom of God," internal and external, is the Content and End of all prophecy, the realization of God's will *on earth*, as in heaven. It is established first of all subjectively in the heart, and next, politically, in a national dominion of the holy people, which becomes, historically, the seed of a development ordained, under new forms, to embrace the whole earth. Israel is the result of prophecy. The Torah itself goes back to the prophetic word. Again,

every prophet stands upon the Torah, which all prophecy presupposes, and denounces judgment for covenant transgression, and blessing for covenant obedience. The covenants of Inheritance made with Abraham, and of Royalty with David, rest upon prophecy. All the promises included in these, all the political, ethical, judicial, and ritual parts of the Torah—in short, the whole Old Testament administration, finds its principle of unity in the prophecy and promise of the "Kingdom of God," set up to regulate the individual and national life, and foreshadow the subjection of the world's dominion to the sovereignty of the heavens. Messianic prophecy has no other justification than this. On this rested the Theocracy. On this rests the Church. *West.*

God's revelation at no period was given in the form of abstract delineations of truth and duty, but has ever developed itself in immediate connection with the circumstances of individuals and the leadings of Providence. From first to last it comes forth entwined with the characters and events of history. Not a little of it is written in the transactions themselves of past time, which are expressly declared to have been "written for *our* learning." And it is equally true of the Law and the Gospel, that the historical lines with which they are interwoven, while serving to increase their interest and enhance their didactic value, by no means detract from their general bearing, or interfere with their binding obligation. P. F.—The whole history of the children of Israel is the expression of the plans of God for the unfolding of his kingdom on earth. This is much more true than that the history of the Church is the expression of the New Testament ideal; for the people of the Old were to a greater extent under the direct and theocratic guidance of God, than are those of the New; and so the history of the Church of the Old Covenant—*i.e.*, Old Testament history, is for this purpose especially instructive. It is God's revelation in deeds rather than in words; and in many instances the truths underlying the former are more transparent than these expressed by the latter. *Harper.*

It is the hand of God himself that ever appears to be directing the transactions of Old Testament history. The things that happened to his chosen people could not otherwise have accomplished the great ends of their appointment; for through these God was continually making revelation of himself, and bringing those who stood nearest to him to a fuller acquaintance with his character as the God of life

and blessing. It was therefore of essential moment to the object in view that his people should be able without hesitation to regard them as indications of his mind ; that they should not merely consider them as his, in the general sense in which it may be said that " God is in history," but his also in the more definite and peculiar sense of conveying specific and progressive discoveries of the divine administration. How could they have been recognized as such, unless the finger of God had, in some form, laid its distinctive impress upon them ? Taking into account, therefore, all the peculiarities belonging to the typical facts of Old Testament history—the close relation in which they commonly stood to the rites and institutions of a religion of hope, the evident manner in which many of them bore upon them the interposition of God, and the place occupied by others in the announcements of prophecy—they had quite enough to distinguish them from the more general events of providence, and were perfectly capable of ministering to the faith and the just expectations of the people of God. P. F.

Nowhere is personality more strongly emphasized than in the religion of the Old Testament—the personality of God, and, as a consequence of this, the personality of man ; yet always in such a way as not to obliterate the line of demarcation between the Divine and human. The Divine is never humanized, the human is never deified. The Old Testament knows of no demigods. Its first man is as simply and purely human as any of his descendants. This feeling of personality gives to the religion of revelation a peculiar hue. It substitutes reverence and love for slavish fear. It throws a sacredness around human life. It infuses a kindly spirit into legislation. And the question now arises, How shall we account for its presence here, when it is so sadly wanting elsewhere ? For the origin of Old Testament religion Naturalism can furnish no satisfactory answer ; we must have recourse to a supernatural revelation. Man, in his present state, is unable of himself to rise to the true idea of God. He has, indeed, a vague feeling of an ultimate power lying behind the visible cosmos ; but what that power is he cannot say. It is to him the " Unknown God." How poor are even the highest conceptions which a mind so profound as Plato's was able to form of him ! Yet from the first there existed among the Hebrew people a true idea of God and of his relation to the world. Whence did it spring ? Evidently not from philosophical reflection ; for we can-

not ascribe to the untutored Semitic mind an achievement in thought that lay altogether beyond the most cultivated Aryan mind. The only explanation lies in a Divine revelation. If man is to know God, God must come to man. And this he did when he appeared to Abraham. It was at a time when the knowledge of the true God, possessed by former ages, had become lost, at least, in Abraham's native home and among his kindred. The Bible speaks of earlier revelations than that made to the " father of the faithful ;" but whatever their character, in his day they had ceased to be remembered, or, at least, obeyed ; and his friends beyond the Euphrates served other gods than the Lord of heaven and earth. Then it was God came to Abraham, and whether by outward theophany or by inward manifestation to his spirit, it was a real historical coming. He came not to convey to his mind abstract theological truths, but to enter into a communion of love with him ; and in this communion, Abraham, by living experience, came to know God as he could not know him simply by an exercise of the reason—came to know him in his unity, his spirituality, his personality, his holiness. He recognized him as the only source of true salvation, and such was his assurance, that he chose to abandon fatherland and friends rather than surrender his faith in this supermundane, heavenly, and only true God. This confidence was the root of his life and influence. " He," says Ewald, " not only steadfastly maintained the knowledge of the true God in his own practice and life, but knew how to make it lasting in his house and race. And in nothing is the memory of the reality and grandeur of his God-fearing and God-blessed life more evidently preserved than in this, that powerful and devout men, even among foreign nations, were compelled to confess that God was with him ; and eagerly sought his friendship and blessing." *Gasl.*

The central conception which gives unity to the religious teaching of the whole body of the Hebrew Scriptures is this : *the moral character of God, in personal relation with mankind and with each human being.* This great central doctrine (which includes the truths of man's personality, moral character, and accountableness) is developed by means of human history and experience, especially the *experience of sin*. Four main lines of illustration combine to unfold this greatest of lessons : 1. *Public history*, especially as concerned with those calamities which the Scriptures represent as Divine judgments on sin ; as the Deluge, the destruction of Sodom, the overthrow of Pharaoh, the punishment of

the rebellious Israelites, the extermination of the depraved idolaters of Canaan, the Babylonish captivity, the overthrow of Babylon. 2. *Symbolic worship and priestly mediation.* 3. *Prophetic ministry*, interpreting God's law, will, truth, and promises. 4. *Personal experience*, vividly illustrating, on the one hand, the care and guidance of God's providence and leading and teaching of his Spirit, bestowed on those who fear him; on the other hand, the life of faith, penitence, prayer, and loving obedience to God. In this test method the teaching of the three other methods is brought to a practical focus. It may be summed up in the words in which the most sorrowful of the prophets, in the most mournful book of Scripture, utters his peaceful faith: "The LORD is good unto them that wait for him, to the soul that seeketh him" (Lam. 3: 25). *E. R. Conder.*

The period covered by the central books of the Pentateuch is, in many respects, the most important in Old Testament history, not only so far as regards Israel, but the Church at all times. Opening with centuries of silence and seeming Divine forgetfulness during the bondage of Egypt, the pride and power of Pharaoh are suddenly broken by a series of miracles, culminating in the deliverance of Israel and the destruction of Egypt's host. In that Paschal night and under the blood-sprinkling, Israel as a nation is born of God, and the redeemed people are then led forth to be consecrated at the Mount by ordinances, laws, and judgments. Then we are shown the manner in which Jehovah deals with his people, both in judgment and in mercy, till at the last he safely brings them to the promised inheritance. In all this we see not only the history of the ancient people of God, but also a grand type of the redemption and the sanctification of the Church. Further, this narrative exhibits the foundation of the Church in the Covenant of God, and also the principles of Jehovah's government for all time. For however great the difference in the development, the essence and character of the covenant of grace are ever the same. The Old and New Testaments are essentially one—not two covenants, but one, gradually unfolding into full perfectness, "Jesus Christ himself being the chief corner-stone" of the foundation which is alike that of the apostles and prophets. *A. E.*

The Pentateuch is full of God. The Deity overflows the wondrous writing. God is so near his creatures he speaks to them face to face; he is familiar with them, though always retaining the augustness of his Deity, and never relaxing the majesty proper to his being and

duration; he comes down to earth, walks upon it, talks to men, tells them what his will is, elects them to service, enriches them with promises, points out their respective destinies. In the Pentateuch God is a God nigh at hand, and not afar off. . . . Without the Pentateuch Christ as revealed in the Gospels would have been impossible, and without Christ the Pentateuch would have been impossible. I find no great event in the Pentateuch that is not for some purpose of argument or illustration used by Christ himself or by his disciples and apostles in the interests of what is known as evangelical truth. It lies within easy proof that *Christ is the text of the Old Testament*, and that *the Old Testament is the text of Christ*. What use is made in the New Testament of the creation of the universe, the faith of Abraham, the rain of manna, the lifting up of the serpent, and the tabernacle of witness! The sublime apology of Stephen epitomizes the Old Testament, and the Epistle to the Hebrews could not have been written but for the ritual of Exodus and Leviticus. In its purely moral tone the Old Testament is of kindred quality with the New. *J. P.*

Progress of Doctrine Throughout.

There is a growth in doctrine visible throughout the Word of God. Moses did not have so full an idea of God's purpose as did James. As Bernard well says, "In the Old Testament the progress is protracted, interrupted, often languid, sometimes so dubious as to seem like retrogression. Yet through it all the doctrine grows, and the revelation draws nearer the great disclosure. Then there is entire suspension. We turn the vacant page which represents the silence of four hundred years—and we are in the New Testament. Now again there is progress, but rapid and unbroken. Our steps before were centuries, now they are but years." *E. R. Pope.*—All intelligent students of the Bible are aware that this book represents a long process of revelation. The revelation begins with a few primal germs of truth embodied in forms which were adapted to the earlier stages of religious training. In one aspect of it, this revelation is a Divine process of education in which men are taught more and more concerning God and their relations to him. It is, therefore, a revelation of God as well as from God. There is in this process a continual advance from the less to the more complete. Larger truth comes as man's capacity to receive it is trained and developed. The motives which are at first urged for right-doing are such as are associated with fear of penalty and with temporal rewards,

Duty is enforced with higher motives as rapidly as the process of training permits, but the loftiest plane is fully reached only in Christianity. While, therefore, we cannot claim for Old Testament ethics the same perfect ideals and loftiest motives with which duty is enforced under Christianity, we are to remember that the Old Testament system enfolded the same principles, and that it was constantly looking and working toward their highest statement and applications. Many of the moral difficulties which the Old Testament presents would be much lessened if we viewed them in the light of their time. Such as are integral parts of the system find explanation on the principle of progressive revelation, which involves a process extending from the less to the more complete. The perfect ideals and precepts of Christianity would have been useless in that rude, early time. The people could not have understood them, and hence could not have been greatly helped by them. God adapts his training to the conditions of his pupils, and gives them such moral lessons as they can receive, but always heightens the character of the instruction as those under training become able to receive it. But many of the moral difficulties are not parts of the system at all. The sins of Jacob or of David, the imprecations of David on his enemies, are no more a part of Old Testament ethics than the sins of Judas and Peter are a part of Christianity. The most that can be said of such defects of character is, that they reflect the low morality of the age, and are, so far, contrary to the central principles of the system. He who comes to the study of the Old Testament with candid historic sense will find it a book of new meanings and value. *Stevens.*

Limits of Legitimate Criticism.

An investigation of the Scriptures is legitimate and right only when it takes place within the limits prescribed by Scriptures themselves. For instance, the Old Testament claims to be a revelation from God, and the history of a revelation. On every page is unmistakably imprinted the fact that these books are to be considered as a truthful record of the manner in which God was preparing salvation for man, and man for salvation. The golden thread running through the whole collection of books is the development of the kingdom of God on earth, among his chosen people, and under the special guidance of Jehovah, through miracles and wonders, down to the time when the Word should become flesh. Any biblical research that runs counter

to these principles, by this very fact excludes itself from the domain of legitimate biblical science. It does not investigate these books from the standpoint and within the lines which they themselves prescribe as the all essential in an honest reproduction of their contents. When Kuenen, then, starts out with the proposition as his "standpoint," that the religion of Israel is one in kind with the other religions of the East, "nothing less, but also nothing more," he steps out of the boundaries of legitimate biblical science. He draws the controlling data in his research not from the Bible itself, but from a philosophical and naturalistic hypothesis deduced from non-biblical sources. His philosophy contradicts the very fundamentals of legitimate Bible study, and as a system his investigations can give no practical help to a correct biblical science. When Baur, the father of the Tübingen school of New Testament reconstructionists, says that miracles must be excluded in the very outstart in investigating the New Testament, since miracles interfere with the true philosophical conception of history, he thereby deserts the domain of biblical science, denying *a priori* the very distinguishing feature which, according to these records, must result from an honest study of the Word.

A further limitation is the teaching of Christ. If Christ has spoken clearly on any point whatever, then the matter is settled for a Christian student. We have no patience with New Testament rationalism that seeks to come to the assistance of Old Testament rationalism by analyzing either the New Testament records or the Saviour of the New Testament into unreliable sources of information. Literary criticism has never undertaken a more sorry work than to attempt to undermine the historical character of the gospels or of the account there given of the Saviour's work and words. When, then, Christ, and with him the whole New Testament, declares that the Old Testament is the revealed Word of God; that the early records there are fact, and not fiction, and, least of all, the fabrication of wily priests; that the theological ideas and ethical principles of the Old Testament are substantially those accepted by the evangelical church in general—thereby limitations are drawn within which legitimate biblical science must move and have its being. If it produces results that transgress these limits, then it has worked with principles and methods drawn from sources foreign to the Bible itself. But within these limits there can be in many points a difference between Christian scholars equally reverent and equally anxious to learn the truth,

the whole truth, and nothing but the truth.
Schodde.

Theophany the Source of Miracle and Prophecy.

The Christian evidences from the Bible may be summed up under the three heads—Theophany, Miracle, and Prophecy. The Old Testament is full of theophanies, and in the New Testament there are many Christophanies and pneumatophanies. These manifestations of God in the forms of space and time and in the sphere of physical nature are of vast importance in the unfolding of Divine revelation. These are the centres from which miracles and prophecies flow. If there were such theophanies or Divine manifestations in the successive stages of Divine revelation, then we should expect miracles in the physical world and prophecy in the world of man. If Jesus Christ is God manifest in the flesh, then prophecy and miracles are exactly what we should expect so long as He abode in this world in the flesh. If the Holy Spirit was given to the apostles on the day of Pentecost, and He was present with the churches of the apostles in the peculiar manner of external manifestations of pneumatophany such as are described in the New Testament, we are not surprised at the occurrence of miracle working and prophecy during that period; and it seems to be the most natural thing in the world that when these Divine manifestations ceased miracle working and prophecy ceased with them. If, then, on the one side, recent criticisms have weakened the independent value of the evidences from miracles and prediction, they have, on the other side, given something vastly better in their place. They have called the attention to the presence of God with his people in external manifestations of theophany to guide the advancing stages of the history of redemption. Here is the citadel of our religion, to which all its lines of evidence converge, the centre of the entire revelation and religion from which prophecy and miracle working issue in all their variety of form. The evidences from miracles and prophecy gain in strength when they are placed in their true relations to the theophany in which the unity of the evidence is found.
Briggs.

The Seven Great Periods of Miracle

Miracles disclose a rational order. They appear only in great cycles, with long periods of time between them. The Bible is mainly occupied with other things. It is the ordinary life of man and of nations upon which it casts the light of eternity. It is overwhelmingly histori-

cal and descriptive in its temper. And the miracles which it reports cluster around great critical periods of universal historical import, when great men appeared and mighty changes were impending—just the times when extraordinary events would be probable. Miracles are the strokes of God's hammer within the clock of the world's history.

They do not occur as regularly, but they do occur as rationally. That they are here, and not there, nor everywhere has a rational explanation; and faith in miracles becomes easier when we discover that they follow a Divine law. The recorded miracles of the Bible fall into six great periods, while prophecy points to a seventh and last as completing the list.

1. The *first* period of miracles is associated with the creation. The miracles of this period may be reduced to four—the creation of matter, the appearance of vegetation, the beginning of animal life, and the appearance of man. No science has been able to explain the origin of these things. They are all here, and there was a time when they were not here; how, then, came they to be here? Call to your aid, if you will, the nebular hypothesis; assume that an attenuated fire-mist was the original form in which the universe existed; and you have not shaken off the grip of the logic which insists upon a beginning, and grounds that beginning in a miracle of power and wisdom. Whence came that seething fire-mist, and how out of it came the abundant vegetation, the multitudinous forms of animal life, and the reason of man? "There is no spontaneous generation" is the uniform and emphatic testimony of science; "there is no development of plant into animal, nor of the brute into man," is the universal verdict of scientific induction. The man who is not carried away by his prejudices must confess that in accounting for the origin of the world, a miracle of Divine power is the only rational explanation.

2. The *second* period of miracles brings us to the time of Noah. For more than sixteen hundred years the life of the world runs in its ordinary channels. Men marry, and found communities, and engage in agriculture and arts—while only their wickedness is colossal and defiant. A hundred and twenty years of preaching by Noah does not result in a single conversion. Slowly but steadily good men were crowded to the wall, until atheism was entrenched and immorality was universal and shameless. Only one miracle breaks the awful monotony, and that was Enoch's translation, a reasonable tribute to singular righteousness, but one which

fell unheeded upon the ears of men. At last, when the cup of iniquity was full, the stroke of judgment fell in the Deluge; and then, lest the former impiety should be repeated, the Confusion of Tongues scattered the race over the face of the earth. It was an extraordinary crisis, and called for extraordinary measures. The times were such as to make the miracle reasonable.

3. The *third* period of miracles brings us to the time of Moses. And here again we have an intervening period of nearly nine hundred years, during which the world's life is represented as moving in its ordinary channels. Cities are built, empires are founded, the sciences and the arts are cultivated. But the moral life of man shows no improvement. The foulest idolatries are practised. The time has come for a new departure, one of the highest significance to man—the election and isolation of a nation, whose mission it should be to recall the world from idolatry and immorality. These are the two invaluable legacies of Israel to the world—the doctrine of one living God and the Decalogue as the rule of man's life. Nearly thirty miracles are recorded in connection with that great movement in history which resulted in the deliverance of the twelve tribes from the tyranny of Egypt and their establishment in Palestine. It is not too much to say that the fate of the world was trembling in the balances, and this gives to the recorded miracles their rational justification.

4. And now, again, the miraculous wave recedes, and the world's life, that of the Jews included, moves in the ordinary channels for nearly six hundred years. We read of wars and invasions, of the growing moral corruption that pervaded the people, until only a few remained true to God, and these so quiet and scattered that they were unknown to Elijah. Nearly twenty miracles are associated with his life and that of his successor, Elisha. Israel had touched the lowest point of its immorality, and had become the scorn of the heathen. Here, again, it is clear that the moral needs of the time justified the emergence of God's power and protest in miracles of judgment and mercy.

5. Again the tide recedes, and nothing remarkable confronts us in the world's history for nearly three hundred and fifty years, until Jerusalem is destroyed by the proud King of Babylon. We come to the time of Daniel, with its two great miracles of the preservation of his three friends from the furnace of fire and his own deliverance from the lion's den, and with its bold and hopeful prophecies of the kingdom

of God. If ever idolatry was defiant, it was when the children of Abraham were captives in Babylonia. Nebuchadnezzar deemed himself God, and ordered men to worship his image; and the miracles appear as the Divine judgment on the audacious blasphemy. Was there not propriety in these signal deliverances?

6. And now, once more, the miracles disappear, to emerge only after nearly six hundred years, when Jesus Christ appears at the greatest critical period of the world's history, and to inaugurate the final dispensation in the kingdom of God. Nearly sixty miracles belong to this period, *more* than all the preceding periods together, including the four great miracles of the creation. Does not that fact clearly show that miracles are the signs of an extraordinary crisis in human affairs? They appear only in company with such men as Moses, Elijah, Daniel, and Christ, and at periods in human history that must be recognized as turning-points.

7. And so, once more, when the end shall come, its advent is to be ushered in by the great miracles of judgment and resurrection. Meantime, the world returns to what we call its ordinary life, but which is no less providential and Divine in its guidance than the periods of miraculous action, and into which has gone, as iron into the blood, the precipitate of all miraculous action from the very beginning.

And, now, what does this review teach us about the place that miracles have in human history? Two things.

(1) First it is clear that miracles are connected with great moral crises in the affairs of the world. The extraordinary event is associated with the extraordinary time of its occurrence; and the more critical the period, the more numerous, varied, and impressive are the miracles. A rough estimate shows twenty-seven miracles in the time of Moses, eighteen miracles in the time of Elijah, and fifty-three miracles in the time of Christ; and excepting the two great miracles of the Flood, and the two that belong to the time of Daniel, I cannot recall more than half a dozen that are not connected with these decisive periods in God's discipline of man. The record plainly shows that there is a law of miracles, a reason for their occasional and brief appearance, with long periods of time intervening. They meet us only when the moral needs of the hour justifies their appearance.

(2) In the second place, the miracles of the Bible enter as permanent factors into the subsequent life of the world. They are associated with the birth of permanent institutions. They are the signal-guns of great events, of ever-

widening reach and power. They are most numerous and impressive in the two great periods of Moses and of Christ, the giving of the Law and of the Gospel, the creation of the Jewish commonwealth, and the founding of the Christian Church. However the Law was given, and in whatever way the twelve tribes came to possess the Holy Land, the Jew with the Decalogue in his hand has given law to the world. The miracles of the Exodus and the Conquest are associated with a moral movement, whose course is still widening and deepening.

New Testament Definition of a Miracle.

Miracles are never referred to in the gospels as merely wonders ; but always by the double phrases, "*wonders and signs*," or "*signs and wonders*"—that is, the astonishment is traced to a rational ground. The miracle is not a trick of mere power, but an indication of what he is who works it, or in whose name it is wrought. It is seen to be in perfect harmony with his character and ministry. It is a *sign*, rather than a credential. It neither proves that Jesus Christ was a holy man, nor does it prove his doctrine to have been Divine ; it is simply such an act as may reasonably be expected from what he is and what he came to do. Deeds of Divine power must attend one who is himself God or who acts in God's name ; deeds of Divine mercy must characterize the ministry of one who came to save men from sin and death. If he has authority to forgive sin, he must have power to heal the paralytic ; if he can raise all the dead at the last day, he must have power over the grave now. The miracle is a sign. So, again, the miracles of our Lord are called "*powers*," as growing out of personal energies that are inseparable from his own nature. They are the expressions of a Divine action. They are not, therefore, to be studied as isolated and strange occurrences defying explanation. They are parts of a living system. They have their place in a Divine order. They *can* be explained—that is, they have a rational ground and a moral intention. They are worthy of God and of his prophet.

Ignoring now all arbitrary or *a priori* definitions, and confining ourselves to the New Testament description, three things plainly appear :

First, in its outward form, as appealing to the senses, a miracle is a deed that produces and perpetuates astonishment. It is a present and perpetual wonder. The remarkable element does not wear away upon closer inspection or upon repetition. A miracle, then, is a present and perpetual wonder.

But every effect must have a cause. This leads to the *second* fact, that in a miracle we have the forth-putting and the expression of the personal power of God. The existence of God is the primary and perpetual wonder. You can comprehend neither his eternity nor his infinitude. The senses do not disclose him. And yet what you see compels you to recognize his presence and power. The visible things proclaim his invisible Godhead. There are the stars, here is the globe, and here are you, all alike bearing the stamp of limited existence ; whence came they all ? It is not the Bible alone that affirms a beginning ; science affirms that matter has all the properties of a manufactured article ; and that the constitution and course of the universe point to a beginning, as they suggest a future dissolution ; while reason finds it impossible to rest in any other conclusion than that mind preceded matter, and that only the Living God can be self-existent, uncreated, and eternal. An eternal nothing is inconceivable ; an eternal evolution or revolution is an absurdity and a contradiction ; daring as the opening sentence of the Apostles' Creed is, it is the audacity of reason as well as the loftiest expression of faith—"I believe in God the Father Almighty, maker of heaven and earth." Here the whole controversy hinges ; it is the question between God and no God, between atheism and theism. The debate on miracles pushed to its inner court concerns the existence of God, of his eternal and independent Being. If there is a God, he can show himself by deed and by word ; he cannot be supposed to have deliberately and eternally fettered himself. The miracle, as a deed of Divine power, is not only possible, but probable and rational, so long as God is not regarded as practically non-existent. And he who rejects on *a priori* grounds the miracle of power, must also deny inspiration, which is the miracle of God's wisdom, and deny prayer, which is the miracle of fellowship, and deny providence, which is the miracle of government, and deny the Incarnation and Resurrection of Jesus Christ, which are the living miracles of redemption. Posit the supernatural anywhere, and you must affirm it everywhere ; deny it in any sphere, and you must deny it in all spheres. Assuming, then, the Divine existence, miracles have their rational explanation. They are possible, probable, and necessary. Their occurrence becomes a question of evidence and of impartial criticism.

And this brings me to the *third* element in the New Testament definition of a miracle, that it is such a forth-putting of the power of

God as to be a *sign* of him. It is not only a wonder indicating his power, but a mirror reflecting his character. It must be worthy of him, and answer some Divine purpose. The Bible, so far from encouraging credulity, insists that no wonderful account shall be believed, that no miracle shall be recognized, unless it appear as worthy of God and as answering a Divinely wise and beneficent purpose. The possibility of miracles follows from the existence of God; the reality of the miracle must be determined not by evidence alone, but by its agreement with the character and purpose of God. Here is the legitimate province of criticism; here is the decisive test between a true and a false miracle. Faith in God compels to faith in miracle; but faith in God also compels me to scrutinize any and every alleged miracle, and its recognition is obligatory only to the degree of its agreement with the revealed character and purposes of God.

The New Testament thus defines a miracle as a deed of present and perpetual wonder, accounted for by the forth-putting of God's personal power, and as worthy of the Divine character and in agreement with his revealed purposes. Nor do I see how we can improve upon this definition. The difficulties of the problem emerge when we come to state how this forth-putting of God's personal power is related to what we call the order of nature—which is strictly the order of nature as we know it. Of this order, a miracle has sometimes been said to be a violation or suspension; and then the idea of order has been pitted against the miracle. But the difficulties here are purely speculative and imaginary. It is not self-evident that miracles involve the violation or suspension of law, any more than the force of gravity is suspended when I lift my hand. It is begging the question to say that miracles violate order; for if they are *signs*, they bring to view that higher and inclusive order of which observation only discloses a very small part. The miracle, then, has its rational ground in the existence of God, who need not be supposed to violate or suspend any natural law or order in working it; while the grip of a miracle is in its moral quality, in its inherent propriety, and in the disclosure which it makes of God's essential glory.

Evidential Value of the Miracle.

Miracles have an evidential value, but they are neither the only nor even the highest proofs of a Divine revelation. The traditional estimate has made too much of them. The Divine authority of the Bible has been made to rest

upon them. The miracle has been held to prove the doctrine, completely reversing the biblical order in which the doctrine is made to test the miracle. Christ emphatically declares that they are not the ground on which our faith in him should rest. Philip was kindly but sharply rebuked for having been so long with him, yet asking for a sign. It was the rebuke of a grieved and patient heart which craved faith in itself, faith inspired by its essential goodness and greatness. Christ deprecates a return to any lower ground. We are not to believe in him because he wrought miracles; we are to believe in the miracles because we believe in him, radiant in his person and work with a Divine glory. Then followed that startling declaration, that wonderful as his own works had been, greater deeds should be wrought by those that believed on him.

From this it follows, in the second place, that a higher evidential value must be assigned to the historical triumphs of the Gospel than to the recorded miracles. What Christianity has done for man is proof of a higher order than any single miracle, than all miracles together. Next to what Jesus Christ is in himself is the power with which his message has stirred the hearts of men and has leavened the life of the world. And yet, in the third place, the miracles had their place. They were necessary, for had they not accompanied his personal presence, his rejection and crucifixion by the religious leaders of his day would not have been inexcusable. He made unusual claims. But unusual claims demand unusual evidences, and had these not been forthcoming, the repudiation of the claimant would have been reasonable. But every possible cavil was promptly and fully met, and the whole ministry of our Lord made it clear that the men who rejected him were wickedly blind, hating both him and his Father.

The miracles of a bad man are to be unhesitatingly rejected as false and misleading, whether we can explain them or not; just as we reject the seeming miracles of the magician who imitated Moses. And the miracles accompanying immoral teaching are to be rejected as false, because the doctrine proves the real miracle, and not the miracle the doctrine. That cuts the ground from underneath all the pretensions of modern spiritualism. The miracles are false because the doctrine is false. Goodness and truth are the great things to be kept steadily in view, and these shine in their own light; and where these are absent we should emphatically decline lending our ears. First look at the

prophets of the system, ask what kind of lives they live, and what are their teachings, and upon that evidence decide their claim of miraculous power. This is the common-sense and Christian course, and it makes short work of mediæval and modern miracles. The Deceiver's mark is on them all. Our Lord and his apostles solemnly warn us against lying signs and wonders. The true miracle culminated in the ministry of Jesus Christ, and is to be looked for only in connection with his final advent to judgment. The intervening period is represented as one in which the Christian Church is to depend upon the ministry of the Holy Spirit, until by the preaching of the Gospel the world shall have become prepared for the heavenly bridal. *Behrends.*

Points bearing upon Mosaic Authorship.

That the wisdom of the Egyptians, in which Moses was instructed, included a high conception of God and a high standard of ethics, seems to be indicated by the monuments of Egypt, as interpreted by some of the most eminent scholars in Egyptology. M. Rougé affirmed, as the conclusion of his thorough study of this subject, that a pure monotheistic religion was the primitive religion of Egypt, and that even through the forms of polytheism and idolatry which supervened on this early faith, there was always to be recognized a consciousness of the primal truth. "The belief in the unity of the Supreme God, and in his attributes of Creator and Lawgiver of man, whom he has endowed with an immortal soul—these," he says, "are the primitive notions, enshrouded, like indestructible diamonds, in the midst of the mythological superfetations accumulated in the centuries which have passed over that ancient civilization." And Renouf, who does not altogether agree with Rougé, declares that from neither Greek nor Roman literature can there be quoted such passages as are found in the Egyptian literature, in recognition of the highest Christian conception of the Supreme Self-Existent God.

Of the ethical teaching of the religious literature of ancient Egypt, M. Chabas says: "None of the Christian virtues is forgotten in it; piety, charity, gentleness, self-command in word and action, chastity, the protection of the weak, benevolence toward the humble, deference to superiors, respect for property in its minutest details, . . . all is expressed there, and in extremely good language." Renouf, in citing this testimony of Chabas, says: "In confirmation of this, I will add that the translators of the

Bible and of the early Christian literature, who were so often compelled to retain Greek words, for which they could discover no Egyptian equivalent, found the native vocabulary amply sufficient for the expression of *the most delicate notions of Christian ethics.*" It is evident that in Egypt there were better external advantages for training Moses in that knowledge which would fit him to be the recipient of God's revelation, in his new sphere as Israel's lawgiver, than were to be found elsewhere on the face of the whole earth, in the days of Moses. S. S. T.

It is admitted, even by the extreme sceptics, that the genuineness of the work carries with it the authenticity of the narrative, at least, in all its main particulars. "It would most unquestionably," says Strauss, "be an argument of *decisive* weight in favor of the credibility of the biblical history, could it indeed be shown that it was written by eye-witnesses." "Moses, being the leader of the Israelites on their departure from Egypt, would undoubtedly give a faithful history of the occurrences, unless" (which is not pretended) "he designed to deceive." And further, "Moses, if his intimate connection with Deity described in these books" (i.e., the last four) "be historically true, was likewise eminently qualified, by virtue of such connection, to produce a credible history of the earlier periods." If Moses indeed wrote the account which we possess of the Exodus and of the wanderings in the wilderness, and if, having written it, he delivered it to those who knew the events as well as he, the conditions which secure the highest degree of historical credibility, so far, at least, as regards the events of the last four books, are obtained. We have for them the direct witness of a contemporary writer—not an actor only, but the leader in the transactions which he relates—honest evidently, for he records his own sins and defects and the transgressions and sufferings of his people; and honest necessarily, for he writes of events which were public and known to all—we have a work which, by the laws of historical criticism, is thus for historical purposes just as reliable as Caesar's Commentaries or Xenophon's "Retreat of the Ten Thousand"—we have that rare literary treasure, the autobiography of a great man, engaged in great events, the head of his nation at a most critical period in their annals, who commits to writing as they occur the various events and transactions in which he is engaged, wherever they have a national or public character. Setting aside, therefore, the idea of inspiration, we possess in the last four books of the Pentateuch as

reliable an account of the Exodus of the Jews and their subsequent wanderings as we do, in the works of Ciesar and Xenophon, of the conquest of Britain or of the events which preceded and followed the battle of Cunaxa. G. R.

The faith of the Israelite rested on the facts of Abraham's call, the Exodus, the conquest of Canaan. What is supernatural in these facts is so bound up with what is historical, that the two cannot be separated. What confirms our faith in the one confirms our faith in the other. It happens, therefore, very providentially that while certain modern habits of thought are making belief in the supernatural difficult to some minds, criticism and research are tending every year to strengthen the certainty of those historical facts with which the supernatural revelation is inseparably interwoven. Most strikingly has this been the case with the most important of all the Old Testament records, the record of the Exodus. Just when the destructive criticism of unbelievers was trying to prove it all legendary, trying, by a studied exaggeration of every apparent difficulty, to shake our faith in it, it pleased God to open up to us the buried monuments of that kindred nation with which Israel at this period was so closely connected. Slowly out of these monuments we are reconstructing Egypt's history. We may safely assert that the Egypt portrayed on these stones and papyrus-scrolls is precisely the Egypt implied and required by the Mosaic narrative. J. P. N.

The linguistic, geographic, and ethnologic notices contained in the books of Moses are of the most veracious character, stamping the whole narration with an unmistakable air of authenticity. And the fact that each accession to our knowledge of the ancient times helps to remove difficulties and multiplies fresh illustrations of the Mosaic narrative, affords to candid minds an argument for the historic truth of the narrative, the force of which can scarcely be overestimated. All tends to show that we possess in the Pentateuch not only the most authentic account of ancient times that has come down to us, but a history absolutely and in every respect true. All tends to assure us that in this marvellous volume we have no "cunningly devised fable," but a "treasure of wisdom and knowledge"—as important to the historical inquirer as to the theologian. There may be obscurities; there may be occasionally, in names and numbers, accidental corruptions of the text; there may be a few interpolations—glosses which have crept in from the margin; but upon the whole it must be pronounced that we

have in the Pentateuch a genuine and authentic work, and one which—even were it not inspired—would be, for the times and countries whereof it treats, the leading and paramount authority.

It is "MOSES" who is still "read in the synagogues every Sabbath day," and they who "resist" him, by impugning his veracity, like Jannes and Jambres of old, "resist the truth." G. R. (1859).

The New Testament proves the *historical* character of the narratives of the Pentateuch, the fact that Moses was the great *Lawgiver and Prophet*, the *fundamental* position of the Mosaic legislation to the Old Testament, and, above all, the *Divine authority* of the Pentateuch; and those who antagonize *these things* come in collision with Jesus and the apostles; but the Mosaic *authorship* of the *whole* Pentateuch, so far as the New Testament is concerned, is not decided for us. Any theory of its composition that recognizes Mosaic authorship of the chief parts of it, and the essential features of its legislation as Mosaic, is in accord with the New Testament. Briggs.

A brief compendious statement of the considerations which oppose a late date for the Pentateuch and the arguments in support of such a date. (1) The total lack of external evidence in its favor. All that we know from sacred or secular sources is on the side of the traditionary view. (2) The acknowledged inconsistencies that remain. If the matter of the Hexateuch has been so often revised as the prevailing theory declares, how comes it to pass that so many seeming contradictions continue to be found, so many divergencies in tone, in spirit, in conception? On the ordinary view these are to be expected, but by no means on the other. (3) It is vain to say that Moses was not cultivated enough to write the books attributed to him, for he was trained in all the wisdom of the Egyptians, who, in his day, had, as we know, an abundant and varied literature. (4) There is no reason to dispute the existence of a priesthood in his day, since it is clear that there was a large priestly caste in Egypt, and it is in the last degree improbable that a Hebrew priesthood should wait a thousand years, or even the half of that period, for a ritual. (5) The theory that denies everything but a few fragments to the Mosaic period, and relegates all psalms and proverbs to a post exilic date, leaves a long period of history without any literature, and offers no basis for the splendid outburst of prophecy which illumined the eighth century before Christ. (6) The principle that the non-observance of a

law proves its non-existence is wholly fallacious. (7) The language of the Hexateuch is inconsistent with a late origin. Its parts differ among themselves, but in nothing like the degree in which they differ from the Hebrew of the Persian era. (8) The local allusions throughout are to Egypt; how could this possibly be if these writings received their last reduction from persons all whose surroundings were Palestinian or Babylonian? (9) There are continual references to a life in the wilderness, a journeying through the desert; what could suggest these to men whose whole lives were passed in fertile and cultivated regions? (10) The doctrinal contents of the Hexateuch, being simple and elementary, are in harmony with the traditionary date and not the imaginary one. (11) The modern theory abounds in license. Because King Josiah found "the book of the Law" in the temple, it is insisted, without the shadow of reason, that this book was Deuteronomy, which had just been written, and had been secreted in order that it might be found! Ezekiel's splendid idealization of the Church of the future is, in defiance of all taste and judgment, converted from a magnificent symbolic prophecy into the prosaic outline of a new ritual then for the first time introduced! (12) The Jewish Rabbis enumerate five things wanting in the second temple which were found in the first (the Shekinah, the ark and mercy-seat, the spirit of prophecy, the Urin and Thummim, and the fire on the altar); but if these were inventions of Ezra and his associates, what possible motive did they have for constructing a style of worship which would only make more evident the baldness of their own services? (13) In some cases the theory rests upon the philosophical postulate that religion in any case is only a natural development, the supernatural being impossible and incredible; this is certainly the view of Kuenen and Wellhausen; yet no man who holds it can possibly be a fair interpreter of Scripture. (14) These latter writers not only exclude the Divine factors from the history of Israel, but assert the existence of fictions in that history, not merely in single, separate instances, but *passim*, wherever a patch was needed to give the story an air of authority. (15) The analysis of the documents is based often upon very subtle criteria, is frequently mechanical, and again makes assumptions that are purely conjectural; hence there is serious difficulty in accepting its conclusions when they are at war with the statements of the history itself. (16) The existence of different documents is no argument against the Mosaic authorship, for the man of

God may have compiled his first book from antecedent data, and in those that followed may have reduced into form what had previously been put in writing by others under his direction. Conjecture is just as allowable in favor of Moses as it is against him. (17) So in regard to the Book of Joshua, the natural complement of the Pentateuch, there is nothing strained or unnatural in the opinion that some of the men trained under the guidance of the great Lawgiver made this record. (18) The testimony of the New Testament is clear and strong as to the Mosaic authorship. Our Lord said (John 5:46) of Moses, "He wrote of me," and in the next verse speaks of "his writings." No principle of accommodation will explain this language. In Mark 12:26 he asked, "Have ye not read in the Book of Moses?" So the Apostle Peter said (Acts 3:22), "Moses indeed said: A prophet shall the Lord God raise up unto you." And the Apostle Paul cites the Pentateuch in the terms, "It is written in the law of Moses," and again, "Moses saith," and again, "Moses describeth the righteousness that is of the Law" (1 Cor. 9:9; Rom. 10:19; 10:5). It does not seem possible to understand these references as meaning anything else than the accepted view of that age that Moses was the author of the books that bear his name. *Chambers.*

In closing my remarks on the books of Moses, I make brief mention of a few other points in favor of their veracity, several of which also bespeak *undesignedness* in the narrative more or less. (1) There is a *mindfulness* in the details of the Mosaic writings which argues their truth; for it often argues the eye-witness, as in the adventures of the wilderness, and often seems intended to supply directions to the artificer, as in the construction of the Tabernacle. (2) There are *touches of nature* in the narrative which argue its truth, for it is not easy to regard them otherwise than as strokes from the life—as where "the *mixed multitude*," whether half-casts or Egyptians, are the first to sigh for the cucumbers and melons of Egypt, and to spread discontent through the camp; as the miserable exculpation of himself which Aaron attempts, with all the cowardice of conscious guilt—"I cast into the fire, and *there came out* this calf," the fire, to be sure, being in the fault. (3) There are certain little *inconveniences* represented as turning up unexpectedly that argue truth in the story; for they are just such accidents as are characteristic of the working of a new system and untried machinery. What is to be done with the man who is found gathering sticks on the Sabbath

day? (Could an impostor have devised such a trifle?) How the inheritance of the daughters of Zelophehad is to be disposed of, there being no heir-male. Either of them inconsiderable matters in themselves, but both giving occasion to very important laws—the one touching life, and the other property. (4) There is a *simplicity* in the manner of Moses when telling his tale which argues its truth—no parade of language, no pomp of circumstance even in his miracles—a modesty and dignity throughout all. Let us but compare him in any trying scene with Josephus—his description, for instance, of the passage through the Red Sea, of the murmuring of the Israelites, and the supply of quails and manna, with the same as given by the Jewish historian, or rhetorician, we might rather say—and the force of the observation will be felt. (5) There is a *candor* in the treatment of his subject by Moses which argues his truth; as when he tells of his own want of eloquence, which unfitted him for a leader; his own want of faith, which prevented him from entering the promised land; the idolatry of Aaron his brother; the profaneness of Nadab and Abihu, his nephews; the disaffection and punishment of Miriam, his sister. (6) There is a *disinterestedness* in his conduct which argues him to be a man of truth; for though he had sons, he apparently takes no measures during his life to give them offices of trust or profit; and at his death he appoints as his successor one who had no claims upon him, either of alliance, or clan-ship, or of blood. (7) There are certain *prophetic* passages in the writings of Moses which argue their truth, as several respecting the future Messiah, and the very sublime and literal one respecting the final fall of Jerusalem. (8) Above all, there is a comparative *purity* in the theology and morality of the Pentateuch, which argues not only its truth, but its high original; for how else are we to account for a system like that of Moses, in such an age and among such a people; that the doctrine of the unity, the self-existence, the providence, the perfections of the great God of heaven and earth, should thus have blazed forth (how far more brightly than even in the vaunted schools of Athens at its most refined era) from the midst of a nation, of themselves ever plunging into gross and grovelling idolatry; and that principles of social duty, of benevolence, and of self-restraint, extending even to the thoughts of the heart, should have been the produce of an age which the very provisions of the Levitical Law itself show to have been full of savage and licentious abominations? Such are some of the *internal*

evidences for the veracity of the books of Moses.

(9) Then the situation in which the Jews actually found themselves placed, as a matter of fact, is no slight argument for the truth of the Mosaic accounts; reminded, as they were, by certain *memorials* observed from year to year, of the great events of their early history, just as they are recorded in the writings of Moses—memorials universally recognized both in their object and in their authority. The Passover, for instance, celebrated by all—no man doubting its meaning, no man in all Israel assigning to it any other origin than one—viz., that of being a contemporary monument of a miracle displayed in favor of the people of Israel—by right of which credentials, and no other, it summoned from all quarters of the world, at great cost and inconvenience and danger, the dispersed Jews—none disputing the obligation to obey the summons.

(10) Then the heroic *devotion* with which the Israelites continued to regard the Law, even long after they had ceased to cultivate the better part of it, even when that very Law only served to condemn its worshippers, so that they would offer themselves up by thousands with their children and wives as martyrs to the honor of their temple, in which no image, even of an emperor who could scourge them with scorpions for their disobedience, should be suffered to stand and they live—so that rather than violate the sanctity of the Sabbath day the bravest men in arms would lay down their lives as tamely as sheep, and allow themselves to be burned in the holes where they had taken refuge from their cruel and cowardly pursuers. All this points to their Law as having been at first promulgated under circumstances too awful to be forgotten even after the lapse of ages.

(11) Then, again, the extraordinary degree of *national pride* with which the Jews boasted themselves to be God's *peculiar* people, as if no nation ever was or ever could be so high to him; a feeling which the early teachers of Christianity found an insuperable obstacle to the progress of the Gospel among them, and which actually did effect its ultimate rejection—this may well seem to be founded upon a strong traditional sense of uncommon tokens of the Almighty's regard for them above all other nations of the earth, which they had heard with their ears, or their fathers had declared unto them, even the noble works that he had done in the old time before them. (12) Then, again, the constant craving after "a sign," which beset them in the latter days of their history, as a lively certificate

of the prophet ; and not after a sign only, but after such an one as they would themselves prescribe—"What sign shewest thou that we may see and believe? . . . *our fathers did eat manna in the desert* ;" this desire, so frequently expressed, and with which they are so frequently reproached, looks like the relic of an appetite engendered in other times, when they had enjoyed the privilege of more intimate communion with God—it seems the wake of miracles departed.

(13) Lastly, the very *onerous* nature of the Law—so studiously meddling with all the occupations of life, great and small—this yoke would scarcely have been endured, without the strongest assurance on the part of those who were galled by it of the authority by which it was imposed. For it met them with some restraint or other at every turn. Would they plough? Then it must not be with an ox and an ass. Would they sow? Then must not the seed be mixed. Would they reap? Then must they not reap clean. Would they make bread? Then must they set apart dough enough for the consecrated loaf. Did they find a bird's nest? Then must they let the old bird fly away. Did

they hunt? Then they must shed the blood of their game, and cover it with dust. Did they plant a fruit tree? For three years was the fruit to be uncircumcised. Did they shave their beards? They were not to cut the corners. Did they weave a garment? Then must it be only with threads prescribed. Did they build a house? They must put rails and battlements on the roof. Did they buy an estate? At the year of Jubilee back it must go to its owner. This last in itself and alone a provision which must have made itself felt in the whole structure of the Jewish commonwealth, and have sensibly affected the character of the people ; every transfer of land throughout the country having to be regulated in its price according to the remoteness or proximity of the year of release ; and the desire of accumulating a species of property usually considered the most inviting of any, counteracted and thwarted at every turn. All these (and how many more of the same kind might be named!) are enactments which it must have required extraordinary influence in the Lawgiver to enjoin, and extraordinary reverence for his powers to perpetuate. *Blunt*.

Section 92.

THE EXODUS. MOVEMENT FROM THE LAND OF RAMESES, OR GOSHEN, TO THE RENDEZVOUS AT SUCCOTH.

Exodus 12 : 37-42, 50, 51 ; 13 : 3, 4. Nu. 33 : 3-5.

- Ec. 12** 40 Now the sojourning of the children of Israel, which they sojourned in Egypt, was
41 four hundred and thirty years. And it came to pass at the end of four hundred and
thirty years, even the selfsame day it came to pass, that all the hosts of the Lord
42 went out from the land of Egypt. It is a night to be much observed unto the Lord
for bringing them out from the land of Egypt : this is that night of the Lord, to be
much observed of all the children of Israel throughout their generations.
- 50 Thus did all the children of Israel, as the Lord commanded Moses and Aaron, so
51 did they. And it came to pass the selfsame day, that the Lord did bring the children
of Israel out of the land of Egypt by their hosts.
- 13** 3 And Moses said unto the people, Remember this day, in which ye came out from
Egypt, out of the house of bondage ; for by strength of hand the Lord brought you
4 out from this place : there shall no leavened bread be eaten. This day ye go forth in
the month Abib.
- 12** 37 And the children of Israel journeyed from Rameses to Succoth, about six hundred
38 thousand on foot that were men, beside children. And a mixed multitude went up
39 also with them ; and flocks, and herds, even very much cattle. And they baked unleavened
cakes of the dough which they brought forth out of Egypt, for it was not
leavened ; because they were thrust out of Egypt, and could not tarry, neither had
they prepared for themselves any victual.

Nu. 33 3 And they journeyed from Rameses in the first month, on the fifteenth day of the first month ; on the morrow after the passover the children of Israel went out with
 4 an high hand in the sight of all the Egyptians, while the Egyptians were burying all their firstborn, which the Lord had smitten among them : upon their gods also the
 5 Lord executed judgments. And the children of Israel journeyed from Rameses, and pitched in Succoth.

40, 41. *The length of their stay in Egypt is here clearly and unequivocally stated to have been 430 years: "Now the sojourning of the children of Israel, who dwell in Egypt, was four hundred and thirty years."* K.—The statement of Moses in verse 41 is made in the most formal and precise terms, with the express purpose of fixing the length of the sojourn permanently upon the national mind. Cook.—The evidence is conclusive that the sojourn in Egypt lasted 430 years. This is the natural sense of Ex. 12 : 40, and no one would ever think of extracting a different meaning from it but for reasons outside of the verse itself. Abraham, Isaac, and Jacob were not "children of Israel," that their sojourning should be included ; and the verse makes no allusion to Canaan, but only to Egypt. In Gen. 15 : 13 the seed of Abraham were to be strangers in a land not their own, where they would be reduced to bondage and suffer affliction. W. H. G.

The LXX. add to the passage "*and in the land of Canaan.*" The Samaritan recension adds yet another clause : "And the sojourn of the children of Israel, *and of their fathers,* in the land of Canaan and in the land of Egypt." These variations from the original are now almost universally regarded as interpolations, intended to obviate a chronological difficulty. D. M.—Had the clause inserted by the LXX. existed in the Hebrew original, there is no assignable ground on which we can imagine it left out. There is a readily conceivable ground for the insertion of the clause by the LXX. in their anxiety to harmonize their chronology with the Egyptian system prevalent in their day. Further, the clause has the appearance of an insertion, being irrelevant to the narrative, which is naturally concerned at this point with Egypt and with Egypt only. The Samaritan version may appear at first sight to lend the Septuagint confirmation ; but a little examination shows the contrary. The Samaritan translator has the Septuagint before him, but is dissatisfied with the way in which his Greek predecessor has amended the Hebrew text. His version is an amendment of the Greek text in two points. First, he sees that the name "*children of Israel*" could not properly be given to any but the descendants of Jacob, and therefore he inserts the clause "*and of their fathers.*" Secondly, he observes that

the LXX. have inverted the historical order of the sojourns in Egypt and in Canaan, placing that in Egypt first. This he corrects by a transposition. No one can suppose that he derived his emendations from the Hebrew. He gave his readers, not what Moses had said, but what, in his opinion, he ought to have said. With respect to Paul's statement to the Galatians (3 : 17), it is to be borne in mind that he wrote to Greek-speaking Jews, whose only Bible was the Septuagint Version, and that he could not but follow it unless he was prepared to intrude on them a chronological discussion, which would in no way have advanced his argument. His argument is that the Law, having been given long after the covenant made with Abraham, could not disannul it ; *how long* after was of no consequence. G. R.—In the New Testament Stephen's speech (Acts 7 : 6) recognizes 400 years as the period when the seed of Abraham should be in bondage and evil entreated, terms which could only apply to Egypt. Cook.

In the prophecy of Gen. 15 : 13, 14 [vol. 1., p. 325, where this subject is also treated] but one land is spoken of and but one people ; this people is to afflict Israel for four hundred years ; it is then to be judged ; and after the judgment, Israel is to "come out," to come out, moreover, with great substance. Nothing is said that can by any possibility allude to the Canaanites, or the land of Canaan. One continuous affliction in one country and by one people, lasting—in round numbers—four hundred years, is announced with the utmost plainness. G. R.—Two [other] considerations support the authority of the Hebrew text. The arrival in Egypt was on a definite date. But none such can be attached to the arrival of Abraham in Palestine, as no locality is mentioned. And it is a remarkable coincidence, that the 15th of Abib, on each of the years we have determined, fell on the same day of the week, in accordance with the expression, "*the selfsame day.*" The second proof is the fact that the Bible (1 Chron. 7 : 8) contains the genealogies of Kohath, of Gershom, of Pharez, of Ephraim, and of Bela the son of Benjamin, in each of which fourteen generations occur from Abraham to the time of Moses. This allows forty years for a generation, a period that is fully coincident with genealogical re-

quirements. *Order.*—There is a growing agreement on the part of expositors of the Old Testament to adhere to the reiterated statement of the Hebrew text, making the sojourn in Egypt four hundred or (exactly) four hundred and thirty years, and to reject the Septuagint emendation, “in Egypt and the land of Canaan.” This accords with the ten (or eleven) generations which are given (1 Chron. 7 : 22-27) as the number from Ephraim to Joshua. It corresponds much more easily to the alleged increase in Egypt. The difficulties admit of explanation. This interval is also thought to be confirmed by an inscription found at San by Mariette Bey, making the interval from Rameses II. back to a certain Shepherd King, Set, four hundred years. S. C. B.

42. The immediate effect of the death of the firstborn was exactly such as had been calculated. It was a strange act of faith, when an entire nation stood in the dead of the night awake, ready for a journey, in the conviction that a certain judgment was to be inflicted by the hand of Heaven, and that this infliction would infallibly insure their departure from the house of bondage. In that conviction much labor had been undergone, and large preparations completed—for we may conceive that it was no light matter for so vast a body of people, with all their flocks and herds, and with numerous women and children, to have completed its arrangements for a sudden departure without confusion or disorder. That all this had been done, and that every direction of Moses and Aaron was implicitly followed, shows that the judgments of the Lord upon the Egyptians, and their own exemption from the plagues which had been showered upon the land, had not failed of their effect in bringing up the people to a sufficient pitch of faith, confidence, and resolution.

Al.—At last the deliverance was accomplished, and Israel went free, redeemed from the plague of death by the blood of the lamb of passover, and redeemed from the dominion of Pharaoh and his task-masters by the power of God, whose rod Moses carried as a weapon mightier far than sword or spear. All this is full of spiritual suggestion for our profit. They whose consciences are alive to the true nature of the service of sin know the house of bondage, and the brick-kiln, and the cruel task-masters. They who are acquainted with the love and power of Christ, know that he has borne reproach, and not merely risked, but suffered death to deliver us. By his precious blood are our lives redeemed, and by his rod of strength are our enemies subdued. D. F.

42. It is a night to be observed. The providences of that first night were very observable ; memorable was the destruction of the Egyptians, and the deliverance of the Israelites by it : God herein made himself taken notice of. The ordinances of that night, in the annual return of it, were to be carefully observed ; *This is that night of the Lord*, that remarkable night to be celebrated in all generations. The great things God does for his people are to be perpetuated throughout all ages ; especially the work of our redemption by Christ : this first passover night was a night of the Lord, much to be observed ; but the last passover night, in which Christ was betrayed (in which the first passover, with the rest of the ceremonial institutions, was superseded and abolished), was a night of the Lord, much more to be observed, when a yoke, heavier than that of Egypt, was broken from off our necks, and a land, better than that of Canaan, set before us. That was a temporal deliverance to be celebrated in their generations ; this an eternal redemption to be celebrated in the praises of glorious saints world without end. II.

12 : 53, 51 ; 13 : 3, 4. Moses and his people simply left Egypt, as they had a glorious right to do ; nor did they burst through any restraint of righteous obligation in that mighty uprising and marching forth of their hosts. Faith in the God of their fathers—the Almighty One, their Defender, Refuge, and Portion--sustained Moses in this otherwise perilous movement, and made the wrath of Egypt's king seem to him but a puny and weak thing. The setting forth of this fearlessness of Moses, begotten of his faith, is wonderfully rich and expressive ; profoundly logical, and yet appealing most vividly to the imagination : “ For he endured us seeing him who is invisible.” H. C.

The redemption out of Egypt was the most remarkable of all the Old Testament redemptions of the Church of God. It was the greatest type of Christ's redemption of any providential event. This redemption was by Jesus Christ, since it was wrought by Him that appeared to Moses in the bush, and sent Moses to redeem that people. This glorious Redeemer was he that redeemed the Church out of Egypt from under the hand of Pharaoh ; as Christ by his death and sufferings redeemed his people from Satan, the spiritual Pharaoh. He redeemed them from hard service and cruel drudgery ; as Christ redeems his people from the cruel slavery of sin and Satan. He redeemed them with a strong hand and outstretched arm, and great and terrible judgments on their enemies ; as

Christ with mighty power triumphs over *principalities and powers*, and executes terrible judgments on his Church's enemies, bruising the serpent's head. He saved them, when others were destroyed, by the sprinkling of the blood of the paschal lamb; as God's Church is saved from death by the sprinkling of the blood of Christ, when the rest of the world is destroyed. *Edwards.*

The oppression was a type. Part of God's design in it was to prepare, for all the world, a symbolic prophecy of the bondage of sin, from which the greater Moses would set us free. The whole is a parable, as the Christian consciousness of all ages has felt. The entire meaning of the Old Testament history is not grasped unless its prophetic and symbolical character is recognized; and there is some danger lest, in the abundance of new light now thrown upon that history and in the eagerness of critical investigation into the origin of its records, this side of the truth should be lost, and the typical aspect should be relegated, with a learned smile, to the limbo of exploded unscientific fancies. If science consists in a reasoned ordering of facts, it will be difficult to vindicate the application of the name to any view of Old Testament history which omits the fact that God has ordered its course so as to be a shadow of the Gospel redemption. . . . Israel had grown under oppression. The pressure which was intended to crush only condensed. "The more they afflicted them, the more they . . . grew." It is the history of the nation in a nutshell. The same marvellous tenacity of life, the same power of baffling oppression and thriving under it, have been their dower ever since, and continue so yet. Babylonian captivities, Roman conquests, mediæval barbarities, modern European mobs—this strange race has survived them all, and fronts the world to-day an unbroken whole. Nothing disintegrates them, nothing destroys them. The powers that oppress them fill the world with their noise for a while, and pass away like a dream; they abide. For every tree felled, a hundred saplings spring up. What does it mean? and how comes it? The only answer is that God preserves them for a better deliverance from a worse bondage, and as his witnesses in their humiliation, as they were his in their prosperity. The fable of the one of their race who bade Christ march on to Calvary is true concerning them. They are doomed to live and to wander till they shall recognize him for their Messiah.

That growth is a truth for God's Church, too. The world has never crushed by persecuting.

There is a wholesome obstinacy and chivalry in human nature which rallies adherents to a persecuted cause. Truth is most powerful when her back is at the wall. "The blood of the martyrs is the seed of the Church." Times of oppression are times of growth, as a hundred examples from the apostles' days down to the story of the Gospel in Madagascar prove. The world's favor does more harm than its enmity. Its kisses are poisonous; its blows do no hurt. If we may fancy the whole Catholic Church gathered into one personality, and endowed with a voice, she would attest that the promise of Israel's increase in the land of her bondage was but a foreshadowing of her own fruitfulness in the midst of hostility, and would take for her own the triumphant utterance of one who proved the worst that earth can do: "The things which happened unto me have fallen out rather unto the furtherance of the Gospel." A. M.

Departure from Rameses. Gathering and Resting at Succoth.

At the time when the Israelites occupied the land, the term "Goshen" belonged to a region which as yet had no definite boundaries, and which extended with the increase of the people over the territory they inhabited. The term "Land of Rameses" applies to a larger area, and covers that part of the delta which lies to the eastward of the Tanitic branch; a country which Rameses II. enriched with innumerable works of architecture. *Nacille.*—The stations given in the narrative are none of them towns or cities. Rameses and Succoth are districts. The distance between the several stations is not necessarily a single day's journey. It is probable that more than one week, possibly nearly three weeks, elapsed between the Passover night in Goshen-Rameses and the night at the Red Sea. A comparison of the dates given in Ex. 12:1-20, 29-39; Nu. 33:3; and Ex. 16:1, will show how leisurely were the movements of the Hebrews after their hurried start. H. C. T.

Ex. 12:37; Nu. 33:5. The departure of Israel was from the *Land of Rameses*, not the town. It is unwarranted by the text and inconceivable in itself, that the men, women, and children, with their cattle and movables, should have assembled at the town in order immediately to depart from it. It is not to be supposed that even the full-grown men started in a formed body from any one town, place it where we will. Each family or party, on receiving gifts which its Egyptian neighbors pressed upon its acceptance, turned its steps with its flocks and herds and beasts of burden, toward the bor-

der. They slowly and steadily moved to the east and south along the north end of the bitter lakes, without any fear of the Egyptians, who were engaged in burying their first-born, or at least in paying them the last sad rites. The males over twenty years of age, by previous concert, formed themselves into marching companies at their respective positions, and faced toward Succoth. M.

In the considerable interval occupied by protracted discussions with Pharaoh and the series of miracles, opportunity was afforded for the thorough organization which is disclosed upon the march, and which appears, indeed, in the early statement that they went up out of Egypt "harnessed" (13:18)—that is, taking the Hebrew word at its lowest, in orderly array. It is stated or implied six times in fifteen verses that they marched not alone from Rameses but from "Egypt," and the expression "hosts," twice used, permits, if not suggests, the supposition that they moved in many companies. We may imagine them as gathering at various convenient points to join the general movement. Incidental allusions also imply that in the subsequent march through the wilderness they may be conceived of, not as massed in one solid body, but spread widely out, as convenience might require. The whole company may have spread, as an Arab encampment or a modern army often does, over an area of many miles. S. C. B.

Moving out from their various homes in the land of Rameses-Goshen, the Israelites must first find their way to a common rendezvous, in order to their united movement as one people from Egypt into the wilderness beyond. That place of their rendezvous was Succoth. The numbers of the Israelites and the requirements of the Bible narrative forbid the suggestion that any city or town was a starting point or a stopping-place in the route of the exodus; hence the hope of determining that route by any discovery of the ruins of one town or another in Lower Egypt, is based on a misconception of both the letter and the general tenor of the Bible narrative. The Israelites started out from their scattered homes in the district of Rameses-Goshen, and made their general rendezvous at Succoth, in an extensive camping field along the line of lakes of which Lake Timsah is the centre. (See map in next section.)

It is not necessary to suppose that all the Israelites reached Succoth on the day of their hurried start from their homes in Rameses-Goshen. There is nothing in the Bible text that requires such a supposition; and there is

much in the nature of the case to forbid it. The start was made on the fifteenth day of the first month (Abib) of the new year of the Israelites. "On the fifteenth day of the second month after their departing out of the land of Egypt" (16:1), they came to "the Wilderness of Sin," which was their eighth station beyond Rameses-Goshen. At the briefest, the intervening period was a full month; which had been spent at or between the stations named. This gives an average of four days to each stage. From the intimations of the time occupied between the Red Sea and Elim, it might even be supposed that ten days would be an ample period for the movement and rest on that side of the Egyptian border; leaving twenty days between the hurried start of the Israelites from their homes, and their midnight crossing of the Red Sea. This would easily allow *several days for the gathering at the Succoth rendezvous*. Uncalled-for barriers to an understanding of the Bible narrative have been raised, by a popular belief that all the preparations of the Israelites for their departure out of Egypt had to be made during the passover night, and that the first stage of their journey was passed before the morning of the coming day. Nothing of that sort can be fairly inferred from the Bible text. Moreover, there is nothing in the text that justifies the belief that there was but a day's journey between any two of the stations named as the great landmark camping-places. H. C. T.

The "Sweet Water Canal," from a point about sixty miles N. N. E. of Cairo, eastward to Lake Timsah, carries beside it a belt of fertility, stretching like a green ribband directly through the yellow desert for forty miles to Lake Timsah, which now is one of the links of the Suez Canal, by which the waters of the Mediterranean and of the Red Sea are united. Looking at the country, it seemed almost certain that the Israelites would concentrate from their various villages on the line of this Sweet Water Canal. Water they must have. They did not steal away furtively, but went out "with a high hand." "With a strong hand hath the Lord brought thee out of Egypt." There was no reason for their forsaking this route to the Eastern wilderness, and in this belt of inhabited land we may fairly locate the Succoth where they made their first camp. *Dulles*.—The Sweet Water Canal carries the waters of the Nile to Suez, Ismailia, and Port Said. This canal was constructed by the Ship Canal Company, and it occupies very much the line of the ancient channel intended to connect the waters of the Nile with those of the Red Sea. *Hull*.

Succoth. Thukut, or 'Thuku. The name of a district in which at the time of the exodus there existed not only Pithom, but fortifications to keep off the invading Asiatics. The camping-ground of such a multitude must have had a great extent. *Navigle.*—In February, 1883, M. Naville began the work of excavation at Tell el Maskhutah, a low mound about twelve miles west of Ismailia. It was known that this mound marked the site of an ancient Egyptian city, but scholarly opinion left it undecided whether we were to look there for Rameses or for Pithom. M. Naville's excavations quickly resulted in the finding of monument after monument bearing the various names of Pithom, which had already been made familiar to us by the recovered geographical lists of ancient Egypt. H. C. T.

All the facts yet discovered go to show that it was the very city in question. The name is found in the tablet of Ptolemy written fully and "determined" with the city sign, and also not thus determined in other texts. These same texts draw a distinction between the *city* of Tum and the *temple* of Tum. The one was *Pi-Tum*, Pithom, and the other was *hwt(-)tum*, temple or sanctuary of Tum. This distinction points conclusively to the existence of a town called after the main deity of the region, and shows by monumental evidence that the city is there. The results of the excavations correspond in a marked way with the facts as recorded in Exodus. The bricks that have been found (and the city is almost entirely composed of these) are of *three* sorts, with *straw*, with *stubble*, and *without* either, and they are laid in *mortar*, an unusual thing. *Gillett.*—When M. Naville had digged down into store chambers built, perhaps by the Israelites, in this store-city of the Pharaohs, he had done a great deal more than discover the site of Pithom. He fixed, also, the centre of the biblical district of Succoth. From the monuments we had already known that Pithom was the capital of the Egyptian nome called Ahot, or East-land, to which was often given the alternative name of Thuku or Succoth, the place of tents, or camping-ground, for the Semitic nomads who entered Egypt from the east. This district or nome of Succoth was also the first camping-place, or rendezvous, of the children of Israel in their march out of Egypt. H. C. T.

The district of Thukut west and northwest of Lake Timsah would be a very convenient place for a general muster, affording a wide space and abundant pasture in the spring time, and easily reached both from southwest and

northwest—in the one case by the Wady Tumilat, in the other by way of Tel-Dafneh and the western shore of Lake Ballah. This position for Thukut seems indeed to be definitely fixed by the discovery of the ruins of Pithom, the capital of Thukut, at Tel el-Maskhutah, combined with the statement in an Egyptian text, that Thukut was a region just within the Egyptian frontier, suited for grazing, and in the vicinity of some lakes. G. R.

The recent discovery by M. Naville of the true site of Pithom at Tel-el-Maskhutah in the Wady Tumilat, when conjoined with the fact that Pithom was the chief city of the district of Succoth mentioned in the exodus, and that it was one of the two "store-cities," or garrison towns, that the Israelites are said to have been compelled to build for Pharaoh in the land of Goshen, has thrown a flood of light on the subject. It marks one stage in the exodus, and also carries with it the consequence that as Rameses [the store-city] must have been one day's march or thereabout to the west of Succoth, it also was in Wady Tumilat, but at the western end of it. Certain ruins at the entrance of the Wady Tumilat, hitherto regarded by many as marking the site of Pithom, are therefore, in all probability, those of Rameses. Further, as the monuments at both places indicate that Rameses the Great (or Rameses II.) was their builder, the view held by the majority of Egyptologists that this king was the Pharaoh of the oppression is confirmed. The site of Pithom is distinctly visible from the railway, about twelve miles west of Ismailia, and presents the remains of fortifications and extensive granaries built with crude brick, some portions of which probably date from before the exodus, though the site was occupied down to the Roman times as the chief town of Succoth and an important frontier post. During the construction of the Sweet Water Canal it was also selected as a principal station, and at present it is occupied by Arabs, who cultivate the ground in its vicinity. Taking it for granted that the time of the exodus was in the reign of Menepthah, the son and successor of Rameses, that the Wady Tumilat was a principal part of the land of Goshen, and that Rameses and Succoth were in this valley, let us study the geographical conditions of the question as they present themselves on an examination of the district, now very accessible by means of the railway from Cairo to Ismailia and Suez. On the east side of the delta of the Nile, about fifty miles north-east of Cairo, a narrow valley of cultivated soil extends eastward, with desert on both sides, for

about eighty miles or nearly as far as Ismailia, on the line of the Suez Canal, where this crosses Lake Timsah. This valley, Wady Tumilat, is only a few miles wide at its western end, and gradually narrows toward the east. As the desert sand is, however, encroaching on it from the south, and has, indeed, in places overwhelmed an ancient canal which at one time probably ran near the middle of the valley, it must formerly have been more extensive than at present. Recent surveys also render it certain that this valley once carried a branch of the Nile, which discharged its waters into the Red Sea. This branch, or a canal representing it, must have existed in the time of Moses. At present the valley is watered by the Sweet Water Canal, running from the Nile to Suez; and though probably inferior to the land of Goshen in its best days, it is still one of the most beautiful districts in Egypt, at least in its western part, presenting wide stretches of fertile land covered with luxuriant crops, numerous cattle and sheep, large groves of date-palms, whose fruit is said to be the best in Egypt, and numerous populous villages; while it must always have been, what it now eminently is, a leading line of communication between Egypt and the countries to the east. The position of this valley accords admirably with the scriptural notices of it. It would be the only way of convenient entrance into Egypt for Jacob with his flocks and herds. It was separated to a great degree from the rest of Egypt, and was eminently suited to be the residence of a pastoral and agricultural people differing in their habits from the Egyptians, and accustomed to the modes of life in use in Palestine. *Dawson.*

Number of the Departing Hosts.

Ex. 12 : 37, 38. 600,000 men, beside children. . . . A mixed multitude also, and very much cattle.

From the census taken at Sinai (Nu. 1) it appeared that the whole number of men, "from twenty years old and upward, all that were able to go forth to war in Israel," was 603,550. If to these we add 400,000 male children under twenty years of age, and suppose the females to have been about as numerous as the males, we find that the entire mass of the people of Israel amounted to more than *two million souls*. But it is a mistake to suppose that the two millions were all the direct descendants of Jacob. When Jacob and his sons went down to Egypt, they must certainly have taken with them all their men-servants and maid-ser-

vants, as well as all their cattle, for these formed a portion of their wealth. We know that Abraham had 318 servants fit for war and trained to arms; his nomadic household, therefore, must have contained more than a thousand souls. Jacob, again, who inherited all these, brought with him from Syria many men-servants and maid-servants, and much cattle. With such data as these, we are justified in assuming that the number of those who went down with Jacob to Egypt was not limited to his sixty-six children and grandchildren, but consisted of several thousand men-servants and maid-servants. But according to Gen. 17 : 12, 13, these had been all received by circumcision into the religious community of the children of Israel, and thus the distinction between master and servant, which is never very marked among nomads, must have been still further softened down. In Egypt, where the striking contrast between Israelites and Egyptians was necessarily a great impediment in the way of intermarriages, the descendants of Jacob will no doubt have married the descendants of his servants. And under such circumstances the distinction must gradually have worn away. Hence we regard the two million souls who left Egypt after the lapse of 430 years as the posterity of the whole of the people who went down into Egypt with Jacob. *K.*

Such a company moving at once the world never before nor since witnessed; upward of two millions of souls, besides their *flocks and herds, even very much cattle*; and what but the mere providence of God could support such a multitude, and in the wilderness, too, where to this day the necessities of life are not to be found? Had not Moses the fullest proof of his Divine mission, he never could have put himself at the head of such an immense concourse of people, who, without the most especial and effective Providence, must all have perished for lack of food. This single circumstance is an ample demonstration of the Divine mission of Moses, and of the authenticity and Divine inspiration of the Pentateuch. To suppose that an impostor, or one pretending only to a Divine call, could have ventured to place himself at the head of such an immense body of people, to lead them through a trackless wilderness, utterly unprovided for such a journey, to a land as yet in the possession of several powerful nations, whom they must expel before they could possess the country, would have implied such an extreme of madness and folly as has never been witnessed in an individual, and such a blind credulity in the multitude as is unparalleled in the annals of mankind! The succeeding stu-

pendous events proved that Moses had the authority of God to do what he did. A. C.

Aside from any miraculous aspects of the case, the exodus must be recognized as one of the most extraordinary achievements in history ; and the man who could guide it to a prosperous issue must have been second to no man in the catalogue of great names. It is indeed difficult to name a successful enterprise which can bear a moment's comparison in magnitude and difficulty with the taking up of a whole people, men, women, and children, and all their portable effects, removing the great heterogeneous company in the face of a mighty, warlike nation, carrying them through a vast desert scantily supplied with water and destitute of the accumulated products of the soil, occupied only by hostile tribes, and then planting them so effectually in their new home as to make of them a nation of wealth and power, and of unity unparalleled. The immigration of four hundred thousand Tartars in a single night from the confines of Russia into their own native deserts, sometimes cited in illustration, bears but the remotest resemblance to it. The tourist who travels over the region, attended by a dozen Arabs and as many camels, to carry and care for him on the way, will ordinarily be not the last ready to believe that no natural force or genius was adequate, except as re-enforced by some such agencies as are recorded in the Hebrew history. The narrative, however, records the most complete preparation that the case admitted : a leader who had himself twice passed over the region, and was now intrusted with absolute authority ; long expectation, and seasonable notice at last ; a definite time and place of rendezvous ; an organized arrangement—for they went up "harnessed," or rather, in orderly array ; a method of march and encampment as thorough as that of the best modern army, with many sanitary provisions ; and negotiations,

however unsuccessful, with the tribes on the way. The substantial fact of the expedition is no more to be questioned than the Norman Conquest. Never was an event so vitally incorporated with a nation's history, observances, and literature, in every form, as was the Egyptian residence and rescue with those of Israel. *Bartlett.*

38. A mixed multitude went. Partly Egyptians and partly natives of other countries, who had been prevailed upon by the miracles wrought in behalf of the Israelites, and from other motives, to go with them. Some were probably Egyptians of the poorer class, who were in hopes to better their condition in some way, or had other good reasons for leaving Egypt. Others were perhaps foreign slaves belonging both to the Hebrews and Egyptians, who were glad to take the opportunity of escaping with the Israelites. Others again were such adventurers and debtors as could no longer stay safely in Egypt. Whoever or whatever they were, the Israelites were no better for their presence. *Bush.*

39. The provision made for the camp was very poor and slender. They brought some dough with them out of Egypt in their knapsacks (verse 34). They had prepared to bake the next day, in order to their removal, understanding it was very near ; but being hastened away, they took the dough as it was, unleavened, and when they came to Succoth, they baked unleavened cakes, and though they were insipid, yet the liberty they were brought into made it the most joyful meal they had ever eaten in their lives. H.

"History," says Bunsen, "was born in that night when Moses, with the Law of God—moral and spiritual—in his heart, led the people of Israel out of Egypt."

Section 93.

FROM SUCCOTH TO ETHAM. FROM ETHAM TO THE RED SEA.

EXODUS 13 : 17-22 ; 14 : 1-9. Nu. 33 : 6, 7.

Ex. 13 17 And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near ; for God said, Lest 18 peradventure the people repent when they see war, and they return to Egypt : but God led the people about, by the way of the wilderness by the Red Sea : and the children of Israel went up armed out of the land of Egypt. And Moses took the bones of Joseph with him : for he had straitly sworn the children of Israel, saying, God will 20 surely visit you ; and ye shall carry up my bones away hence with you. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the LORD went before them by day in a pillar of cloud, to lead them the way ; and by night in a pillar of fire, to give them light ; that they might go by day 22 and by night : the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

14 1 And the LORD spake unto Moses, saying, Speak unto the children of Israel, that 2 they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before 3 Baal-zephon : over against it shall ye encamp by the sea. And Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them 4 in. And I will harden Pharaoh's heart, and he shall follow after them ; and I will get me honour upon Pharaoh, and upon all his host ; and the Egyptians shall know that I 5 am the LORD. And they did so. And it was told the king of Egypt that the people were fled : and the heart of Pharaoh and of his servants was changed towards the people, and they said, What is this we have done, that we have let Israel go from 6 serving us ? And he made ready his chariot, and took his people with him : and he 7 took six hundred chosen chariots, and all the chariots of Egypt, and captains over all 8 of them. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel : for the children of Israel went out with an high 9 hand. And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

Nu. 33 6 And they journeyed from Succoth, and pitched in Etham, which is in the edge of 7 the wilderness. And they journeyed from Etham, and turned back unto Pi-hahiroth, which is before Baal-zephon : and they pitched before Migdol.

Notwithstanding the difficulty of exactly identifying localities after an interval measured by thousands of years, it is, on the whole, surprising to see how near an approach can be made to a determination of the route by which Israel went up out of Egypt. The exceptional configuration and condition of the country are, and always have been, such as to guide and restrict the movements of large companies ; and the ascertainment of a few places goes far toward settling the whole line of march.

The Wady Tumilat is a narrow fertile strip lying some thirty-five miles north of the latitude of Cairo, and extending from the Nile delta to the eastern edge of Egypt. A little north of Cairo the two limestone ridges that shut in the Nile break down and swing off to the northeast

and the northwest respectively, making room for the delta. The northeastern line, greatly reduced in height, opens at a place nearly east of Zagazig, and lets a narrow tapering valley or depression of surface shoot directly east, almost to Birket Timsah, the Crocodile Lake. It is the Wady Tumilat. Goshen unquestionably included Wady Tumilat, the valley of the modern canal and railway. Along this valley ran the ancient canal of the time of the exodus, though not then, as afterward, extended to the Red Sea. From Zagazig the railway runs almost due east, soon entering and following Wady Tumilat. For a long distance the valley seemed the most productive part of Egypt that I had seen. In its wider parts it may be two miles or more in breadth, growing steadily narrower, till be-



ROUTE FROM GOSHEN (RAMESSES) TO THE RED SEA.

fore reaching Ismailia, on the Crocodile Lake (Timsah) (which is by rail forty-seven miles east of Zagazig), it entirely fades out. The railway and the Sweet Water Canal run through its entire length. *Bartlett.*

13:17. God led them not by the way of the Philistines. The reason is here given in advance for the change in their route indicated in the emphatic command to Moses (14:1, 2). B.

18. The Way of the Wilderness by the Red Sea, or "The Way of the Red Sea," was the road which swept out of Egypt, across the wilderness between the two arms of the Red Sea, from the head of the Gulf of Suez to the head of the Gulf of Akabah. It is today the great Hajj route from Egypt toward Mecca. It is frequently referred to in the narrative of the exodus and wanderings. H. C. T.

To say nothing of the Divine purposes relative to the drowning of the Egyptians in the Red Sea, and the humbling and proving of the Israelites by a protracted sojourn in the wilderness, they could not enter Canaan by the direct

route without encountering the Philistines, who then occupied all its southern borders. These Philistines were a powerful and warlike nation, between whom and the Israelites there seems to have been an ancient grudge existing from a circumstance mentioned 1 Chron. 7:21, 22. To avoid, therefore, the perils of battle, Moses is directed to take another far more circuitous and difficult route "by the way of the wilderness of the Red Sea." Moses was directed in this, for the circumstances clearly evince that he could have been no self-appointed lawgiver, leading forth the Israelites from Egypt of his own motion, but that he all along acted under Divine dictation and control. *Bush.*

Their spirits were broken with slavery; the Philistines were formidable enemies, too fierce to be encountered by raw recruits; it was more suitable that they should be prepared for the wars of Canaan, by experiencing the difficulties of the wilderness. God proportions his people's trials to their strength, and will not suffer them to be tempted above what they are able. He tried their faith and patience and dependence

upon God, and inured them to the hardships of the wilderness, and so instructed them. Every stage had something in it that was instructive ; even when he chastened them, he thereby *taught them out of his Law*. It is said (Ps. 107 : 7) that he *led them forth by the right way* ; and yet here, that he *led them about* ; for God always leads his people the right way, however to us it may seem about ; so that the farthest way about proves, if not the nearest way, yet the best way home to Canaan. How God instructed them is explained long after (Neh. 9 : 13), *Thou gavest them right judgments and true laws, good statutes and commandments* ; and especially (verse 20), *Thou gavest them also thy good Spirit to instruct them* ; and he instructs effectually. We may well imagine how unfit that people had been for Canaan, had they not first gone through the discipline of the wilderness. H.

In this wilderness route there were great purposes to be accomplished in the moral training and culture of the nation and in the manifestations of the God of their fathers before their eyes. That way lay the passage of the Red Sea which God provided as the burial-place for the proud hosts of Pharaoh ; that way lay Sinai—those grand mountain cliffs which God was to shake with his thunders and invest with the smoke and the flame of his glorious presence, that the Law might be written in letters of fire upon the souls of the whole people ; that way lay the long, breadless, waterless route of almost forty years wandering and sojourning in which the Lord fed the people with angels' food—bread from the lower heavens—the manna of the desert, and with water once and again from smitten rocks, flowing in dry places as a river—that they might learn the power and the love of their God ; that way lay also their long tuition and training into their religious system—a wonderful arrangement of sacrifices and ordinances for which the lifetime of a generation was scarcely too long. All these great results and yet others were contemplated and provided for in this choice of the wilderness route as their way to the land of Canaan. II. C

According to the course of the country, Moses might have marched the people a much shorter way, and, supported by the power of God, have taken possession of the land of Canaan at once ; but such rapid proceedings would not have served the purpose for which the children of Israel were separated from all other nations. It is evident, from Moses's supposing that they would ask *the name* of the God of their fathers, that they had become polytheists during their

residence in Egypt. Their making and worshipping of the *golden calf* is a proof of the strength of their attachment to the idolatry of their late masters ; and the readiness with which they suffered themselves to be seduced by the daughters of Moab, indicated their proneness to idolatry of every kind. God drew them, as he says himself (Hos. 11 : 4), " With the cords of a man, and bands of love," that, by appeals made to their understandings and their affections, they might see reason to become attached to him and habituated to his worship ; but this could be done only by detaining them in the wilderness till their religious principles should be fixed and their trust in him and attachment to his service be strengthened into habit by numerous displays of goodness and power, such as were never vouchsafed to any other people. Had they been carried to Canaan by the shortest way and settled there at once by the extermination of the seven nations, nothing would ever have been heard, either by them or by us, of the Angel of God's Presence visibly preceding them ; nothing of his dividing the sea to facilitate their passage ; nothing of his overwhelming their enemies in those very floods, which to them were a kind of wall on each side ; nothing of his drawing out rivers of water from the stony rock ; nothing of his (Ps. 78 : 24), " sending down manna upon them, and giving them food from heaven ;" nothing of his " raining flesh, as thick as dust, and feathered fowls, like as the sand of the sea," nothing of his amazing descent upon Mount Sinai, when, in the lofty words of the Psalmist (Ps. 18 : 9, etc.), " he bowed the heavens, and came down, and it was dark under his feet ; he rode upon the cherubims, and did fly ; he came flying upon the wings of the wind ; he made darkness his secret place, his pavilion round about him with dark water, and thick clouds to cover him : There went a smoke out of his presence, hailstones, and coals of fire, so that the earth trembled and quaked ; the very foundations also of the hills shook, and were removed." The wilderness, in short, was the scene which God had made choice of for the display of his almighty power and goodness : there it was that he laid bare his arm, as he calls it, to the Israelites ; that every day he took care of their meat and drink and clothing ; and had he not detained them there so long, he had not been so kind. It may be considered further, that, before this people were to be admitted into the possession of the inheritance which God had promised them, all matters were to be adjusted between him and them ; and to this purpose laws were

to be given, ordinances instituted, and covenants sealed. *Stuckhouse.*

In the sacred-story there are three great typical lands : Egypt, Arabia, Canaan. Egypt is the Land of Bondage ; Arabia is the Land of Training ; Canaan is the Land of Rest. He who would pass from Egypt to Canaan must needs go through Arabia. It was into Arabia that Moses was led, in his training for his work as leader and lawgiver, after his dwelling in Egypt. Elijah the prophet had his training lessons there (1 Kings 19 : 1-18). And thither was Paul sent in preparation for his work as the apostle to the Gentiles (Gal. 1 : 17). H. C. T.

19. Moses took the bones of Joseph with him. Nothing in all Joseph's life showed his heart so plainly as the directions he left at his death. After a long life spent in their service, he so loved his kindred and had such faith in his God that he thought only of how he could best make even his dead body serve his people and glorify God. It was not merely a desire to be buried with his fathers ; for all Egypt would have united with his kindred in carrying him thither. They had thus carried Jacob ; still more willingly would they have heeded the wish of their great statesman who for eighty years had governed Egypt so wisely and so well. But he would serve his people and honor his God with his dead body. A long life of service did not satisfy him so long as there was aught he could do. He believed God would visit the people and lead them out of Egypt. But the time might be long and their faith fail as they waited. Nothing he could say or do would so keep the coming exodus in their minds as to leave his bones among them unburied, waiting to be carried up from hence. Nothing would serve so effectually to keep in their minds and hearts the wonderful story of God's dealings with Joseph himself : his rescue from the pit and from the dungeon, and his deliverance of his father's family from the famine. Year after year, as they march back and forth through the desert, while slowly the condemned generation died out among them, that coffin is borne on by his descendants. Those who bore it on that night-march from Egypt had died, and their sons, who stood looking upon it then with wondering eyes, had taken their place. And still they wandered in the desert, and still no burial-place was found for Joseph. But, as it had done in Egypt, that coffin strengthens their faith in their desert march. Does despondency seize upon some son of Manasseh, and does he say gloomily to his comrade, " We shall all perish in this wilderness ; it would have been better

to have remained in Egypt, for none of us will ever reach the land of Abraham ?"—one look toward that body waiting there, and which had waited so long, would silence him. If Joseph had such faith so long ago, why should his children doubt ? That coffin stood a silent pledge that the wanderings should cease and they rest in the land promised to their fathers. It preached to them not only faith but patience. Why should they be weary of these few years, when Joseph had waited for burial through centuries ? *Hom. Rev.*

21. The Lord went before them.

That by *the Lord* here is meant the Lord Jesus, we have the authority of Paul to believe (1 Cor. 10 : 9). It was He whose spirit they tempted in the wilderness, for it was He who led them through the desert to the promised rest. **In a pillar of cloud—of fire.** This *pillar* or *column* which appeared as a *cloud* by day, and a *fire* by night, was the symbol of the Divine presence, the *Shekinah* or Divine dwelling-place, and was the continual proof of the presence and protection of GOD. A. C.—It was manifestly the visible presence of Jehovah with his people. It was to be both a guide to them in all their wanderings, a shelter in the day from the blazing sun of the desert, and at night a light to illuminate the encampment ; as a protector to flame forth against their enemies, or on some special occasions, as upon the doomed violators of his covenant, in the way of executing the wrath of Jehovah against offenders. As to the form and structure and outward appearance of this remarkable symbol, we are led to conceive of it as a majestic column, with base perhaps broad enough to shade the whole camp of Israel from the sun, which must have been six or eight miles square. By day it was an opaque body, by night the ineffable brightness from within shone through the encircling opaque cloud. This remarkable pillar of cloud and of fire is spoken of as the Angel of Jehovah (Ex. 23 : 20-23) ; as the glory of the Lord whose sight was like devouring fire (Ex. 24 : 17). So in De. 1 : 32, 33 : " The Lord, your God, went in your way before you to search you out a place to pitch your tents in, in fire by night to show you by which way ye should go, and in a cloud by day." According to the teaching of these passages, this cloud-fire pillar was to Israel the Angel Jehovah of the nation, and they looked upon that sublime and awful column as the visible embodiment of their ever-present God looking out from it upon them, and from whom the most secret action could not be hid. It was also their oracle for the time—their *Shekinah*, or

visible glory. On occasion it rose from their camp and ascended to the summit with attendant lightnings and thunders; or again descended from Sinai and stood over the newly-erected tabernacle, where God talked with Moses and delivered all the precepts of the Levitical Law. In short, this was the symbol of the Divine presence with his people, and as a theophany typified the incarnation of God in the person of Jesus "the brightness of the Father's glory." S. R.

This unwrapped inner splendor is more appropriately termed "the Glory of the Lord;" and this "Glory" is said to have appeared in the daytime, when God would express his displeasure on account of the people's transgressions, or when he would strike them with a trembling awe of his majesty, as at the giving of the Law from Sinai. In like manner, when the two sons of Aaron, Nabab and Abihu, offended by strange fire in their offerings, a fatal flash from the cloudy pillar instantaneously extinguished their lives. We cannot doubt, therefore, that this majestic pillar of cloud was intended to serve as the Shekinah, or visible representative of Jehovah, dwelling in the midst of the chosen people. The Divine nature—that is, the Divine power, efficacy, authority, majesty, and omniscience, would be associated with the external visible symbol. To all practical purposes, therefore, this cloudy pillar was to them the "Angel Jehovah," CHRIST, the God of their nation, and they were to look up to that sublime and awful column as a visible embodiment of their covenant God, as an ever-present witness, from whom not even their slightest word or deed could be hidden. This view of the cloudy pillar as a kind of watch-tower of the Almighty, an aerial Mizpeh, or "place of espial," is expressly recognized in the remarkable passage (Ex. 14 : 24, 25). *Bush.*

In each of the aspects which this pillar assumed, we find the corresponding feature most fully verified in Christ. He is the light of men. The glory of the Father shines forth in him as full of grace and truth. He alone has revealed the Father, and can give the spirit of wisdom and revelation in the knowledge of him. Therefore he is the Word or Revealer of God, the effulgence of his glory. And while merciful and compassionate in the last degree to sinners—the very personification of love—he yet has eyes like a flame of fire, and feet as of burning brass; and he walks amid the golden candlesticks, as he did in the camp of Israel, to bring to light the hidden works of darkness, and cause his indignation to smoke against the hypocrites. P. F.

Christ was with the Church in the wilderness (1 Cor. 10 : 9). *Now their king passed before them, even the Lord on the head of them* (Mic. 2 : 13). Those whom God brings into a wilderness, he will not leave nor lose there, but will take care to lead them through it. *They* needed not to fear missing their way who were thus led, or being lost who were thus directed; *they* needed not to fear being benighted who were thus illuminated, nor being robbed who were thus protected. They who make the glory of God their end and the Word of God their rule, the Spirit of God the guide of their affections and the providence of God the guide of their affairs, may be confident that *the Lord goes before them*, as truly as he went before Israel in the wilderness, though not so sensibly; we must live by faith. H.

Nothing less than an identification of Christ with the "Jehovah" or the *oracular Presence*, the Shekinah, of the Old Testament was manifest in that overwhelming display of which John, Peter, and James were eye-witnesses on the Mount of Transfiguration, when there was a temporary laying aside of the veil of his flesh, the cloud of his human nature, and a transient disclosure of the indwelling Shekinah, the glory of his Godhead. This was a preintimation to the senses of that ineffable light and splendor in which he will appear when he comes with the retinue of his saints to be the luminary of the New Jerusalem, which is to come down from God out of heaven. The whole scene seems to have been intended to afford a demonstration to the senses of the substantial identity of the person of the incarnate Redeemer with the manifested Jehovah of the Jewish dispensation. Consequently, whatever of essential divinity is indicated by the title "Jehovah," it is unquestionably to be considered as belonging to Christ. *Bush.*

To lead them the way. The custom of guiding caravans by means of smoke and light is referred to by many authors. Curtius tells of Alexander the Great employing this method in his campaigns. A beacon or cresset on a lofty pole before his headquarters pavilion could be seen by all from near and far; and it was a guide to all. "Fire was to be the signal by night; smoke by day." "We cannot but acknowledge," says Kuntz, "that in the pillar of cloud and of fire, in which Jehovah himself accompanied and conducted his people, there was some reference to the ordinary caravan-fire, which served as a guide as well as a signal of encampment and departure to the caravans and armies of the East. For in the design and

form of the two phenomena we can trace exactly the same features; the difference being that the one was a merely natural arrangement, which answered its purpose but very imperfectly and was exceedingly insignificant in its character, while the other was a supernatural phenomenon, beyond all comparison more splendid and magnificent in its form, which not only served as a signal of encampment and departure, and led the way in an incomparably superior manner, but was also made to answer far greater and more glorious ends." *Trumbull*.

The pillar of fire and cloud had also certain offices to perform to the Israelites. These were for guidance and protection. It was by this that the Lord directed their course through the dreary and trackless waste which lay between Egypt and Canaan, showing them when to set forth, in what direction to proceed, where to abide, and also affording light to their steps when the journey was by night. In addition to these benefits, the pillar also served as a shade from the heat of a scorching sun; and on one occasion at least, when the Israelites were closely pursued by the Egyptians, it stood as a wall of defence between them and their enemies. P. F.—Some such guidance as was afforded the people in the pillar of cloud and of fire was necessary. The host of Israel being so numerous, having with them their flocks and herds, and being only to a small extent organized, it is difficult to see how they could possibly have kept together so as to march in any one direction or to come into camp without some provision like this of the cloudy pillar, rising high over the desert. N. C. B.—As far as the purposes of the Israelites were concerned, that cloudy-fiery pillar was the *Shekinah* or dwelling-place of Israel's God; it was the manifestation of his friendly protecting presence in their midst. There was sure guidance in its goings—a pledge of safety in its presence; by day a welcome awning in its shadow, and by night an illumination no less welcome in its forth-coming effulgence. *Hamilton*.

22. The pillar of cloud departed not. It did not vanish from their view, but was a constant and unerring signal before or in the sight of the people. We have not now the pillar of fire and cloud, but we have the Word of God, which is a lamp to our feet and a light to our path. This also is a supernatural revelation of the present Lord and his Messiah by the eternal Spirit, conveyed through the minds and words of holy men. This spiritual flame, kindled from heaven and enshrined in the cloud of human speech, has not been lost or extinguished,

but continued from generation to generation, and is in the way of being diffused throughout the whole world, to be the guide of the nations to the land of promise till the days of darkness disappear. It remains a speaking token of the continual presence of the God of all grace, of the Father, the Son, and Holy Ghost in his church. M.—The Israelites were not to look at the road they traversed, whether it was rough or smooth; their business was to look only upon the cloud, and follow wherever it led them. And is not this our course? We are not responsible for the roughness or length of the road; we are only responsible for obeying the command of him who has placed us in it. In walking through life, as we traverse the desert and march toward Emmanuel's land, we are to look only for guidance, for strength, for pardon, for peace, for success, to the pillar of cloud by day, and the pillar of fire by night—the brightness of the Father's glory, God manifest in the flesh, the Lord and Saviour Jesus Christ. J. C.

FROM SUCCOTH TO ETHAM.

Ex. 13 : 20. *Nu.* 33 : 6.

20. Etham, in the edge of the wilderness. We are to look not for a *city*, but for a region of that name. The papyrus of Sanehasays that leaving the lake Kemuer (*Timsah*) he arrived at a place called *Atima*, which could not be very far distant. And the papyrus *Anatasi*, VI., a document of the time of the exodus, has this passage: "We have allowed the tribes of the Shasu of the land of Atuma to pass the stronghold of King Meneptah of the land of Succoth, toward the lakes of Pithom of King Meneptah of the land of Succoth." That I consider the *region of Etham*, the land which the papyri call *Atima* or *Atuma*. It was inhabited by Shasu nomads, and as it was insufficient to nourish their cattle, they asked to share the good pastures assigned to the Israelites. Both the nature of the land and its name agree well with what is said of Etham, that it was "in the edge of the wilderness." I believe Etham to be the *region of Atuma*, the desert which began at Lake *Timsah*, and extended south of it near the *Arabia Gulf*. *Narville*.

We best meet the requirements of the narrative if we suppose Etham to have been beyond the eastern end of Wady Tumilat, toward Palestine, and not far from the northern end of Lake *Timsah*. It would thus lie on "the edge of the wilderness—" that is, on the line where Egypt ends and the Arabian desert begins. It would be where the way was open before Israel,

either to pass over the heights of Guisr, or to strike northward into the main road to the Philistine territory and to Palestine. The command at that place, to move in the direction of Suez, would indeed be an order to "turn back." *Bartlett*.—All the desert east of the present Suez Canal was called the desert of Etham; and the "edge" of this desert on the route followed by the Israelites must have been near the present town of Ismailia, at the head of Lake Timsah. At this point the desert portion of the journey direct to Palestine begins; and here, between Lake Timsah and Lake Ballat, is the highest part of the isthmus and the best road out of Egypt to the east. *Dawson*.

Had the Israelites passed out of Egypt at this point, the march would naturally have been across the desert some way south of Lake Serbonis to the Wady El Arish, and thence along the coast of the Mediterranean to Gaza and the low tract of the Shefeleh. But the nation was not yet in a fit condition to meet and contend with the war-like people of that rich and valuable region—the Philistines. God accordingly, who guided the march by the pillar of the cloud and of fire (verses 21, 22), "led them not the way of the land of the Philistines, although that was near; for God said, Lest the people repent when they see war." G. R.

FROM ETHAM TO THE RED SEA.

Ex. 14:1, 2. Nu. 33:7.

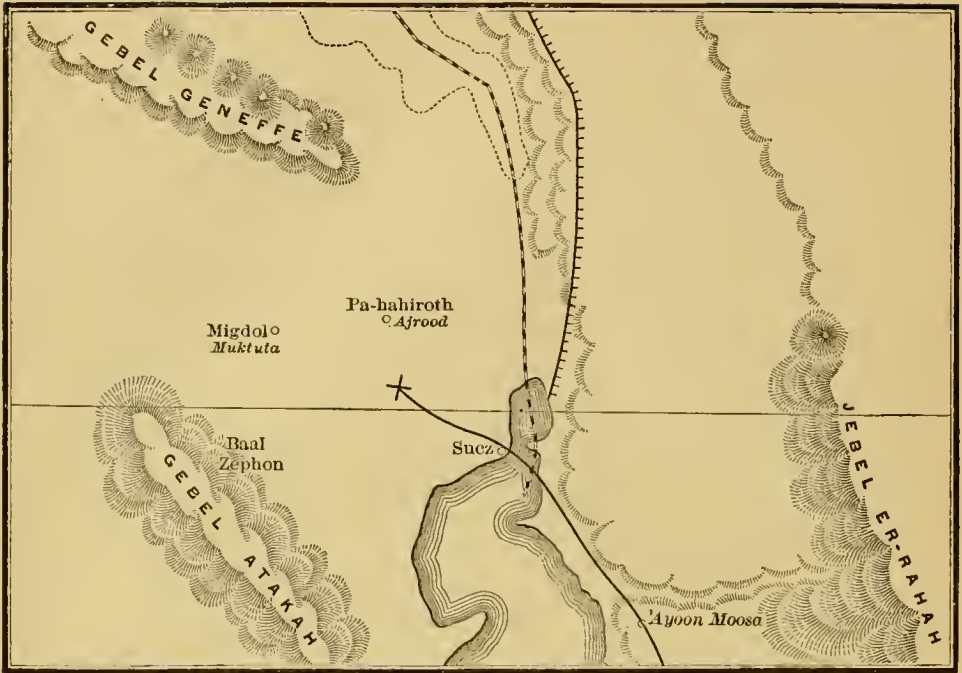
The general line of march is clearly indicated through Succoth to Etham "on the edge of the wilderness" that lies east of Egypt, then by a "turn" to the Red Sea by a route probably not far from the line of the present railway from Ismailia to Suez. S. C. B.—This route would save the crossing of two high, rocky ridges, which run from west to east parallel with the canal, and would afford a broad plain of desert over which to march southward, in accordance with the Divine purpose, when God "led the people about" to the Red Sea. *Dulles*.

Ex. 14:2. Turn back. They are to turn to the south, at right angles to their former course, along the west side of Lake Timsah and the Bitter Lakes. This would have the temporary advantage of keeping them for a little longer within reach of water and pasturage, but the great disadvantage of obliging them at some point to the southward to cross the Red Sea, an operation which they might hope to perform if un molested and with abundance of time, but not otherwise. *Dawson*.—As you go southward from Ismailia, the lakes on your left, now

filled by water from the Mediterranean, glitter with tints of blue that are exquisite, contrasting delicately with the amber-colored sand, while the gravelly desert on your right, with a stunted herbage, glows in the hot sunlight up to the foot of the hills which are bare and desolate masses of rock. The way to Suez, at the head of the western arm of the Red Sea, is broadly open for a moving caravan. But a little south of Suez, on the western side, a mountain ridge, the Gebel Attaka, runs boldly from the northwest across the southward path, abuts upon the sea, and renders a forward movement impracticable. *Dulles*.

ENCAMPMENT NEAR THE CROSSING-PLACE.

14:2. Encamp before Pi-hahiroth, between Migdol and the sea, before Baal-Zephon, by the sea. They were near the way of the wilderness of the Red Sea; near the modern way of the Hajj out of Lower Egypt, a highway which has swept across the desert, from gulf to gulf, from time immemorial. They were not far from the shore of the Red Sea; in a locality where three well-known landmarks were back of them, or about them: Migdol, Pi-hahiroth, and Baal-Zephon. Migdol was the outlook tower which overlooked that southernmost road desertward. H. C. T.—*Migdol* means fort or tower, and might designate simply a fortified place. Niebuhr first suggested for it Bir-Suweis, two miles from Suez, where there are two wells of very brackish water and a massive stone building of the seventeenth century. Kalisch favors it; and Canon Cook, in view of an investigation by Chabas, showing that "Maktal," or Magdal, which Seti I. visited on his return from Syria, was built over a well, thinks there is "scarcely any room for doubt." We may accept it as a very suitable conjecture. *Pi-hahiroth* is written in Numbers "Hahiroth," giving some support to the opinion that the syllable "pi" is only the Egyptian article, and that the essential word is Hahiroth. There seems, on the whole, to be good reason for finding Hahiroth at Ajrood. It is the view of Jablonsky, Laborde, Winer, Kurtz, Keil, Knobel, Ebers, Sharpe, and apparently of Lange and Ewald. The name Hahiroth, as they have shown, corresponds in its consonant elements very closely to Ajrood. This name is certainly as old as the twelfth century. Other reasons concur. The situation and circumstances well correspond. The distance from the sea, four hours northwest of Suez, is suitable. A large plain, adapted to an encampment, ten miles long and nearly as broad, stretches to the sea. This camping-



ENCAMPMENT NEAR THE CROSSING-PLACE.

ground lies in front, or, as the Hebrew might be translated, east of the place. A deep well (two hundred and fifty feet), though containing bitter water, must have made the spot a place of mark in former as in recent times. A fortress stands there now. These several circumstances will satisfy the conditions. *Bartlett.*

Baal-Zephon is the name of a divinity. It represents a combination of Semitic and Egyptian objects of worship. The name itself of the dualistic deity in its Semitic-Egyptian form of Ba'ali-Zapoon, or Ba'ali-Tsapuna, is found on the monuments; and that this is the same name as the Ba'al-Zephon (or the Ba'al-Tsephon) of the Hebrew Scriptures does not admit of serious question. In fixing the location of the shrine of Ba'al-Zephon there are helps in its mention in the text. The place of the encampment of the Israelites by the Red Sea is described by four cardinal points. It is in some way bounded, or indicated, by: Migdol, the sea, Pi-hahiroth, and Ba'al Zephon. The sea must, in the nature of things, have lain at the eastward. As the commandment was to encamp "between Migdol and the sea," Migdol is naturally to be looked for at the westward of the Sea. And as Pi-hahiroth is said to be "before," or "over against," Ba'al-Zephon, while the camp is at

one time said to be "before," or over against Pi hahiroth, and again to be "before" or "over against" Ba'al-Zephon, at the same time that it was "before" Migdol, it follows that Pi-hahiroth and Ba'al-Zephon must have been in the relation of northerly and southerly to each other; since Migdol was westerly, as over against the Sea which lay easterly. This corresponds with the supposed identifications of Migdol, at or near Muktala; and of Pi-hahiroth, or Hahiroth, at Ajrood. The landmarks at the northerly and westerly bounds of the place of encampment are at points which conform with all the indications of the text. This goes to fix the shrine of Ba'al-Zephon as at some point southerly from Ajrood, and southward of a line running from Muktala to the sea. In that direction the mountains of Atakah stand out too prominently to be overlooked as a probable site of such a shrine as that of Ba'al-Zephon must have been. Their summit commands a view of the isthmus, of the sea, and of the desert eastward. Ehlers has advocated Gebel Atakah as a site of Ba'al-Zephon, and other scholars have accepted his judgment on this point as probably correct. It is not easy to find any sound reason for questioning its correctness. *Trumbull.*

At the western edge of the plain northwest of

Suez the station Muktala (Migdol) is found. The Israelites "encamped between Migdol and the sea," for which there would be abundant room, as the distance is above ten miles. They were "beside Pi-hahiroth and before Baal-Zephon." These conditions would be sufficiently answered if Pi-hahiroth were at Ajrood, and Baal-Zephon were on the northeastern flank of Jebel Atakah. We can only say that here, on the western coast of the Gulf of Suez, would be ample room for the encampment of the entire Israelitish host; that in this position it might well seem that "the wilderness had shut them in" (verse 3); and that the host would be "before a Migdol" (Nu. 33 : 7), and perhaps "beside a Pi-hahiroth." The sea in front was but two or three miles across, and might easily have been passed in a night; the bottom was such as would naturally clog the Egyptian chariot wheels, and the further shore was destitute of springs, a true "wilderness," where the Israelites may well have gone "three days without water." G. R.

That the place of the passage called "Pi-hahiroth before Baal-Zephon" was in the neighborhood of the present town of Suez, at the head of the gulf, there can be little doubt. *Hull*.—They remained within the territory of Egypt, going southward to a point where they were completely shut in, by the sea and mountains in front and on the two sides and by Pharaoh's chariots in the rear. If we look for a spot on the western shore of the gulf which answers to this description, we find it in the *plain of Suez*. This plain is large enough to hold two millions of men; it is bounded on the west and southwest by the mountains of Atakah, and these mountains approach so nearly to the sea, which is here considerably widened in consequence of a rapid curve to the west, that very few men could pass side by side along the shore. K.

Here are found all the requisites of the Scripture narrative—"entangling land" and a wilderness to "shut them in," a place of encampment "by the sea," wind, high and low water, a possible passage, a practicable distance, and a natural connection with the subsequent journey. The landmarks are here, and apparently one of the names, "Hahiroth," in *Ajrood*, and the traditional name of "Moses's Wells" on the opposite shore. That the names should not be universally or generally traceable through the journey, except in some frequented watering-place like these, is perfectly natural in a region where there has never been a settled population. Names perish, though landmarks remain.

At the northwestern side of the Gulf of Suez lies a plain ten miles long and nearly as broad. Accepting Ajrood at its northern extremity for Hahiroth (Pi-hahiroth, with the Egyptian article prefixed), where the name is handed down in connection with the deep well which made it a place of resort; "Migdol" may have been at Bir Suweis, two miles north of Suez, where are two wells of brackish water and a stone building of the seventeenth century, in a region where Seti I. is shown by Chabas to have visited "Maktal" built over a well; and "Baal-Zephon" may well have been the high and precipitous mountain Jebel Atakah, the chief object in full view of Ajrood, shutting down sharply to the western shore some distance southwest of Suez, and sweeping off indefinitely westward. Here they were absolutely shut in by Jebel Atakah in front, and the sea on the east, extending two miles or more north of Suez, and terminating in a marshy region, and with the enemy in the rear. S. C. B.

3-5. We find here the same miraculous guidance of the Lord which at all times attends God's kingdom on earth. He might have permitted his people to gain the wilderness by the accustomed route, and there by simple means have defended them from the power of Pharaoh; but he willed to make known his glory on this self-willed heathen, and at the same time, by a mighty miracle of deliverance, to sever his people, and forever, from fellowship with the heathen. When the need has reached its highest point, the Lord shows himself a deliverer in the mightiest way. *Gerl*.

The last movement of Heaven in this marvellous chain of providences—the leading of the children of Israel as into a net, between the Red Sea and the mountains of the wilderness—was fitted to suggest the thought to Pharaoh, when he had recovered a little from his consternation and felt the humiliation of his defeat, that now an opportunity presented itself of retrieving his lost honor and with one stroke avenging himself on his enemies. He was thus tempted in the confident hope of victory to renew the conflict, and when apparently sure of his prey was led, by the opening of the sea for the escape of the Israelites, and the removal of the Divine cloud to the rear so as to cover their flight, into the fatal snare which involved him in destruction. In the whole we see the directing and controlling agency of God, not in the least interfering with the liberty of Pharaoh or obliging him to sin, but still, in judgment for his sinful oppression of the Church of God and unjust resistance to the claims of Heaven, placing him in situa-

tions which, though fitted to influence aright a well-constituted mind, were also fitted when working on such a temperament as his to draw him into the extraordinary course he took. P. F.

The best proof of its Divine character is that it is a movement which no human leader would have directed. It was to lead to a yet more signal display of the Lord's power in the discomfiture of the Egyptians, and was designed for the deliverance of Israel, not only from present danger, but from the future fears from the side of Egypt. To the Egyptians, who took care to watch the movements of the Hebrew host, this must have seemed the height of suicidal infatuation. The king, concluding that they were forsaken by the God whose power he had full cause to know, resolved to take advantage of such egregious folly, and pursue them with all the forces at his disposal. This shows that notwithstanding the humbled language he had used in allowing the Israelites to take their departure, his heart was still essentially unsoftened; and now that the opportunity seemed to offer of avenging the disgrace and loss he had sustained, he prepared for action against the fugitive host. *Kil*.

The fact that Pharaoh had not the remotest idea that the Israelites would return, but on the contrary regarded it as certain that they would not, is clearly proved by his astonishment when he heard that they had not gone straight into Asia, but were still within the borders of Egypt on this side of the Red Sea. "They have missed their way," he said, "the wilderness hath shut them in." K.—The Bible meaning of the word wilderness is that of "a wide open space, with or without actual pasture; the country of the nomads, as distinguished from that of the agricultural and settled people." In our country, the word wilderness suggests a *forest*, and it is difficult for the ordinary Bible reader not to attach this preposterous feature to the wilderness of Sinai or Judea. The kindred word, "desert," in the Bible, does not commonly indicate a barren region, but rather an *uninhabited* region, which may be either barren or fertile. N. C. B.—As a matter of fact, in the supposed track of the Israelites, sand deserts without vegetation are the exception. S. C. B.

5. They inquire among themselves, Why they have let the children of Israel depart? as if they had not endeavored in every way to prevent their free exit; as if their pertinacity had not been ten times divinely overcome; as if God had not at length torn the people from them, in spite of their reluctance. They were worn out

by fierce and dreadful punishments; but now as if nothing had happened they discuss why they had not resisted God even to the end, when he had compelled them to submit with extreme reluctance, after they had ten times found out that they struggled against him in vain. Such is the pride by which the reprobates are driven onward to their own destruction, when they fight against God. *Calv*.

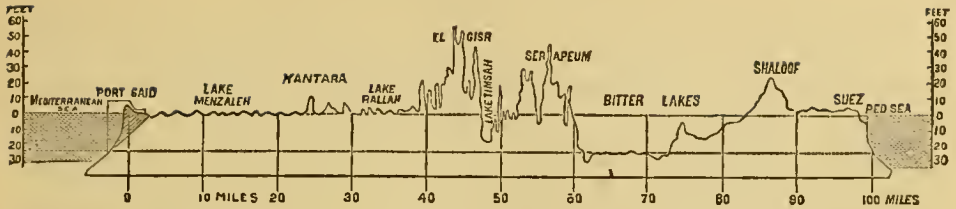
Pursuit of Pharaoh and his Army.

6-9. It was in that part of Lower Egypt which lay toward the Red Sea, the most exposed of all the borders of Egypt, that according to the accounts of profane authors almost the entire military power of Egypt was concentrated. E. C. W.—The great caste of the warriors, the second in dignity, were regularly quartered in certain cities on the different frontiers of the kingdom, so that a considerable force could be mustered on any emergency. With great rapidity he drew together 600 war chariots and a multitude of others, with their full equipment of officers. *Milman*.

The military organization of the Egyptians at the time of the exodus is represented as very complete. Now, it appears by the Egyptian monuments that the military system was brought to its highest perfection by Seti I. and Rameses II. It is certain that, in their time, the army was most carefully organized, divided into brigades, and maintained in a state of constant preparation. The chariot force was regarded as of very much the highest importance, and amounted, according to the lowest computation, to several thousands. G. R.—The strength of Pharaoh's army consisted chiefly in his *war chariots*. *Hengstenberg* has shown how strongly this account is supported by information derived from the monuments respecting the customs of ancient Egypt. The chariots on the Egyptian monuments are drawn by two horses, and generally hold *one* driver and *one* warrior. Pharaoh hastily gathered together all the available chariots that could be procured, and did not wait till the entire force could be brought from the most distant military stations. In addition to the charioteers, he was also attended by a proportionate number of horsemen. K.

ELEVATIONS AND DEPRESSIONS ON THE LINE OF THE SUEZ CANAL.

The Isthmus of Suez at its narrowest part is seventy-two miles wide. The canal, indeed, measures one hundred miles from Port Said to Suez, but it does not cross the narrowest place



ELEVATIONS AND DEPRESSIONS ON THE LINE OF THE SUEZ CANAL.

nor follow a straight line. Following the line of the canal southward, we pass for many miles through the broad Lake Menzaleh, and reach first a series of sandy downs, the highest point of which is Kantara, "the bridge" between the eastern and the western deserts. Here ran one of the greatest thoroughfares of the world, the highway between Egypt and the East. Passing next the shallow Lake Ballah, we reach El Gizr, the greatest elevation on the isthmus, about ten miles in width, and at its highest point sixty-five feet in height. Then comes Lake Timsah, the "crocodile" lake, midway between the two seas. South of it is the second elevation, the heights of Serapeum, about eight miles broad, and at its highest point sixty-one feet high. South of this lie the Bitter Lakes, a great depression, extending southeasterly some twenty-two miles in length, and from two and a half to five miles in breadth. Their greatest depth is about thirty-five feet below the sea-level. Before the water was admitted in 1867 by the modern canal, this depression was and had for ages been dry. The bottom was covered with a layer or layers of salt of great extent (seven miles by five) and of variable thickness, but reaching the depth of thirty-three feet. Between the Bitter Lakes and the Red Sea lies the third and last barrier, the heights of Chaloo, about five miles broad from north to south, and rising for a short distance twenty feet or more above the sea-level. Then follows the sandy plain of Suez for a distance of about ten miles, rising but a few feet (about four on the average) above the level of the sea. Since the geological times the heights of Gizr must have formed an effectual barrier to the Red Sea; and it will hardly be claimed that within historic times these waters have extended over the ridge of Serapeum. But some reasons have been urged for supposing that in the times of the exodus the Bitter Lakes were but part of a continuous arm of the Red Sea. Three circumstances have been adduced for this opinion: First, the deposits of salt found in the Bitter Lakes; secondly, the identity of shells found at the sides

and bottom of the lakes with those of the Red Sea; and, thirdly, the name "Bitter Lakes," implying the knowledge of a time when they were filled with salt water. But neither the deposits of salt nor of shells, unless the shells were of modern species (which is not affirmed), would determine the question whether such a connection existed during the present geological condition of the earth. It is not doubted that during and before the tertiary period this connection existed, and, indeed, many hold that at some time anterior the Red Sea and Mediterranean were connected. The name "Bitter Lakes" is accounted for either by the salt marshes which existed there before the modern canal introduced the sea water, or it may point back to an earlier time involved in the Arab tradition (mentioned by Robinson), that these marshes "were made by a canal cut thus far from the Red Sea, and then neglected."

But the decisive objection to the theory of a connection between the Red Sea and these lakes in modern geological times is found in the fact that the impassable bar of Chaloo is a tertiary formation. Such is the positive testimony of Fraas, and of M. Mauriac, the engineer of the Suez Canal Company, and the admission of M. Ritt. Secondly, there is apparently clear testimony that in early times the breadth of the isthmus was substantially the same as now. Thirdly, the remains of the ancient canal leading northward from the gulf toward the Bitter Lakes complete the evidence. They show that in ancient times, as in modern, the connection was an artificial one. Burckhardt recognized the line of the canal long ago, and Ruppell travelled for an hour and a half along its bed, where it was, as he judged, one hundred feet broad. Herodotus distinctly describes the course of this canal in his day as leading eastward from Bubastis, near Patumos, and skirting the base of the hills, till it "turns southward and enters the Arabian Gulf." He affirms that this southern connection was completed by Darius, and a stone bearing the name of that monarch, in Persian characters, near the terminus of the

canal, sustains his statement, and carries us back nearly five hundred years before the Christian era. Of course, the construction of the canal disproves the natural extension of the gulf to the Bitter Lakes at that time. We may assume, till positive evidence is adduced to the contrary, that as in the time of Darius so in that of Moses, the Red Sea did not connect with the Bitter Lakes, but that the ridge of Chalooof, rising far above the highest known seas, and sending off a branch northerly and northwesterly to form the western bank of the Bitter Lakes, and to join the eastern slope of Jebel Geneffé, was then, as now, an impassable barrier. At the same time, the appearances about Suez, the constant drifting of the sands, and the present low level of the plain, would justify the belief that the gulf may have extended somewhat further north than at present. Schleiden may be right in supposing that the whole distance, if we accept the heights of Chalooof, was more marshy than now, and probably untravell'd, if not impassable. *Bartlett.*

At a time when existing species of shells were living, the waters of the Red Sea extended over the lands of Egypt and along the shore of the Gulf of Suez to a height of 200 feet above the present level of these waters. The process of elevation of this sea-bed over so large a tract was probably exceedingly gradual, and at the date of the exodus the elevation may not have taken place up to the present extent. A strip of Red Sea water—not very deep—may at this time have stretched northward from the Gulf of Suez, forming to the host of Israel an effective barrier to their progress into the desert. *Hall.*

In his correspondence with President Bartlett, M. Muirac held that "the ridge of Chalooof is now far above the highest known seas;" that "it is of the same age with the mountain Geneffeh, of which it is a kind of buttress or prolongation;" that the "overflow of the Red Sea into the basin of the Bitter Lakes, which left there the existing strata of salt, "could not have taken place during the present geological condition of the globe;" that the level of the Red Sea has not materially changed within this geological epoch; and that there has been "no communication of the lakes with the Red Sea except in pre-historic times." Again, Dr. Klunzinger, a naturalist of no mean degree, who went to Egypt directly in the interests of science, and "with the special object of making zoological investigations and collections on the Red Sea," has recently furnished important testimony on this point, as a result of observations in his particular sphere. He says: "The

arm of sea which springs from the great Indian Ocean, and bears the name of Red Sea or Arabian Gulf, is a genuine tropical sea, although it stretches northward far beyond the tropic. Though it is separated from the Mediterranean Sea only by the Isthmus of Suez, in the character of its animal life it is sharply distinguished from the former sea, and only a few cosmopolitan forms are common to both, a proof that in recent epochs at least there has been no communication between the two." *Trumbull.*

PLACE OF CROSSING.

The exact spot of the passage through the Red Sea will never probably be identified. It is difficult even to determine how great a change the lapse of 3500 years may have made in the condition of the gulf. Its head has evidently been silted up to some extent, but the ruins of an ancient town at Suez seem to point to the fact that the level of its shores has not materially altered. The passage of the Israelites is generally supposed to have taken place in the immediate neighborhood of Suez, and a careful examination of the isthmus and head of the gulf has led me fully to concur in this opinion. *Holland.*

Wellsted judiciously remarks thus, on the whole aspect of the case: "When I look away from all hypotheses, and confine myself to the Holy Scriptures, I must decide that the passage took place in the neighborhood of Suez. The objection that the water was not sufficient to drown the whole host of Pharaoh has no weight. It is now certainly enough, and must formerly have been more than enough, whereof there exist most striking evidences. It is expressly related in the Bible that a strong wind co-operated with the miracle. At Suez the water recedes when the northeast wind has blown for some time; and if a southeast wind follows it, then the water suddenly rises more than six feet, and causes the fort itself, one and a half English miles north of the town, to become impassable. Fatal accidents not seldom take place. We have only to think of Bonaparte, who on the passage had nearly perished. In other parts of the Red Sea, the rise and fall of the water is dependent on the winds, but nowhere so greatly as here at the end of it. If we suppose the passage of the Israelites at Suez, the determination of the next stations has no difficulty; since, on the modern journey from Suez to Sinai, they easily come round of themselves. The Desert of Shur, wherein they spent three days, is the desert stretching between Suez and Hawarah, upon which to-day no drinking-

water is found. The whole distance between these two points amounts to fifteen hours (33 to 35 miles); and if they marched five hours on each of the three days, travelling with their baggage and effects, that would be as much as we could expect. Hawwarah, with its bitter waters, must be Marah, since, so far as I could find, there are no other bitter fountains in the region. Gharandel, where there are water and palms, becomes the biblical Elim." And fixing the Encampment by the Sea near Ras Selima, he adds, "From Ras Selima to Mount Sinai are expressly made five more stations. I used twenty-five hours; which gives for the Israelites, again, five days' marches of five hours each." *Bartlett.*

The topography of the head of the Red Sea we found to be as follows: The sea coming up from the south is several miles wide, and is deep enough for the largest ships, until within two or three miles of Suez. Then the water shoals rapidly, so that, at low tide, wide sand-flats are exposed, and the water is reduced to a small river-like and shallow stream. At the same time the sea is narrowed to the width of perhaps two miles, by the coming in from the west of the sandy peninsula on which stands the town of Suez. The sea running northward, from below Suez, makes a sudden bend to the west around this peninsula, so as to pass along the northern side of the town from east to west. Before fairly clearing the town it turns again northward, but after a short distance loses itself in a tangle of shallows and sand-banks. N. C. B.

In a line running southeast from the town, directly toward "the wells of Moses," is a comparatively shallow region where at low tide the Arabs have always, prior to the dredging of a channel for the ship-canal, been in the habit of fording the gulf, and where they now pass, after crossing the dredged channel with a boat. This passage is now a little less than three miles in length, with much deeper water on each side. When a northeasterly wind concurs with low tide on the one hand, or a strong southerly wind with high tide on the other, the differences in depth, as shown by the Maritime Canal Company's chart, amount to ten feet and seven inches. The Scripture narrative distinctly introduces the wind, which blew "all that night

and made the sea dry" (Ex. 14:21), and again says in the sequel (15:10), "Thou didst blow with thy wind, the sea covered them." (It has sometimes been objected as an inconsistency to recognize the introduction of a natural cause here. But the inconsistency would be in not recognizing a fact explicitly asserted in the narrative itself. The prevalent winds are north or northwest winds, but "the most terrible," says M. Mauriac, the engineer of the Canal Company, are "those from the southwest," which would accompany the returning tide.) The distance across and the time assigned, as shown by Dr. Robinson in detail, would correspond with what was practicable for such a host. "The waters were a wall unto them on their right hand and on their left—" that is, completely protected their flanks from attack. With the morning light came the returning tide and changing wind, and the fate which Napoleon narrowly escaped at another ford two miles north befell the Egyptian army. *Bartlett.*

From the Bible account of this miracle, it appears, first, that the miracle was of a *mediate* character, or that, as has well been said, it was wrought by natural causes supernaturally applied. The waters retired from before the Israelites through the agency of a wind which the Lord caused to blow just at the right time and in the right direction for the purpose. The language is: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." So, after the crossing, it was the wind blowing from the opposite quarter which brought the sea back overwhelmingly upon the Egyptians. Thus sang Miriam: "Thou didst blow with thy wind, the sea covered them." Secondly, the passage occurred in the night-time, and, it would seem, in a single night. The continuance of the wind was "all that night," and it was "in the morning watch" that "the Lord looked unto the host of the Egyptians," and troubled them, prior to their destruction in the waters. Now, both these items argue for the view that the place of the crossing was near the head of the sea, where the waters were shallow and narrow, rather than farther down, where they were deep and broad. N. C. B.

Section 94.

THE SEA DIVIDED FOR ISRAEL'S SAFE PASSAGE. THE EGYPTIAN ARMY DESTROYED.

Exodus 14 : 10-31. Nu. 33 : 8.

Et. 14 10 AND when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them ; and they were sore afraid : and the
 11 children of Israel cried out unto the LORD. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness ?
 12 wherefore hast thou dealt thus with us, to bring us forth out of Egypt ? Is not this the word that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians ? For it were better for us to serve the Egyptians, than that we
 13 should die in the wilderness. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will work for you to-day : for the
 14 Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.
 15 And the LORD said unto Moses, Wherefore criest thou unto me ? speak unto the
 16 children of Israel, that they go forward. And lift thou up thy rod, and stretch out thine hand over the sea, and divide it : and the children of Israel shall go into the
 17 midst of the sea on dry ground. And I, behold, I will harden the hearts of the Egyptians, and they shall go in after them : and I will get me honour upon Pharaoh,
 18 and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh,
 19 upon his chariots, and upon his horsemen. And the angel of God, which went before the camp of Israel, removed and went behind them ; and the pillar of cloud
 20 removed from before them, and stood behind them ; and it came between the camp of Egypt and the camp of Israel ; and there was the cloud and the darkness, yet
 21 gave it light by night : and the one came not near the other all the night. And Moses stretched out his hand over the sea ; and the LORD caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were
 22 divided. And the children of Israel went into the midst of the sea upon the dry ground : and the waters were a wall unto them on their right hand, and on their
 23 left. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And it came to pass in the morning watch, that the LORD looked forth upon the host of the Egyptians through
 24 the pillar of fire and of cloud, and discomfited the host of the Egyptians. And he took off their chariot wheels, that they drove them heavily : so that the Egyptians said, Let us flee from the face of Israel ; for the LORD fighteth for them against the Egyptians.
 25 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.
 26 And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared ; and the Egyptians fled against it ; and the LORD over-
 27 threw the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them
 28 into the sea ; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea ; and the waters were a wall unto
 29 them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians ; and Israel saw the Egyptians dead upon the sea
 30 shore. And Israel saw the great work which the LORD did upon the Egyptians, and the people feared the LORD, and they believed in the LORD, and in his servant Moses.

Nu. 33 8 And they journeyed from before Hahiroth, and passed through the midst of the sea into the wilderness.

The Captain takes command in person. Centuries have gone by ; plans have been matured, man developed. Now is the crisis. The nation is a compact host, well ordered by families, ready to march. The Captain of their salvation and ours takes command in person ; for this "Angel of Jehovah," that appeared to Abram, that rained destruction on Sodom, who wrestled with Jacob, and appeared unto Moses, is no other than the Lord Jesus. The cloudy pavilion is his chariot ; from it he looks with loving light on his beloved ; from it he looks wrath and hurls thunder and panic on his enemies. This is the beginning of his forty years' leading of Israel like a flock in the wilderness. *Warren.*

10-14. As Luther puts it, they were like a mouse in a trap or a partridge in a snare. The desert, the sea, the enemy, were their alternatives. And as they camped, they saw in the distance the rapid advance of the dreaded force of chariots. No wonder that they lost heart. Moses alone keeps his head and his faith. *A. M.*—In a human point of view their case was bad enough. The mountains were on the west and south, the sea on the east, and the war chariots of the well-appointed foe advancing on the north. There was not the slightest prospect of ultimate escape for a fugitive people scantily furnished with the means of defence. *M.*

Shut in between mountains, the sea, and Pharaoh's host ; neither prepared nor able to fight, and without the least human prospect of victory, deliverance, or flight ; the people now began to despair. "Were there no graves in Egypt," they cried out to Moses, "that thou shouldest lead us away to die in the wilderness?" Nor did Moses see any human way of escape. But his faith expected deliverance from Jehovah, and from Jehovah it came. "Fear not," said he to the desponding people, "stand firm, and see the salvation which Jehovah will effect for you to-day. Jehovah will fight for you, and ye shall be still." It was now to be clearly shown that the ways of God, though they may appear to be foolish by the side of the wisdom of men, insure the result in the safest, quickest, and most glorious way. *K.*

13. Stand still. What would this be in any mere human leader but the ravings of frenzy? Yet, wonderful to relate, the event accords with it. The Israelites escape "by the way of the sea ;" the Egyptians perish in the same sea. *Graves.*—The Lord did not propose to bring the people into battle with the

trained hosts of Egypt at this early stage of their new life of freedom. They were in no manner prepared for the conflict of arms. This time the Lord alone would go into battle against Egypt. Israel might stand still and look on ! *H. C.*—If God himself bring his people into straits, he will himself discover a way to bring them out again. In times of great difficulty and great expectation, it is our wisdom to keep our spirits calm, quiet, and sedate ; for then we are in the best frame both to do our own work, and to consider the work of God. *Your strength is to sit still (Is. 30 : 7).* *H.*

"Fear not, stand still, and see the salvation of the Lord ; the Lord will fight for you." Thus speaks the true hero, and the type of all true heroic men of all ages, amid all the darkness of overshadowing danger, whether divinely inspired by direct inspiration or not. Fear not ; you have obeyed plain orders. You can do nothing more. But what of that, if it is really and truly the fact that ye have done all and have nothing more to do. Leave the rest to God. Make no vain efforts in your frantic fear. *Stand still* and see the salvation of God. Would to God the Church in this age could thoroughly grasp the great idea of this exhortation, and learn that this want of earthly resources, and numbers, and wealth, and worldly influence need cause no solicitude or discouragement to his faithful people. Would that the Church could learn that her success is "not by might nor by power, but by my Spirit, saith the Lord," and thus learn to cast away all dependence on external power and influence, and simply standing still, look up to the unseen shrine of her risen Saviour, and look for Pentecostal effusions of the Holy Spirit as the power which alone can give the Gospel success against all opposition and deliverance out of all difficulties however insuperable. *S. R.*—As long as human means can avail, it is a man's duty, trusting to Divine help, to employ them. To sit and wait, where effort can avail, is to insult God's providence. The "salvation of the Lord" is when all conceivable means have been employed, and have failed. The hand can do, the heart can devise, nothing more. Such positions are frequently arrived at in life. We feel that we are at the end of all endeavor, and the object has not been gained. Our strength and resources—all possible expedients—have been brought into exercise. The last reserve has been thrown into the battle, and yet it goes

against us. We may struggle on with a blind despair, and as long as strength remains we must struggle on : but this power, too, seems to be failing. It is then that the case rises distinctly into "*the salvation of the Lord.*" Nothing can save us but his marked interposition, and the heart must put itself in the attitude of "hope and quiet waiting" for it. *Ker.*

You shall see them again no more.

Here was strong faith, accompanied by the spirit of prophecy. God showed Moses what He would do ; "he believed, and therefore he spoke." A. C.

It is the littleness of our faith which makes us dwarfs in spiritual stature, cowards in conflict and in enterprise, narrow-minded in our views and plans of duty, and niggards in sacrifice and in contribution to the cause of Christ. It is the sin and the misery even of the sincere disciples of Christ that the promises of God have so little daily influence on their practical habits. Be afraid of unbelief ; be ashamed of unbelief ; only believe, and act as if you believed, and you shall see the salvation of God. *S. Miller.*

15. We hear not one word of Moses's praying ; and yet the Lord asks why he cries unto Him ? From which we may learn that the heart of Moses was deeply engaged with God, though he did not *articulate* one word. A. C.—His heart's language God well understood, and took notice of. Moses's silent prayers of faith prevailed more with God than Israel's loud outcries of fear (verse 10). Moses had bidden them stand still, and expect orders from God ; and now orders are given. They thought they must have been directed either to the right hand or to the left. "No," says God, "speak to them to go forward, directly to the sea-side ;" as if there had lain a fleet of transport-ships ready for them to embark in. When we are in the way of our duty, though we meet with difficulties, we must go forward, and not stand in mute astonishment ; we must mind present work, and then leave the event to God ; use means, and trust him with the issue. II.

There was *no occasion* to cry to the Lord ; for he had already manifested so decidedly that he was determined to deliver his people, that neither they nor Moses ought to have had a doubt about it. And this was *no time* for prayer. There was something else to be instantly done. It was the time for him and them to *act*. "Speak unto the children of Israel that they go forward." In the most difficult and appalling circumstances, the command is often to be heard by us, "Go forward." Though there may

be mountains of opposition or seas of danger in the path of duty, yet the word is "Go forward." Faith has its most perfect work in the hour of darkness. Follow its guidance, and "a way shall be made in the sea, and a path in the mighty waters." *Bush.*

When God leads us into danger, he will take us safely through it. Had the Israelites gone of their own accord to encamp at Pi-hahiroth, they would have had no claim on the Divine protection ; but because God had taken them thither, he stood near to help them. It makes all the difference in the world, when I am in danger, whether I am there for my own pleasure and of my own motive, or on the business and at the bidding of the Lord. In the former case, I have no warrant for his protection ; in the latter, I may be sure that he will put himself between me and the peril, and make himself indeed my shield. This principle is far-reaching, and may be applied by us to business, to amusements, and, indeed, to every department of life. To go into danger thoughtlessly, is rashness ; to go into it wantonly, is foolhardiness ; but to go into it because only thereby can I follow my Master, and do what he commands, is true courage ; and at such times I shall always find Him at my side. Pharaoh tried to cross the sea without warrant, and he was drowned ; but the Hebrews, following their God, went over on dry land. Faith is one thing ; presumption is another. To expect that God will keep me, no matter though I go recklessly into danger, is *presumption* ; to go through that danger on his service, is *courage*. W. M. T.

It is no tame application, no degradation of the Divine watchword, if we say to one another, Go forward ! Go forward in faith and holiness, in activity and zeal ; go forward in brotherly kindness and charity, in devotion and self-denial ; go forward in the self-knowledge which destroys confidence in the flesh ; go forward in the courage which waxes strong in Christ Jesus ; go forward in the humility which, conscious of unworthiness, still high-hearted and hopeful, seeks the things above ; and forward in that seriousness which, taking truer views of life and its outgoings, has also joys and consolations unguessed by carnal levity. Go forward ! for in the van are the bravest and best ; go forward, for the guiding pillar is far before—so far before that the Bible is sometimes like to get out of our sight altogether ; go forward, for the Fore-runner has passed ahead, and they are the happiest pilgrims who so far can overtake as to pursue their course "looking unto Jesus." Go forward ! for the best ad-

commodations and refreshments await those who are farthest in advance; and "from strength still onward unto strength," their burdens are the lightest and their difficulties the fewest who, "forgetting the things that are behind," evermore "press forward—" forward on the way where the guiding pillar precedes, "to the prize of our high calling," even the place which Christ has prepared. *Hamilton.*

19. That the Israelites might not be dismayed at the *appearance* of their enemies, and that these might not be able to discern the object of their pursuit, the pillar of cloud moved from the front to the rear of the Israelitish camp, so as perfectly to separate between them and the Egyptians. A. C.—The pillar of fire and cloud, the symbol of the Divine Presence, passes from the van to the rear. Its guidance was not needed when but one path through the sea was possible. Its defence was needed when the foe was pressing eagerly on the heels of the host. His people's needs determined then, as they ever do, the form of the Divine Presence and help. Long after the prophet seized the great lesson of this event, when he broke into the triumphant anticipation of a yet future deliverance, which should repeat in fresh experience the ancient victory, "The Lord will go before you; and the God of Israel will be your rearward." In the place where the need is sorest and in the form most required, there and that will God ever be to those who trust him. A. M.

20. And it came between the camp of Egypt and the camp of Israel. As an obstruction and a barrier to the former. The next clause is strictly translated in the Revision, *And there was the cloud and the darkness, y^t gave it light by night.* This sets forth the double aspect and function of this supernatural pillar. It is evident from the connection that the reference is not here, as in Ex. 13:21, to its different appearance by day and by night. *These two aspects are not successive but simultaneous, and set forth what it was upon its two sides.* On one side it was all cloud and darkness; on the other it was luminous. The dark side was turned to the Egyptians and the bright side to the Israelites; and this is confirmed by Josh. 24:7. The obscurity prevented the Egyptians from seeing the retreating host before them and from seeing their own way, and thus perplexed them and retarded their progress. *So that the one came not near the other all the night:* Pharaoh and his army, thus checked, were not able to advance upon the Israelites, although they were already in such close proximity to them. W. H. G.

Darkness . . . yet light. In its typical sense, especially on the occasion of passing through the sea, on this occasion the pillar strikingly represents the twofold providence of God which are light to his people while death to his enemies; looking down upon the one with kindness and love, while he frowns in wrath upon the other. S. R.—It was a guide and a light to the believing, but a darkness and terror to the unbelieving. In the approach of difficulty, it was a protection to one and a destruction to the other. "By faith his people passed through the Red Sea as by dry land, which the Egyptians assaying to do were drowned." So it is with the principles and promises of God's Word. Without faith working by and through love, receiving the truth in the love of it, we are mere children of sense and of darkness, mere Egyptians; and the Word, instead of being a pillar of fire by night, a flame of holy animating light, is a cloud of thick judgment and terrible darkness. There are nothing but elements of condemnation in it. And so, too, it must be with God's providences. There is a bright side to them and a dark one; not indeed in themselves, for with reference to God they are all bright, as revelations of his attributes and parts of his administration. But to the view and experience of different souls, as submissive and believing or unsubmitive and unbelieving, as selfish and dark or loving and bright, God's providences are all just like that pillar of cloud and flame. It was only the side toward God's own people that was bright; the side toward the Egyptians was darkness. So it ever must be with all God's dispensations. They have a bright and a dark side; but the bright side is bright only to faith, and the dark side is dark only to unbelief. *Cheever.*

It is fire as life, and not as death, that is the symbol of God. It speaks the might of his transforming power, the melting, cleansing, vitalizing influence of his communicated grace, the warmth of his conquering love. It hath, indeed, an under side of possible judgment, punishment, and destruction, but it hath a face of blessing, of life-giving, of sanctifying power. And therefore the Baptist spake glad tidings when he said, "He shall baptize you with the Holy Ghost and with fire." A. M.

21. The process is definitely stated in the Scripture narrative, by which the sea was divided and reunited: "The Lord caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided." This clearly asserts that the effect was wrought by a natural agency, though pre-

ternaturally applied. S. C. B.—It would be a great mistake to imagine that the passage of such a great caravan (as the Israelites) could have been effected by purely natural means. No caravans go this way nowadays, at least from Cairo to Sinai, though it would be a great saving of distance if they could. But it was even less possible for the children of Israel to cross thus, thousands of years ago, for the water was then apparently broader and deeper. The water seems not only to have retreated since, but the bottom of this shallow point appears to have been raised by the sand blown in for ages from the desert. *Nebuhr.*

Wonder did now justly strive with fear in the Israelites, when they saw the cloud remove behind them, and the sea remove before them. They were not used to such bulwarks. God stood behind them in the cloud; the sea reared them up walls on both sides them. That which they feared would be their destruction protected them. *Bp. H.*

Every one must see a miracle of the most wonderful kind in producing the effect here narrated—viz, the passage on dry ground of two millions of men, with their herds, during a space of twelve hours. Whoever receives the account as true will feel even now, on reading it, an awe in thought of the Divine Majesty which then revealed itself. *Gerl.*—In the Scriptures the supernatural element is continually presented, with simplicity, dignity, and a tone of authority; is treated as familiarly, with as little attempt at startling expression, as if it lay level with the commonest experience, yet with astonishing harmony and majesty in the outlines and vast adumbrations of its glory. No greater mistake can possibly be made than to suppose this amazing supernatural element—whose recognized presence in the Scriptures leads some to repel them—depressing or harassing to the stimulated mind. Above all things else, it is the one power which exalts, inspires, and re-enforces. *R. S. S.*

22. And the waters were a wall unto them on their right hand, and on their left. It would be consistent with these words to assume that the channel which was laid dry for the passage of the children of Israel was bordered by deep water on either hand, which thus was a wall of defence to them on both sides (compare Nah. 3:8). It is not, however, consistent with Ex. 15:8, according to which the waters stood in a perpendicular mass, as though they were congealed. It is expressly declared that this was the fact at the crossing of the Jordan (Josh. 3:16), and there

is no reason why it may not likewise have been the case in this instance. . . . These various miracles were wrought by the immediate exercise of God's power. Yet Moses's instrumentality was used in announcing and effecting them, in order to put honor upon Moses as God's agent and duly accredited messenger. Moses's rod and his hand had no efficiency in dividing the sea. And yet stretching them forth was the divinely ordained means for accomplishing this result; and the sea would not have been divided had not Moses stretched them forth. It is thus with the appointed means of grace—the Word as read or preached, the sacraments, and prayer. They are made efficient only by the accompanying power of the Spirit of God. *W. H. G.*

The graphic description of the passage needs little comment. The author describes all so concisely and in a tone so unimpassioned, that it is difficult to realize that he is describing one of the most stupendous miracles in the history of the race since the flood. *S. R.*—He uses no ornaments of language in celebrating this miracle. He simply says that the sea was divided by the rod of Moses; that space enough for the passage of the people was dry; that the mighty mass of waters stood like solid rocks on either side. Designedly has he set the whole matter before our eyes bare of all verbal splendor; although it will be celebrated soon after, in accordance with its dignity, in the Canticle, and it is everywhere more splendidly magnified by the prophets and in the Psalms. *Calv.*

The scene, conceived of even according to the ascertained facts of the case, was more sublime than we commonly imagine. Remember that the passage was made in the night; made amid the howlings of that eastern blast which bore down on the waters of the sea with resistless force. And then take into the account what we learn from descriptions given in the Psalms; that this was a tempestuous wind, of clouds, and poured-out rains, and lightnings shooting athwart the sky, and thunders pealing round the horizon and shaking the earth, while the mysterious fiery cloud of God sent forth its ruddy glare on the scene. Says the Psalmist (77:16-20): "The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and thy path in the great

waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron." N. C. B.

The Epistle to the Hebrews takes this as an instance of "faith" on the part of the Israelites; and truly we can feel that it must have taken some trust in God's protecting hand to venture on such a road, where, at any moment, the walls might collapse and drown them all. They were driven to venture by their fear of Pharaoh; but faith, as well as fear, wrought in them. Our faith, too, is often called upon to venture upon perilous paths. We may trust him to hold back the watery walls from falling. The picture of the crossing carries eternal truth for us all. The way of safety does not open till we are hemmed in, and Pharaoh's chariots are almost come up. It often leads into the very thick of what we deem perils. It often has to be ventured on in the dark, and with the wind in our faces. But if we tread it in faith, the fluid shall be made solid, and the pathless passable, or any other apparent impossibility be realized, before our confidence shall be put to shame, or one real evil reach us. A. M.—The passage through the sea turns out to be much safer than the path along the quiet shore, as soon as it appears that *God* is with us; for—and let it be inscribed on all our hearts—safety does not depend upon the road, but on the guide we choose. Far better to pursue what seems a hopeless track with God upon our side, than without God or against his will to tread a path, however smooth, that flesh and blood has opened up to us. Why should we, then, retreat a single inch-breadth, even on a road beset with every kind of difficulty, when the God who calls is also faithful, and does far above what we can ask or think? *Van O.*

21, 25. Now when God sees the Egyptians too far to return, he finds time to strike them with their last terror: they know not why, but they would return too late. Those chariots in which they trusted now fail them, as having done service enough to carry them into perdition. God pursues them, and they cannot fly from Him. *Bp. H.*

21. In the morning watch. The Hebrews, as well as the Romans, divided the night into four parts, or *watches*, of about three hours each; so called, because at the beginning of each part the guard of soldiers who kept watch was changed. The morning watch was the last of them, immediately before sunrise. *Bp. Patricke.*—**The LORD looked forth.** We know of no sentence more memorably impressive in the Bible than that which tells us that

God looked out of the pillar of cloud and of the fire, and troubled the Egyptians. Such is the difference between the light of his countenance and the rebuke of his countenance. T. C.

25. Let us flee. The Egyptians now repented of their precipitate madness, and determined, as conquered by God's power, to leave the children of Israel and to return home; but God shut up the way of escape at this very crisis. That we may know how evident a miracle was here, Moses adds (verse 27) that the morning then appeared, so that the broad daylight might shew the whole transaction to the eyes of the spectators. *Culv.*—Israel is now, all of a sudden, become as much a terror to them as they had been to Israel. They might have let Israel alone and would not; now they would flee from the face of Israel and cannot. Men will not be convinced till it is too late that those who meddle with God's people meddle to their own hurt; when the Lord shall come with ten thousand of his saints to execute judgment, the mighty men will in vain seek to shelter themselves under rocks and mountains *from the face of Israel* and Israel's King (Rev. 6:15). God reckoned with Pharaoh for all his proud and insolent conduct toward Moses his ambassador, mocking the messengers of the Lord and playing the fool with them, bring ruin without remedy: now God *got him honor upon Pharaoh* 11.

27. And Moses stretched forth his hand. The rod of Moses is again stretched over the sea, and it returns to its strength. Those very waters which had guarded the passage of Israel again obey the suspended law of gravitation, and rushing down upon the heads of the Egyptians with overwhelming force, engulf them all beyond the power or possibility of escape. "The sea covered them; they sank as lead in the mighty waters." The same element is the defence of the one and the destroyer of the other. Not an Israelite perished, not an Egyptian survived. *Bush.*

30. Thus Jehovah saved Israel that day out of the hand of the Egyptians. Thus Israel went beyond the Land of Bondage into the Land of Training, as a nation of freemen. H. C. T.

Often mentioned both in the Old and New Testament, the dividing of the Red Sea before the children of Israel was the terror of the Canaanites (Josh. 2:9, 10), the praise and triumph of the Israelites (Ps. 114:3; 106:9; 136:13, 14). It was a type of baptism (1 Cor. 10:1, 2). Israel's passage through it was typical of the conversion of souls (Is. 11:15), and the Egypt-

tians' perdition in it was typical of the final ruin of all impenitent sinners (Rev. 20 : 14). — The Old Testament people confess that the exodus from Egypt was their redemption. The bringing back from Babylon is a fact in holy history ; but the bringing out of Egypt stands high above it. It is an article of the Israelitic creed, holding the first place in the Decalogue, included among the reasons for observing the Sabbath commandment (De. 5 : 15), solemnized by two feasts at the beginning of the ecclesiastical year (the pascha) and of the civil year (the feast of tabernacles), urgently impressed by the prophets and splendidly celebrated in many psalms. *Delitzsch.*

31. The people feared the Lord.

They were convinced by the interference of Jehovah that his power was unlimited, and that he could do whatsoever he pleased, both in the way of *judgment* and in the way of *mercy*. **And believed in the Lord.** They clearly discerned that God had fulfilled all his promises, and that not one thing had failed of all the good which he had spoken concerning Israel. *And they believed his servant Moses.* They had now the fullest proof that he was divinely appointed to work all these miracles, and to bring them out of Egypt into the promised land. Thus God got himself honor upon the Egyptians, and eredit in the sight of Israel. After this overthrow of their host, the Egyptians interrupted them no more in their journeyings. How strange that after such displays of the justice and mercy of Jehovah the Israelites should ever have been deficient in faith or have given place to murmuring ! A. C.

So complete, so marvellous was the deliverance : thus the Israelites were baptized to Moses in the cloud and in the sea. When they left Baal-Zephon they were separated finally from the idolatry of Egypt ; when they passed the Red Sea their independence of its power was sealed ; their life as a nation then began, a life inseparable henceforth from belief in Jehovah and his servant Moses, only to be merged in the higher life revealed by his Son. *Cook.* — This great work which God wrought for them by the ministry of Moses bound them effectually to follow his directions, under God. This confirmed their faith in the promises that were yet to be fulfilled and being brought thus triumphantly out of Egypt, they did not doubt that they should be in Canaan shortly, having such a God to trust to and such a mediator between them and Him. Oh, that there had been such a heart in them as now there seemed to be ! Sensible mercies when they are fresh make

sensible impressions ; but with many these impressions soon wear off : while they see God's works and feel the benefit of them, they fear him and trust in him ; but they soon forget his works, and then they slight him. H.

The beginnings and foundations of true religion do not rest upon human but upon Divine productivity and human receptivity. The Divine productivity is seen in the supernatural revelation ; the human receptivity in faith, which receives the revelation. At the beginnings, in the case of Abraham (Gen. 15 : 6) and here in the Mosaic age, *faith*, elsewhere rarely occurring in the Old Testament, is expressly mentioned. *Auberlen.*

In 1 Cor. 10 : 1-4 the apostle is representing the position of the Israelites in the desert as substantially one with that of the Corinthians. And, to make it more manifest, he even applies the terms fitted to express the condition of the Corinthians to the case of the Israelites. These, says he, were baptized like you, had Christ among them like you, and like you were privileged to eat and drink as guests in the Lord's house. Of course, language transferred thus from one part of God's dispensations to another could never be meant to be taken very strictly ; no more could it be so when the *new* things of the Christian dispensation were applied to the Israelites than when the *old* things of the Jewish are applied to the members of the Christian Church. In this latter mode of application the Christian Church is spoken of as having a temple as Israel had an altar, a pass-over-lamb and feast, a sprinkling with blood, a circumcision. Yet every one knows that what is meant by such language is, not that the very things themselves, the things in their outward form and appearance, but that the inward realities signified by them belong to the Church of Christ. The old name is retained, though actually denoting something higher and better. And we must interpret in the same way when the transference is made in the reverse order — when the new things of the Christian Church are ascribed to the ancient Israelites. By the cloud passing over and resting between them and the Egyptians, and afterward by their passing under its protection through the Red Sea in safety, they were baptized into Moses ; for thus the line of demarcation was drawn between their old vassalage and the new state and prospects on which, under Moses, they had entered ; and Christ himself, whose servant Moses was, was present with them, feeding them as from

his own hands with direct supplies of meat and drink, till they reached the promised inheritance. In short, these were to them relatively what Christian baptism and the Lord's Supper are to believers now, but not in themselves formally the same. Christ was there only in a mystery; Gospel ordinances were possessed only under the shadow of means and provisions, adapted immediately to their bodily wants and temporal condition. Yet still Christ and the Gospel were there; for all that was then given and done linked itself by a spiritual bond with the better things to come, and as in a glass darkly reflected the benefits of redemption. So that as the Israelites in the desert stood relatively in the same position with the professing church under the Gospel, the language here used by the apostle merely shows how clearly he perceived the points of resemblance, and how profoundly he looked into the connection between them. P. F.

Three results would naturally follow on the occurrence of such circumstances as those recorded in Exodus. Egypt would be for a time weakened in a military point of view, and her glory, as a conquering power, would suffer temporary eclipse. The royal authority would be shaken and encouragement afforded to the pretensions of any rival claimants of the throne. The loss of six hundred thousand laborers would bring to an end the period of the construction of great works, or, at the least, greatly check their rapid multiplication. Now this is exactly what all historians of Egypt agree to have been the general condition of things in Egypt in the later years of Menepthah and the period immediately following. Military expeditions cease until the time of Rameses III., a space of nearly forty years. The later years of Menepthah are disturbed by the rise of a pretender, Aumnonmes, who disputes the throne with his son, and, according to Manetho, occupies it for five years. Seti II., or Seti-Menepthah, has then a short reign; but another claimant is brought forward

by a high official, and established in his place. Soon afterward complete anarchy sets in, and continues for several years, till a certain Sotnekht is made king by the priests, and tranquillity once more restored. The construction of monuments during this period almost entirely ceases; and when Rameses III. shows the desire to emulate the architectural glories of former kings, he is compelled to work on a much smaller scale, and to content himself with the erection of a comparatively few edifices. G. R.

Menepthah's portraits which have been preserved indicate, in full harmony with the biblical account, a ruler with weak womanish features, lacking every trace of masculine decision of character. Of his end we know nothing except what is contained in the Bible. His grave is preserved in the valley of the royal vaults in western Thebes; but this, as well as the sarcophagus, was usually constructed in the lifetime of the king himself. Menepthah's mummy was not found in the cachette of Der-el-Bahri, where, six years ago, the bodies of his father and of so many other important Pharaohs were found. This may, of course, be an accident. *Ebers.*

Either the plagues of Egypt happened, or they did not. Either the Red Sea was *divided*, or it was not. Either the pillar of fire and of the cloud guided the movements of the hosts for forty years, or there was no such thing. Either there was manna each morning round about the camp, or there was none. The facts were too plain, too simple, too obvious to sense for there to be any doubt about them. The record is either a true account or a tissue of lies. We cannot imagine the writer an eye-witness, and reject the main features of his story, without looking on him as an impostor. No "enthusiasm," no "poetic temperament," could account for such a record if the exodus was accomplished without miracles. The writer either relates the truth, or was guilty of conscious dishonesty. G. R.

Section 95.

SONG OF MOSES AFTER THE PASSAGE OF THE RED SEA.

EXODUS 15 : 1-21.

- Ec. 15** 1 THEN sang Moses and the children
of Israel this song unto the LORD,
and spake, saying,
I will sing unto the LORD, for he
hath triumphed gloriously :
The horse and his rider hath he
thrown into the sea.
- 2 The LORD is my strength and song,
And he is become my salvation :
This is my God, and I will praise
him ;
My father's God, and I will exalt
him.
- 3 The LORD is a man of war :
The LORD is his name.
- 4 Pharaoh's chariots and his host
hath he cast into the sea :
And his chosen captains are sunk in
the Red Sea.
- 5 The deeps cover them :
They went down into the depths
like a stone.
- 6 Thy right hand, O LORD, is glorious
in power,
Thy right hand, O LORD, dasheth in
pieces the enemy.
- 7 And in the greatness of thine excel-
lency thou overthrowest them that
rise up against thee :
Thou sendest forth thy wrath, it
consumeth them as stubble.
- 8 And with the blast of thy nostrils
the waters were piled up,
The floods stood upright as an heap ;
The deeps were congealed in the
heart of the sea.
- 9 The enemy said,
I will pursue, I will overtake, I will
divide the spoil :
My lust shall be satisfied upon
them ;
I will draw my sword, my hand shall
destroy them.
- 10 Thou didst blow with thy wind, the
sea covered them :
They sank as lead in the mighty
waters.
- 11 Who is like unto thee, O LORD,
among the gods ?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders ?
- 12 Thou stretchedst out thy right hand,
The earth 'swallowed them.
- 13 Thou in thy mercy hast led the peo-
ple which thou hast redeemed :
Thou hast guided them in thy
strength to thy holy habitation.
- 14 The peoples have heard, they
tremble :
Pangs have taken hold on the in-
habitants of Philistia.
- 15 Then were the dukes of Edom
amazed ;
The mighty men of Moab, trembling
taketh hold upon them :
All the inhabitants of Canaan are
melted away.
- 16 Terror and dread falleth upon them ;
By the greatness of thine arm they
are as still as a stone ;
Till thy people pass over, O LORD,
Till the people pass over which thou
hast purchased.
- 17 Thou shalt bring them in, and plant
them in the mountain of thine in-
heritance,
The place, O LORD, which thou hast
made for thee to dwell in,
The sanctuary, O LORD, which thy
hands have established.
- 18 The LORD shall reign for ever and
ever.
- 19 For the horses of Pharaoh went
in with his chariots and with his
horsemen into the sea, and the
LORD brought again the waters of
the sea upon them ; but the children
of Israel walked on dry land in the
- 20 midst of the sea. And Miriam the
prophetess, the sister of Aaron, took
a timbrel in her hand ; and all the
women went out after her with tim-
brels and with dances. And Miriam
answered them,
- 21 Sing ye to the LORD, for he hath tri-
umphed gloriously ;
The horse and his rider hath he
thrown into the sea.

1. Then sang Moses. On this memorable deliverance Moses composed a thanksgiving, which he and the Israelites sang unto the Lord. It is also a sublime prophecy, foretelling the powerful effect of this tremendous judgment on the neighboring nations of Edom, Moab, Palestine, and Canaan; the future settlement of the Israelites in the promised land; the erection of the temple and sanctuary on Mount Zion; and the perpetuity of the dominion and worship of God. *Hiles*.—The most ancient of all poems now extant is this thanksgiving ode of Moses after the passage of the Red Sea: it is at the same time most perfect in its kind. It shows the early connection which subsisted between poetry and religion, and is an example of that species of poetical composition which the Hebrews cultivated more than all others, and in which they particularly excelled—namely, the rendering of public thanks in songs of triumph to God for prosperity in their enterprises and for success in war. *Bp. Lowth.*

As the Jewish nation produced men of great genius, without considering them as inspired writers, they have transmitted to us many hymns and Divine odes, which excel those that are delivered down to us by the ancient Greeks and Romans in the poetry, as much as in the subject to which it was consecrated. *Adlison*.—The poetry of the Hebrew was the handmaid of his religion: there is therefore in the poetry of the Bible something which elevates it above all other literature of the same kind. It is the supreme excellence of Hebrew poetry that it raises the strain not of courage and virtue only, mighty as these are, but of truth and holiness, of faith and hope, of progress and perfection, of fidelity to God and unbroken trust in his goodness and love. Ever since it was poured forth from the full hearts of the singers of Israel, the world has been drinking deep draughts of life and strength from its stream. Whatever dreams of future glory humanity shapes for itself, the poetry of the Bible is not excluded, but is welcomed as the music of the kingdom of heaven. *Aglen*.

If this poem contains parts which, it might seem, could not well have been sung in that period, it must be remembered that the temple, the holy places, and the land which the Israelites were destined to occupy existed already clearly in God's and Moses's minds; and the latter prepared the people successfully for the exertions and sacrifices necessary for the realization of their hopes. *Herder*.—This song is honored among the Jews by being commonly call *Shirah*, the song, *par excellence*. It is

not only publicly recited in the synagogues on the seventh day of the Passover, when the transit of the Israelites is believed to have taken place, but it has been embodied in the daily prayers. *Kalisch*.

The song of Moses is a proof of the miraculous passage of the Israelites through the Red Sea. There has been no period since the Hebrew nation left Egypt in which this song was not found among them, *as composed on that occasion and to commemorate that event*. It may be therefore considered as completely authentic as any living witness could be who had himself passed through the Red Sea, and whose life had been protracted through all the intervening ages to the present day. It is a song of triumph for the deliverance of the people of God; and it was intended to point out the final salvation and triumph of the whole Church of Christ. A. C.—This song of thanksgiving and triumph, repeated every Sabbath in the temple when the drink-offering of the festive sacrifice was poured out, reminded Israel that to all time the kingdom was surrounded by the hostile powers of this world; that there must always be a contest between them; and that Jehovah would always himself interpose to destroy his enemies and to deliver his people. Thus that great event for all times has been a prophecy, a comfort, and a song of anticipated sure victory to the Church. A. E.

Of this song, "composed on the instant of deliverance, and chanted to the music of the timbrel," Milman justly says: "What is the Roman arch of triumph or the pillar crowded with sculpture compared, as a memorial, to the Hebrew song of victory, which, having survived so many ages, is still fresh and vivid as ever, and excites the same emotions of awe and piety in every human breast susceptible of such feelings which it did so many ages past in those of the triumphant children of Israel?" How the act of victorious judgment this ode celebrates was intended to foreshadow the final putting down of all power that exalts itself against the kingdom of Christ, is manifest from Rev. 15:2, where the glorious company above are represented as singing at once the song of Moses and of the Lamb, in the immediate prospect of the last judgments of God, and of all nations being thereby led to come and worship before him! P. F.

This very incident has for its last echo in Scripture that wonderful scene in the Apocalypse where, in the pause before the seven angels bearing the seven plagues go forth, the seer beholds a company of choristers, like those

who on that morning stood on the Red Sea shore, standing on the bank of the "sea of glass mingled with fire"—which symbolizes the clear and crystalline depth of the stable Divine judgments, shot with fiery retribution—and lifting up by anticipation a song of thanksgiving for the judgments about to be wrought. That song is expressly called "the song of Moses" and "of the Lamb," in token of the essential unity of the two dispensations, and especially of the harmony of both in their view of the Divine judgments. Its ringing praises are modelled on the ancient lyric. It, too, triumphs in God's judgments, regards them as means of making known his name, as done not for destruction, but that his character may be known and honored by men, to whom it is life and peace to know and love him for what he is. That final victory over "the beast," whether he be a person or a tendency, is to reproduce in higher fashion that old conquest by the Red Sea. There is hope for the world that its oppressors shall not always tyrannize; there is hope for each soul that, if we take Christ for our deliverer and our guide, he will break the chains from off our wrists, and bring us at last to the eternal shore, where we may stand, like the ransomed people, and as the unsetting morning dawns see its beams touching with golden light the calm ocean, beneath which our oppressors lie buried forever, and lift up glad thanksgivings to him who has "led us through fire and through water, and brought us out into a wealthy place." A. M.

All this is rich in spiritual suggestion for us. They who are now the people of God are not only rescued from bondage, but are baptized into Christ, and, being made partakers of his resurrection, sing to the Lord a new song, and then set out on a new career. That career must be in separation from the world, and lowly dependence on Christ for bread and water of life, and for victory over those that war against their souls. It is a walk by faith, not sight, and though marred by murmuring and folly on the part of the pilgrims, it is guarded day and night by the power of God, and reveals the riches of his long-suffering grace. D. F.—And when it is considered that the whole of this transaction shadowed out the redemption of the human race from the thralldom and power of sin by the Lord Jesus, and the final triumph of the Church of God over all its enemies, we also may join in the song and celebrate Him who has triumphed so gloriously, having conquered death and opened the kingdom of heaven to all believers. A. C.

I-11. The night of doom to Pharaoh was the night of redemption to Israel. With the morning light they "saw the Egyptians dead upon the sea-shore." Men in their armor of battle, horses in the proud trappings of Egypt, broken chariots, all powerless now, are dashed up by the waves of the turbid sea and lie strewn upon the eastern shore—memorials at once of the danger that was and of the victory and triumph that are to be the joy of God's redeemed people. Most fittingly the deep emotions of the people seek expression in song. The oldest song known to history and one of the grandest is here before us. "I will sing unto the Lord, for he hath triumphed gloriously." It was the Lord who wrought the victory, who went down alone into that eventful battle, and who came back the mighty conqueror! "The horse and his rider hath he thrown into the sea." Over and over this central idea appears: "Pharaoh's chariots and his host hath he cast into the sea; his chosen chariots also are drowned in the Red Sea." "Thou didst blow with thy wind; the sea covered them; they sank as lead in the mighty waters." Let the Great God of Israel be praised for all this! Appropriately this is the burden of the song: "The Lord is my strength and my song, and he is become my salvation." "Who is like unto thee, O Lord, among the gods? Who is like to thee, glorious in holiness, fearful in praises, doing wonders?" H. C.

The burden of this magnificent ode sank into the hearts of the Hebrew race and fired the genius of inspired poets century after century, reappearing again and again in psalm and prophecy. As here, the strain of all these allusions to the great deliverance is, that "not unto us, not unto us, O Lord, but unto thy name give glory, for thy mercy and for thy truth's sake," *Geikie*.—**I.** This song is sung "to Jehovah." The people are filled with the thought of him and his great act. It has been rightly called the marriage hymn of Israel; as the bride rejoices in the bridegroom, so the people here rejoice in God. *Auberlen*.—Its most characteristic and outstanding feature is the entire absence of self-glorification or mere national exultation. From the beginning to the end it celebrates the praises of Jehovah, the Redeemer of Israel. J. M. G.

The entire hymn consists of two parts. The first looks back on the past, on the mighty deed of Jehovah just experienced; the other looks forward with confidence to the future—the rest and peace in Canaan—and so becomes at the same time a prayer. Thankfulness for the

mercy received is the ground of hope that the Lord will not leave the work he has begun. We find in this hymn the first traces of that arrangement of Hebrew poetry which divides each verse into two, and often more, lines. Apparently these hymns were sung from the first responsively or antiphonally. As soon as the chorus of men had finished, the chorus of women repeats the whole. The song, by the peculiar force and beauty with which it sets the whole history before us, had also the purpose of being a living, continual witness to the great event. It was intended to declare to posterity through all ages that so many hundred thousands beheld the great works of the Lord which gave existence to his people, and left behind them such a monument for their children. Therefore we find in many poetical parts of the prophets echoes of this song of Moses. *Gerl.*

3. The Lord—i.e., **JEHOVAH, is his name.** He has now, as the name implies, given complete existence to all his promises. A. C.—In the story of the exodus *deliverance* breathes out from every line, and "JEHOVAH" is the great *Deliverer*. Jehovah destroys the Egyptians, "passes over" the dwellings of his people, and institutes the great feast of the "Passover," to be perpetuated as a "memorial" together with his "memorial name" to all generations. That great feast, to be called by the Israelites "JEHOVAH'S Passover," is still observed throughout all Christendom, with a change, and yet a correspondence of emblems, in commemoration of the deliverance of "Christ our Passover," and is called "the Lord's Supper"—thus perpetuating the great "memorial" of Israel's deliverance from bondage, and the yet greater *deliverance* foreshadowed in the prophetic name of JEHOVAH. So also the great and final act of JEHOVAH in delivering his people from the power of the Egyptians is commemorated in a song of Moses and the hosts of Israel, which song also is in the Revelation represented as sung by the redeemed hosts of Christ the Deliverer. "And they sing the song of Moses, and the song of the Lamb." The union of the song of Moses with that of the Redeemed through Christ is a union of the two great historic divisions of the Church in a common song of *deliverance*. And *deliverance* is the grand representative idea of the Jewish system. He who was to become the Theocratic Head of the nation, their Lawgiver and King, takes upon himself the name of *Deliverer*, and in illustration of that name, introduces his government by a glorious act of *deliverance*. Thus in the history of Israel as a nation, before the idea of the Law-

giver and the subject, comes that of Redeemer and Redeemed. *McWhorter.*

11. Lit. : "Who is as thou among the gods, Jehovah? who is as thou, glorious in holiness, fearful in praises, doer of wonders?" His matchless greatness forces itself on the observance of those who consider his deeds. **Among the gods.** He compares the Lord with all heathen deities. The expression is a bold poetic figure of speech, by which the nothingness of the gods is designated. God is *glorious in holiness* : all the glorious attributes of his Divine nature are pervaded and animated by his holiness. *Gerl.*—It is this which makes all his attributes beautiful, for which he claims the supreme reverence and delight of angels and men, and for which he is the highest object of complacent delight to his own infinite mind. *H. B. Smith.*

The Divine holiness is so familiar a thought with us, enters so necessarily into all our conceptions of God, that it is difficult for us to realize its coming into the minds of men as something entirely new. But so it was. The heathen nations were destitute of the idea ; and the people of God had to be taught it for the first time at the period of the exodus. The word "holy" does not occur in Genesis. The first introduction of it is at the burning bush : "Put off thy shoes from off thy feet ; for the place whereon thou standest is holy ground."

13. The biblical idea of holiness is, throughout, associated with that of love and mercy ; and herein we see the appropriateness of this reference in the Red Sea Song of salvation : "Thou *in thy mercy* hast led forth the people which thou hast redeemed." Just as it is through "the apprehension of the mercy of God in Christ" that a sinner is led to true repentance, so the revelation of the Divine love is the path through which alone we can reach the knowledge of the Divine holiness. *J. M. G.*

14. The peoples. An expression now justified by usage, and necessary in this passage to give the true meaning. **The inhabitants of Philistia**—i.e., the country of the Philistines. They were the first who would expect an invasion, and the first whose district would have been invaded but for the faintheartedness of the Israelites. It is obvious that the order of thoughts would have been very different had the song been composed at a later period, since in fact Philistia was the last district occupied by the Israelites. *Cook.*—**15, 16.** In this magnificent hymn of thankfulness there breathes for the first time a consciousness of the high destiny that was in store for them.

Already they seem to see the Philistines, the Edomites, the Moabites, and all the inhabitants of Canaan "amazed" and "melting away" before their triumphant march, and themselves, the redeemed of Jehovah, entering upon their long promised inheritance, the Holy Land or "sanctuary," where Jehovah should reign over them "for ever and ever." J. P. N.

The signal display of Divine power for their protection must have deeply impressed them with a conviction of the Lord's goodness and power. Their tendency to distrust and unbelief must have been greatly checked by it; and although that tendency broke out in repeated acts of discontent and rebellion, nothing can more clearly show the strong, salutary impression produced than the prominent manner in which this event is set forth and the pointed way in which it is referred to in all the subsequent literature of the people, especially in the Psalms of David. *Kil.*—Two ways this great deliverance was encouraging. *First*, it was such an instance of God's power as would terrify their enemies and quite dishearten them (verses 14-16). The very tidings of the overthrow of the Egyptians would be more than half the overthrow of all their other enemies; it would sink their spirits, and that would go far toward the sinking of their powers and interests. The Philistines, Moabites, Edomites, and Canaanites (with each of which nations Israel was to grapple) would be alarmed by it, and would conclude it was in vain to fight against Israel when a God of such power fought for them. It had this effect: the Edomites were afraid of them (De. 2:4), so were the Moabites (Nu. 22:3), and the Canaanites (Josh. 2:9, 10). Thus God sent his fear before them (ch. 23:27), and cut off the spirit of princes. *Next*, it was such a beginning of God's favor to them as gave them an earnest of the perfection of his kindness. This was but in order to something further (verse 17), *Thou shalt bring them in.* If he thus *bring them out of Egypt*, notwithstanding their unworthiness and the difficulties that lay in the way of their escape, doubtless he will *bring them into Canaan*; for has he begun (*so begun*), and will he not make an end? Our experiences of God's power and favor should be improved for the support of our expectations: "*Thou hast—therefore not only thou canst, but we trust thou wilt,*" is good arguing. H.

20. "Miriam the Prophetess, the sister of Aaron," whose name now first appears in the history of the Church, afterward to become so renowned through its Grecian and European form of *Maria* and *Mary*, came forth, as was the

wont of Hebrew women after some great victory, to meet the triumphant host, with her Egyptian timbrels and with dances of her country-women. A. P. S.—Miriam is called a "prophetess," but this often means in Scripture only one who says or makes known the doings of God or his praises, whether with or without musical instruments. Thus the singers appointed by David are called "prophets," and are said "to prophesy with harps," etc., and "to give thanks and to praise the Lord" (1 Ch. 25:1-3). *Genk.*—Miriam is described as the sister of Aaron. At the very outset the position is indicated which she afterward occupied in the community of Israel. She is called the sister of Aaron, and not the sister of Moses, because her position was co-ordinate with that of Aaron, but subordinate to that of Moses. Although Aaron was the brother of Moses, yet in his official position he was only the mouth, the prophet of Moses. In the same way Miriam was placed in a position of subordination to the brother she had saved; for Jehovah had chosen him to be the mediator of his covenant, and placed him at the head of Israel. Hence she entirely mistook her position when at a later period she took upon herself to rebuke him. K.

The monuments reproduce this scene in all its parts. Separate choirs of men and women are represented on them, singing in alternate responses; the timbrel, or tambourine, is represented as the instrument of the women, as the flute is that of the men; and the playing of the tambourine, unaccompanied, as here, by other instruments, is represented in connection with singing and the dance. Further, it appears from the monuments that music had eminently a religious destination in Egypt, that the timbrel was specially devoted to sacred uses, and that religious dances were performed in the worship of Osiris. E. C. W.—In the tombs at Thebes timbrels, like Miriam's, round and square, are seen in the hands of women; while pipes, trumpets, sistrams, drums, and guitars are there in great abundance and variety, and harps not much unlike the modern instrument, with varying numbers of strings up to twenty-two. The colored pictures of the harp and the player in one of the tombs are as fresh as those of a Roman gallery. S. C. B.

The history of the Jewish exodus, or deliverance from Egypt under the direction of Moses, was undoubtedly preserved in the Egyptian records, and from thence was derived the strange and disfigured story which we read in Diodorus, Strabo, Justin, and Tacitus. Unfortunately, the

ancient enmity between the Egyptian and Hebrew people was kept alive by the civil, religious, and literary dissensions and jealousies under the reign of the Ptolemies in Alexandria. Josephus, in his treatise against Apion, has extracted the contradictory accounts of his ancestors from three Egyptian historians, Manetho, Charemon, and Lysimachus. In each of these there is the same attempt to identify or connect the Jews with the earlier shepherd-kings, the objects of peculiar detestation to the Egyptian people. So much is their history interwoven, that some learned writers, probably Josephus himself, considered the whole account of the fierce and conquering shepherds a fable, built on the history of the Israelites. He states, though in somewhat ambiguous terms, that in another copy of Manetho the word Hyksos, usually translated shepherd-kings, was also rendered shepherd-captives. Yet the Egyptian monuments conclusively prove the existence of this distinct race of conquerors. *Milman.*

One of the most enlightened, discriminating, and cautious of scholars—Sir Gardner Wilkinson—bears this distinct and important testimony: “Wherever any fact is mentioned in the Bible history, we do not discover anything on the monuments which tends to contradict it.” In all the references to Egypt contained in the Pentateuch, though so many and so various,

though scattered through every part of the writing and mixed up with almost every topic which it embraces, there cannot be detected a single element which is not clearly and decisively Egyptian. Could a fictitious narrative, fabricated in a remote country and a distant age, accomplish such a result? Equally with the extent and accuracy of the writer’s knowledge of Egypt, does *the manner in which he brings it out* seal the trustworthiness of the narrative. This is always so incidental, so unpremeditated, so undesigned, so perfectly inartificial, and so destitute of all explanatory remarks as not necessary for his immediate readers, as to constitute an indubitable signature of truth. Such a manner would be quite natural in Moses, but most unnatural, and indeed impossible, in a mythic historian. It is a manner which cannot be assumed by an impostor. We have here, then, both in the Egyptian knowledge of the author and in the manner of its exhibition, a strong internal proof of the credibility of the Pentateuch, of its composition in the age of Moses, and consequently of its Mosaic origin. He who is not convinced by it of the genuineness and authenticity of the work, is certainly very far removed from credulity; but then he stands at an equal distance from that intelligent candor which feels and owns the force of truth. *E. C. W.*

Section 96.

THREE STAGES ONWARD FROM THE RED SEA: I. MARAH; BITTER WATERS SWEETENED. II. ELIM, WITH ITS SPRINGS AND PALM TREES. III. ENCAMPMENT BY THE SEA.

EXODUS 15 : 22-27. Nu. 33 : 8-10.

- Ex. 15** 22 AND Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink? And he cried unto the LORD; and the LORD shewed him a tree, and he cast it into the waters, and the waters were made sweet. There he made for them a statute and an ordinance, and there he proved them; and he said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am the LORD that healeth thee. And they came to Elim, where were twelve springs of water, and threescore and ten palm trees; and they encamped there by the waters.

Nu. 33 8 And they went three days' journey in the wilderness of Etham, and pitched in
 9 Marah. And they journeyed from Marah, and came unto Elim : and in Elim were
 twelve springs of water, and threescore and ten palm trees ; and they pitched there.
 10 And they journeyed from Elim, and pitched by the Red Sea.

In studying the geography of the peninsula, the first lesson to be learned is to know what is meant by a wady. Destitute as these broad stretches of barrenness are of springs or running brooks, yet at times they are swept by terrific storms, when torrents dash down the mountain-side, and plough deep furrows in the sandy waste. The dry beds which they leave behind are *wadies*. These wadies, depressed below the level of the surrounding plain, are the favorite places for pitching tents, as the banks on either side furnish a shelter from the winds that sweep over the desert. Several of these we crossed to-day, in which the half-dried mud showed that there had been recent rains. Wherever the moisture had touched, there were signs of vegetation. *Field.*

Ayun Musa [or Wells of Moses, opposite Suez] is an oasis reclaimed from the hopeless sand by a supply of unpalatable water, which is arrested and brought to the surface by the labor of infinitesimal insects. The only springs which are still left in their natural state are at the extreme south of the locality, outside of all the enclosures. But the principal flow of water is now found (or diverted) elsewhere ; for at a short distance to the north is a series of five large gardens or plantations, enclosed by high reed fences, and partly filled with palms, tamarisks, apricots, pomegranates, and other trees, and occupied chiefly by beds of vegetables and herbs, irrigated by the water from these wells. Some of these enclosures contain small summer-houses, and are places of resort from Suez. In the southernmost of these plantations was a large pool a hundred and sixty-five feet in circumference, as I paced it, kept full by a spring which bubbles up vigorously near the centre and flows off at the side. The traditional name, "Moses's Wells," carries with it intrinsic probability. A situation so important, with fountains at a suitable distance to supply the van and the rear of the immense host, could hardly have failed to be a place of encampment, even though the place of crossing had not been in the immediate neighborhood, and much more if it was. S. C. B.

Israel now entered on the long march in the wilderness, through which he was to reach the Promised Land. The Red Sea is divided on the north side into two long bays, that of Heroopolis and Ælan—or, as they are now

called, of Suez and Akaba. Between these two is situated the peninsula which, together with the breadth of desert to the north, on the Mediterranean and south border of Palestine, is called Arabia Petræa. *Genl.*—Their route lay southward down the east side of the *Gulf of Suez*, and at first along the shore. The station of *Ayun Musa* (the *Wells of Moses*), with its tamarisks and seventeen wells, served for their gathering after the passage. They marched for three days through the wilderness of SHUR or ETHAM, on the southwest margin of the great desert of Paran (*et-Tih*), where they found no water. The tract is a part of the belt of gravel which surrounds the mountains of the peninsula, and is crossed by several *wadies*, whose sides are fringed with tamarisks, acacias, and a few palm-trees. P. S.—As the Israelites, leaving Ayun Musa, turned their faces southward away from the land of their bondage and the scene of their great deliverance, they must have gazed on the same features that now strike the eye of the traveller on his way from Suez to Jebel Musa, for the general aspect of the desert can have altered little. On their left would be the long level range of Er-Rahah ; in front, the terraced plain several miles broad, sloping gently down to the bright blue sea, and beyond the sea westward the picturesque line of cliffs, on one point of which the name of Ras Atakah (Mount of Deliverance) still lingers. *Wilson.*

22. The wilderness of Shur. This name has before occurred in Gen. 16 : 7 ; 20 : 1 ; 25 : 18. The wilderness includes the district lying east of Egypt between the Mediterranean and the Red Sea. It is called in Nu. 33 : 8. "*the wilderness of Etham*," and Josephus renders it by "*the desert of Pelusium*." Mr. Holland says of the desert east of Suez : "Some twelve or fifteen miles from the coast, and parallel to it, runs Jebel er-Rahah, appearing in the distance as a long flat-headed range of white cliffs, which form as it were a wall enclosing the desert on the north." *Alf.*—When Hagar fled from Palestine to Egypt, the angel of the Lord found her by a fountain in the desert on the way to Shur. Abram lived for some time at Gerar, between Kadesh and Shur. According to the other passages, Shur stood "in front of Egypt." The whole of these passages lead to the conclusion that the desert of Shur was the

entire tract of desert by which Egypt was bounded on the east. K

A favorite identification of Shur [Holland, Palmer, Wilson, etc.] has been in a range of mountains a little to the eastward from the Gulf of Suez, having the appearance of a wall, and bearing the name *Jebel er-Rahah*, being in fact the northwestern end, or extension, of *Jebel et-Tih*. But *Jebel er-Rahah* does not stand "before Egypt as thou goest to Assyria" (Gen. 25:18). It is too far south for that. "Shur" means "a wall;" and from its meaning, as well as from the various references to it in the text (Gen. 16:7, 14; 20:1; 25:18; 1 Sam. 15:7; 27:8), it would seem clear that Shur was a border wall, or extended line of fortifications, across the entire northeastern front of Lower Egypt, from the Mediterranean Sea to the Gulf of Suez. This wall was the closure of the only entrance by land to Egypt from the East; and it was from the East alone that there was, in those days, any special danger of invasion. References to this wall are found in the Egyptian records, both before and after the supposed date of the exodus. Its earliest mention, as yet ascertained, is in what is known as the St. Petersburg Papyrus, which treats of Egyptian history prior to the tenth dynasty. There, according to Golénischeff as cited by Meyer, it is known as "the Royal Wall for defence against the 'Amu,'" or Amorites. Again it finds mention in a papyrus of the twelfth dynasty, prior to the Hyksos invasion. It is there spoken of as a barrier "which the king had made to keep off the Sakti," or Eastern enemies of Egypt. Yet again it is brought into notice in a papyrus of the nineteenth dynasty, in a manner which seems to indicate its extended stretch. The historic data thus cited cover a period from before the days of Abraham to Moses. If, indeed, there were no corroboratory facts or traditions, these Egyptian references to the border wall of Egypt would, in themselves, be sufficient to justify a conviction of its existence; for the term which is employed in its mention is recognized by Egyptologists generally as indicative of a continuous wall, or of an extended line of fortifications, which in reality amounts to a defensive wall. But, on the other hand, there is no lack of corroboratory facts and traditions. H. C. T.—[For a full discussion of this interesting question, see "*Kadesh-Barnea*," pp. 44-58, and *Sunday-school Times*, May 14th, 1887.]

Journey to Marah; Murmuring of Israel; Sweetening of the Waters (verses 22-26).

22. Three days. The distance between

Ayun Musa and Hawara, the first spot where any water is found on the route, is thirty-three geographical miles. Cook.—With such a host, encumbered as they were with women and children, and flocks and herds, the distance of a day's march cannot have averaged more than twelve miles. How striking to find that even now a journey of about thirty-five miles has to be made before water is reached, and then that the water is bitter and unwholesome, as were the waters of Marah! Holland.

23. The place of encampment at MARAH has been almost universally recognized, since the time of Burckhardt, as identical with the well (Ain) *Hawara*, which had never been mentioned before. It is situated at a distance of fifteen or sixteen hours' journey from the wells of Moses—a distance which answers admirably to the three days' journey of the Israelites. The country between is a sandy desert, entirely destitute of water. The water of the Hawara well is impregnated with alum and salt, and more bitter than any other water that is met with in the ordinary routes of the peninsula. The basin, whose white rocky substance has evidently been formed in the course of time by a precipitate from the water, is said by Robinson to be six or eight feet across, while the water is about two feet deep. K.—The soil throughout this part of the country, being strongly impregnated with natron, produces none but bitter or brackish water; and the first of these springs with which we meet, Ain Hawara, is reached on the third day of our desert journey to Sinai. Palmer.

The heat continued oppressive till we reached Hawara. We did not wonder that the Israelites, who passed along here perhaps a month later in the season, after their long, hot, and dreary march, and their fresh recollections of the water of the Nile, were dreadfully discouraged when they reached Marah and found no good water. This fountain varies somewhat from time to time in the surroundings and in the quality of the water. At times, probably when the flow is very copious after rains, the water is drinkable, but stately it is disagreeable, and sometimes even nauseous. The palm-bushes near it are the first that the traveller encounters after leaving Ayun Musa. In favor of this place as the Marah of the Scriptures, there are the distances from Ayun Musa (a fair "three days' journey" for such a company), the fact that it is the first water lying directly on their track, and the expectation naturally awakened by the palm-bush indications, the quality of the water itself, still presented and still recognized, the correspondence of the next station, Elini,

and perhaps we may add the not unsuitable camping-ground a little beyond the place. S. C. B.

24-26. The people, tormented with thirst, murmured against Moses, who, at the command of God, cast a certain tree into the waters which made them sweet. This was the first great trial of their patience; and God who had healed the waters, promised to deliver them from all the diseases of Egypt, if they would obey him, and confirmed the promise by the name of "Jehovah the Healer." P. S.—Here is the first handsel that God gives them in their voyage to the Land of Promise—thirst and bitterness. Satan gives us pleasant entrances into his ways, and reserves the bitterness for the end: God inures us to our worst at first, and sweetens our conclusion with pleasure. The same God that would not lead Israel through the Philistines' land lest they should shrink at the sight of war, now leads them through the wilderness, and fears not to try their patience with bitter potions. If he had not loved them, the Egyptian furnace or sword had prevented their thirst, or that sea whereof their enemies drunk dead; and yet see how he diets them. Never any have had so bitter draughts upon earth as those he loves best; the palate is an ill judge of the favors of God. *Bp. H.*

To realize their suffering, to have an adequate idea of it, we should need to be put in their situation, beneath a burning sun, a cloudless sky, surrounded by the bare, dry, gray, shining desert. This seemed indeed a deplorable commencement of their journey. They thought when God had brought them safely through the Red Sea, that that was the way in which he would cause them to triumph continually. They knew very little of themselves, still less of God. They knew very little of God's methods of discipline, very little of their own need of that discipline. They could sing God's praises on occasion of a great deliverance, provided Moses would prepare an ode for them. But their obligations to God and their dependence upon him they had scarcely begun to realize. All the discipline of faith they were yet to experience. And therefore, after the first triumph, after God had brought them safely out of Egypt, and across the Red Sea, their first experience was trial and disappointment. *Cheever.*

24. These Israelites, instead of praying, murmur: instead of praying to God, murmur against Moses. *What hath the righteous done?* He made not either the wilderness dry or the waters bitter; yea, if his conduct were the matter, what one foot went he before them without God?

The pillar led them, and not he; yet Moses is murmured at. Never any prince so merited of a people. He thrusts himself upon the pikes of Pharaoh's tyranny. He brought them from a bondage worse than death. His rod divided the sea, and shared life to them, death to their pursuers. Who would not have thought these men so obliged to Moses, that no death could have opened their mouths or raised their hands against him? Moses took not on him their provision but their deliverance. He was in the same want of water with them, in the same distaste of bitterness, and yet they say to him, "What shall we drink?" *Bp. H.*

Never once during his twelve months of conflict with the power of Pharaoh had the faith or courage of Moses quailed. Contemned, cajoled, threatened, spurned from the royal presence, he had never faltered. And now his triumph over Egypt was complete. But the far greater difficulties of his task had yet to begin. As he had learned forty years before, to crush the oppressor is easier than to discipline and educate the oppressed. The very people who but now were singing the praises of Jehovah, and feeling as though the Promised Land was already in their grasp, were three days later "murmuring against Moses" because the waters of the wilderness were bitter. J. P. N.

25. What course doth Moses now take? That which they should have done and did not: they cried not more fervently to him than he to God: if he were their leader, God was his; that which they unjustly required of him, he justly requires of God, that could do it; he knew whence to look for redress of all complaints; this was not his charge, but his Maker's, who was able to maintain his own act. It is to thee, O God, that we must pour out our hearts, who only canst make our bitter waters sweet. *Bp. H.*—Ye who are bravely battling for the right, the pure, the benevolent, whether it be in the sweeping out of corruption from political offices, or in the closing of those pestilential houses which are feeding the intemperance of our streets, or in the maintenance in the churches of the faith once delivered to the saints—take heart of grace from Moses here. Go with your causes to the Lord, and be sure that they who are on his side are always in the end victorious. W. M. T.

He cried unto the Lord. Moses was not only their leader, but also their mediator. Of prayer and dependence on the Almighty, the great mass of the Israelites had little knowledge at this time. Moses, therefore, had much to bear from their weakness; and the merciful

Lord was long suffering. A. C. —The hand of faith never knocked at heaven in vain : no sooner hath Moses shown his grievance than God shows him the remedy ; yet an unlikely one, that it might be miraculous. He that made the waters could have given them any savor ; the same hand that created them might have immediately changed them. But Almighty Power still works by means ; and the glory of Omnipotence is manifested by the improbability of the means which He employs. Elisha with salt, Moses with wood, shall sweeten the bitter waters. Let no man despise the means, when he knows the Author. *Ep. II.*

The water is bitter—so bitter as to be loathsome even to their intense agony of thirst. Pity them ; but judge them not too severely if, in that awful moment of disappointed hope, with the waters of Marah before their faces and the waters of the Nile before their thoughts, they did murmur, they did complain that they had been brought from unfailing waters to perish in that thirsty desolation. They should have trusted in God. They had been rescued from more imminent danger ; and it was no arm of flesh, but the sacred pillar of cloud, which had indicated their way, and brought them to that place. They should have prayed to their Divine Protector to supply their wants, as he was well able to do ; and although there is much in the real misery they suffered to extenuate *this* offence, their forgetfulness and neglect was most blameworthy. Yet, in consideration of their sufferings, God himself excused them in this more readily than man has done. It will be seen in the sacred record that he dealt tenderly with them. He did not, as on other occasions, when they sinned in like manner without the like excuse, reprove them ; but when Moses cried to him for help, he, in the tenderness of his great pity, at once healed the waters, and made them sweet and salutary. *Kil.*

God sends trial for the purpose of teaching faith, and when that is somewhat accomplished, his wisdom and love are glad to bestow blessings. It was infinitely better to have bitter water with God's healing, than the best of water without God. The very trials and disappointments of a Christian, *if God comes with them*, are better than all the blessings of the worldling. It was better to have the *disappointment* at first, and *God's interposition* afterward, than to have found a sweet fountain at once. *Cheever.*—Of all gifts, Christ is the sweetest gift. As the tree "sweetened the bitter waters," so this gift, the Lord Jesus, sweetens all other gifts that are bestowed upon the sons of men. He turns every

bitter into sweet, and makes the sweet more sweet. *Books.*

There he made for them a statute and an ordinance, and there he proved them. The "statute," or principle, and "the ordinance," or right, was this, that in all seasons of need and seeming impossibility the Lord would send deliverance straight from above, and that Israel might expect this during their wilderness journey. This "statute" is, for all times, the *principle* of God's guidance, and this "ordinance" the *right* or privilege of our heavenly citizenship. But he also ever "proves" us by this, that the enjoyment of our right and privilege is made to depend upon a constant exercise of faith. A. E.

26. The scriptural record expressly describes the event at Marah under the aspect of a *trial*. They had left Egypt, with its abundance of sweet and wholesome water, for the purpose of escaping from slavery ; but the desert, the place of freedom, the asylum of safety, threatened them with death from exhaustion. Then they murmured against Moses ; and to murmur against Moses was, in fact, to murmur against Jehovah. How ungrateful and unbelieving, and yet how natural ! But this was just the intention of the trial. The unholy, natural root of the heart was to be laid bare, that it might be healed and sanctified by the discipline and mercy of God ; it was necessary that the murmuring should be heard, in order that it might be brought to shame, and counteracted by the mercy and faithfulness of God. This really occurred : the bond by which Israel was united to his God was thus drawn closer and knit more firmly ; and, as a seal thereof, God gave the people on this occasion "a statute and an ordinance," and said : "If thou wilt diligently hearken to the voice of Jehovah thy God, and do that which is right in his sight, I will put none of these diseases upon thee which I have brought upon the Egyptians, for *I am Jehovah, thy Physician.*" Thus the difference which Jehovah had already made in Egypt between Israel and the Egyptians was to be still perpetuated so long as Israel would maintain its own distinction from the heathen, as the people of God, by obedience to Jehovah's will. K.—The prophet Jeremiah, a thousand years afterward, referred to it to show, that from the very earliest period of Israel's covenant relation to God, their sacrifices had been held as of no account compared with obedience (*Jer. 7 : 22, 23*), "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-

offerings or sacrifices : But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people : and walk ye in all the ways that I have commanded you, that it may be well unto you." Nor is it less important for us at this day to be assured that God will deal with us according as we demean ourselves toward to him. The retribution may not indeed be now so visibly marked by outward signals, but it will be no less real in secret visitations upon the spirit, in the conscious well or ill being of the inner man. And in many cases the frown or the smile of God will be evident in the dispensations of his Providence. *Bush.*

God taught his people by actions, as well as words. This entrance showed them their whole journey ; wherein they should taste of much bitterness, but at last, through the mercy of God, sweetened with comfort. *Bp. H.*—Two great objects God had in view : first to show the people themselves, and next to show them himself. Neither of these lessons can be taught at a sitting. It is only by degrees that we learn how poor and weak and helpless we are ; and how great and loving and helpful God is ; and so we need not wonder that, with a people so slow to learn, the lesson should extend over forty years. But though it takes a long time to teach it practically, we can see it very readily in a picture ; and it is painted there in characters quite large and striking, on this Marah page of Israel's history. What had become of that splendid faith in God which found expression in the Red Sea song ? Why did it never occur to these people that he who had opened a way through the sea could very easily provide for them in the desert ? The truth is, that while faith is very easy after a great deliverance, it is exceeding hard before it. When our hearts are filled with gratitude to God at a time when there is nothing to try us, let us not build too much upon it as an evidence of Christian character, for it may not be so certain after all whether it is God or self we are in love with. The test will be when sorrow comes, when you are thirsty, and, stooping down to drink, you find the waters bitter—then if you can still praise God, and trust his love and power, you prove yourself a disciple indeed. But with many the time of trial is a time of humiliating disclosures of weakness and faithlessness, as it was in the case of Israel so lately triumphant, but whose very first trouble was too much for them. But God does not leave his people thus. Having taught them the sad lesson of what they are, he presently comforts them by showing

them what he is. As soon as they cried to him he found (how easily) a way to make the bitter waters sweet, and thus made himself known as Jehovah the Healer (verse 26). He had already fully revealed himself as Jehovah the Saviour, their great Deliverer from Egyptian bondage. His work as the healer of his people follows next in order. "Bless Jehovah, O my soul, and forget not all his benefits : who forgiveth all thine iniquities ; who healeth all thy diseases."

The Marah "statute and ordinance" is the first trace of Law in God's dealing with his people. Up to this time it has been all Gospel. They have had simply to "stand still, and see the salvation of the Lord." Not a word has been said to them about "doing that which is right in his sight," and "keeping his statutes," till now. Thus we find that the order of the New Testament is also the order of the Old. It is not, "obey and be saved," but "be saved and obey." It is not, "obey in order that you may be saved," but "obey because you have been saved." There had been certain acts of obedience, of course ; but these were all in the way of accepting a salvation already provided, as for instance when they killed the lamb and sprinkled the blood, which was simply their acceptance of the atonement provided by the Lord ; or again, when at the word of the Lord they walked through the sea ; but up till this time there is not a single intimation of good deeds as a condition of blessing. God did not give them his Law in Egypt and tell them if they kept it he would bring them out. No : he first brings them out, and then says, "Keep my Law." *J. M. G.*

Elim, with its Twelve Springs and Seventy Palms.

Ex. 15 : 27 ; Nu. 33 : 9. Wady Gharandel may be safely identified with Elim. The whole desert is almost absolutely bare and barren, but Wady Gharandel is fringed with trees and shrubs, forming a charming oasis. Here are the stunted palms, with their hairy trunks and disbevelled branches. Here, too, are the feathery tamarisks, with gnarled boughs, their leaves dripping with what the Arabs call manna ; and here is the acacia, with its gray foliage and bright blossoms, tangled by its desert-growth into a thicket. Pleasant is the acacia to the sight wearied by the desert-glare ; but it has a higher and holier interest, as the tree of the "Burning Bush" and the "shittim-wood" of the tabernacle. *J. L. P.*—The Wady Gharandel is one of the most fertile valleys in the desert. It descends from the east along the base of a ridge

of limestone fully two thousand feet in elevation. To the west, bordering the sea, was the corresponding limestone ridge of Jebel Hamman, at the base of which breaks forth the warm springs of the Hamman Faroun. *Hull.*

Just below the point where the road crosses [Wady Gharandel], several water holes are found, which have been frequently described. But it is not generally known how large a supply of water is to be found about two miles lower down the wady. A stream here gradually oozes out from the bed of the wady, and soon forms considerable pools of water, which are overgrown with rushes, and affords a favorite resort for wild ducks and other birds. An abundant supply of water is to be found here during the whole year. The banks of the stream and dry pools from which the water has evaporated are often covered with a white deposit of natron, and the standing water is brackish and unwholesome; but when running briskly and freshly drawn, it is very drinkable, and the traveller's water-skins are generally filled here on his way to and from the south. The lower portions of Wady Gharandel are well clothed with tamarisks and palms. *Holland.*

—A very large area around was enclosed by a sheltering circle of hills, perhaps sixty feet high; and as we looked back upon the place on leaving it, we could not help thinking what an admirable and inviting spot for a large encampment. The water we found to be excellent—as good as the Nile water. And nowhere on the peninsula except at Wady Feiran did we find it so copious. Nearly every traveller and scholar from the time of Barchhardt have recognized this as the Elim of the Bible, where were twelve wells of water and threescore and ten palm-trees. The relative situation, next to Marah and a very short march from it, the abundant water and the trees, and all the peculiarly marked and inviting features of the place, make the supposition in the highest degree credible, and render it even improbable that it should not have been occupied as a camping-place. S. C. B.

This refreshing valley may be regarded as the first resting place of the sons of Israel after their departure from Egypt. Here, accordingly, they remained for the space of three weeks (16:1), during which they had leisure to accommodate themselves in some measure to desert life and to the habits of freedom and independence. M.

Elim presents the same contrast to *Marah* as the temptation on the part of God to the fruit of that temptation, or as the state of heart

evinced by the murmuring people to the loving-kindness and mercy of Jehovah. *Marah* was the representative of the desert, so far as it was the scene of trial and discipline; *Elim*, so far as it was the place in which a covenant was made with God, and his gracious guidance was enjoyed. *Elim* was a place expressly prepared for Israel, for it bore the characteristic mark of the nation, in the number of its wells and palm-trees: there was a well for every tribe ready to refresh both man and beast, and the shade of a palm-tree for the tent of every one of the elders of the people (ch. 24:9). K.

Their bitter disappointment at first, and God's merciful interposition, had begun to teach them that everything of good must come from God. They were beginning to learn this great lesson of faith; and now these twelve wells and seventy palm-trees were from him also; and his previous discipline with them made them feel this. It is one lesson of faith, perhaps the latest learned, and also it is one of the greatest proofs of faith, to receive our daily mercies as from God. This is the life of faith amid sense. What are our daily mercies but daily miracles, daily and remarkable interpositions of God's mercy, preventing the ordinary course of nature? It is quite out of the course of nature for a rebellious race to receive mercies, and it is only by God's interposition in Christ that we do receive them; a greater miracle by far than when God interposed to heal the fountain in the desert. Justice to the full would be the course of nature, but the supernatural cross intervenes, and miracles of mercy are wrought for us. Our life is a perpetual miracle. It is a proof of faith to feel this, and it is a blessed life of faith to live thus upon God. *Cheever.*

Is there ever a *Marah* without an *Elim* near it, if only we follow on in the way the Lord marks out for us through the wilderness? The notice of *Elim* occupies less than four lines, while there are as many verses in the record of *Marah*, and a whole chapter following about the Wilderness of Sin; and we are apt to draw the hasty inference that the bitter experiences were the rule, and the delightful ones the exception. And so it often seems in the checkered life of the tried disciple of the Lord. But look again. The bitter time at *Marah* was quite short, though it occupies a great deal of space in the history. These four verses tell the story probably of as many hours or less. But the four lines about *Elim* are the story of three weeks; during which "they encamped there by the waters." When troubles come, the time seems long; when troubles have gone, the time seems

short; and so many are apt to think that they are hardly dealt with, whereas if they would look more carefully into the Lord's dealings with them, they might find that they have far more to be thankful for than to grieve over. Hours at Marah are followed by weeks at Elim. J. M. G.

Nu. 33 : 10. *Encampment by the Red Sea.* After passing the *Wady Tayibeh*, the route descends through a defile on to a beautiful pebbly beach, the ENCAMPMENT BY THE RED SEA, which is mentioned in *Numbers* next to Elim, but is omitted in *Exodus*. Here the Israelites had their last view of the Red Sea and the shores of Egypt. P. S.—The plain at the mouth of *Wady Tayibeh* has been suggested as the probable site of the *Encampment by the Red Sea*. As from a comparison of the various routes we (of the Ordnance Survey) were unanimously of opinion that the Israelites must have taken the lower route by the sea-shore, and as the *Wady Tayibeh* is the only valley by which they could have descended to the sea-shore after crossing *Wady Gharandel*, we acquiesced in this identification. *Palmer*. (See map, Sec. 98.)

If they proceeded south from the *Wady Gharandel* or the *Wady Useit*, they cannot have reached the Red Sea by any other route than through the *Wady Tayibeh*; for there is a range of mountains at the south of the *Wady Useit* which approaches so nearly to the sea as to render it impossible to pass along the shore. The Israelites must therefore have gone round these mountains. The next valley, the *Wady Thal*, which passes through the mountains to the sea merely as a narrow gorge, must also have been crossed. They then arrived at *Wady Shebekeh*, from which the *Wady Tayibeh* branches off toward the east and leads to the sea-shore. "We reached," says *Strauss* (p. 142), "the broad and beautiful valley of *Tayibeh*, which is covered with tamarisks and fresh herbage. The valley winds about between steep rocks, and frequently appears to lead into an enclosure from which there is no outlet, until suddenly an opening is discovered at the side. After travelling about eight hours from *Gharandel*, we arrived once more at the Red Sea (near *Ras Zelimeh*). To the

north the mountains and rocks came close upon the sea, but toward the south a plain opened before us, which was bounded on the east by wild and rugged rocky formations." This was undoubtedly the station of the children of Israel by the Red Sea. The sandy plain, on which there is a great quantity of vegetation, runs along by the sea-shore for three or four miles, and is about three quarters of a mile in breadth; but after this the rocky wall approaches so nearly to the sea, that it is only at the ebb that there is any road at all. K.

Suddenly the cliffs opened, and before us lay the Red Sea, beyond which was a range of mountains, the line of which was broken by peaks shooting up here and there, like the cliffs of Capri or the islands of the Greek Archipelago. It was now five o'clock, and the sun was sinking in the west, so that every point of that long serrated ridge stood up sharp and clear against the sky. Here was a scene which no artist could transfer to canvas. We had before us at once the mountains and the sea, and mountains on both sides of the sea. *Field*.—Turning the corner at the end of the valley, our tents stood on the left, the Red Sea glistened and rippled in front, and a spacious area lay spread out between the hillside and the water's edge. It was a sandy plain, extending some four or five miles along the shore, shut in by a range of wild cliffs, and terminated by a high promontory on the north, and a rocky wall approaching close to the sea on the south. There is scarcely room for doubt that here was the "Encampment by the Sea," and that down this very valley of *Tayibeh* the Israelites had travelled before us. Here was room for a great camp. S. C. B.

In a host like that of the Israelites, consisting of more than two millions of people, with many flocks, it can hardly be supposed that they all marched in one body. More probably the stations, as enumerated, refer rather to the headquarters of Moses and the elders, with a portion of the people, who kept near them; while other portions preceded or followed them at various distances, as the convenience of water and pasturage might dictate. *Robinson*.



Section 97.

THE WILDERNESS OF SIN (EL MARKHA). BREAD RAINED FROM HEAVEN ;
QUAILS COVERING THE CAMP.

Exodus 16 : 1-36. Nu. 33 : 11.

Nu. 33 11 AND they journeyed from the Red Sea, and pitched in the wilderness of Sin.

Ex. 16 1 And all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after
2 their departing out of the land of Egypt. And the whole congregation of the chil-
3 dren of Israel murmured against Moses and against Aaron in the wilderness : and the
children of Israel said unto them, Would that we had died by the hand of the LORD
in the land of Egypt, when we sat by the flesh pots, when we did eat bread to the
full ; for ye have brought us forth into this wilderness, to kill this whole assembly
4 with hunger. Then said the LORD unto Moses, Behold, I will rain bread from
heaven for you ; and the people shall go out and gather a day's portion every day,
5 that I may prove them, whether they will walk in my law, or no. And it shall come
to pass on the sixth day, that they shall prepare that which they bring in, and it
6 shall be twice as much as they gather daily. And Moses and Aaron said unto all the
children of Israel, At even, then ye shall know that the LORD hath brought you out
7 from the land of Egypt : and in the morning, then ye shall see the glory of the
LORD ; for that he heareth your murmurings against the LORD : and what are we, that
8 ye murmur against us ? And Moses said, *This shall be*, when the LORD shall give you
in the evening flesh to eat, and in the morning bread to the full ; for that the LORD
heareth your murmurings which ye murmur against him : and what are we ? your
9 murmurings are not against us, but against the LORD. And Moses said unto Aaron,
Say unto all the congregation of the children of Israel, Come near before the LORD :
10 for he hath heard your murmurings. And it came to pass, as Aaron spake unto the
whole congregation of the children of Israel, that they looked toward the wilderness,
11 and, behold, the glory of the LORD appeared in the cloud. And the LORD spake
12 unto Moses, saying, I have heard the murmurings of the children of Israel ; speak
unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled
13 with bread ; and ye shall know that I am the LORD your God. And it came to pass
at even, that the quails came up, and covered the camp : and in the morning the
14 dew lay round about the camp. And when the dew that lay was gone up, behold,
upon the face of the wilderness a small round thing, small as the hoar frost on the
15 ground. And when the children of Israel saw it, they said one to another, What is
it ? for they wist not what it was. And Moses said unto them, It is the bread which
16 the LORD hath given you to eat. This is the thing which the LORD hath commanded,
Gather ye of it every man according to his eating ; an omer a head, according to the
number of your persons, shall ye take it, every man for them which are in his tent.
17 And the children of Israel did so, and gathered some more, some less. And when
18 they did mete it with an omer, he that gathered much had nothing over, and he
that gathered little had no lack ; they gathered every man according to his eating.
19 And Moses said unto them, Let no man leave of it till the morning. Notwithstand-
20 ing they hearkened not unto Moses ; but some of them left of it until the morning,
21 and it bred worms, and stank : and Moses was wroth with them. And they gathered
it morning by morning, every man according to his eating ; and when the sun waxed
22 hot, it melted. And it came to pass, that on the sixth day they gathered twice as
much bread, two omers for each one : and all the rulers of the congregation came
23 and told Moses. And he said unto them, This is that which the LORD hath spoken,
To-morrow is a solemn rest, a holy sabbath unto the LORD : bake that which ye will
bake, and seethe that which ye will seethe ; and all that remaineth over lay up for
24 you to be kept until the morning. And they laid it up till the morning, as Moses

25 bade : and it did not stink, neither was there any worm therein. And Moses said,
 Eat that to-day ; for to-day is a sabbath unto the LORD : to-day ye shall not find it
 26 in the field. Six days ye shall gather it ; but on the seventh day is the sabbath, in
 27 it there shall be none. And it came to pass on the seventh day, that there went out
 28 some of the people for to gather, and they found none. And the LORD said unto
 29 Moses, How long refuse ye to keep my commandments and my laws ? See, for that
 the LORD hath given you the sabbath, therefore he giveth you on the sixth day the
 bread of two days ; abide ye every man in his place, let no man go out of his place
 30 on the seventh day. So the people rested on the seventh day. And the house of
 31 Israel called the name thereof Manna : and it was like coriander seed, white ; and
 32 the taste of it was like wafers made with honey. And Moses said, This is the thing
 which the LORD hath commanded, Let an omerful of it be kept for your genera-
 tions ; that they may see the bread wherewith I fed you in the wilderness, when I
 33 brought you forth from the land of Egypt. And Moses said unto Aaron, take a pot,
 and put an omerful of manna therein, and lay it up before the LORD, to be kept for
 34 your generations. As the LORD commanded Moses, so Aaron laid it up before the
 35 Testimony, to be kept. And the children of Israel did eat the manna forty years,
 until they came to a land inhabited ; they did eat the manna, until they came unto
 36 the borders of the land of Canaan. Now an omer is the tenth part of an ephah.

1. The next station is the *Wilderness of Sin*, which we would identify with El Markha, an extensive plain on the coast, open, level, covered in parts with slight vegetation, and well suited for a large encampment. *Wilson*.—South of the Encampment by the Sea (at the mouth of Wady Tayibeh) the mountains approach nearer to the sea, but sufficient space is left for a road along the shore for several miles until the mountains again recede and the plain of *El Markha* is reached. There can be little doubt that this plain marks the site of the Wilderness of Sin, where the children of Israel made a long halt, and where God gave them bread from heaven, and they were fed with manna and quails. This plain extends as far south as Wady Feiran, a distance of about twenty-five miles. Like most of the coast plains, it is somewhat barren now ; still, it is not without some vegetation, and probably in former days, when the rainfall was larger, and the drainage from the mountains descended gradually, instead of sweeping every thing before it by a flood as at the present time, it would have afforded excellent pasturage. *Holland*. (See map, Sec. 98.)

Fifteenth day of second month. When precisely one month had passed since their departure out of Egypt (compare Nu. 33 : 3), they murmured again, this time for want of bread. It was by means of such privations and trials that God was testing the fidelity of his people, and imparting to them a better acquaintance with himself, with the resources at his command, and of his readiness to employ them for their benefit, and thus training them to a more devoted attachment to his service (De. 8 : 15, 16). That faith in God which can

trust him in the midst of plenty and prosperity, but which grows faint and fails in the time of privation and peril, has great need of being strengthened—if, indeed, it deserves the name of faith. One great object of God's dealings with his children in this world is the same that he had in view in the discipline of the wilderness—namely, to train them to the exercise of faith in him, and to develop and strengthen that faith. *W. H. G.*

3. The stores of wheat, flour, and food of various kinds, brought from Egypt, which must have been enormous to have lasted so long, began to fail, in spite of any additions which may have been procured at their last station. Water had failed them before, and the intolerable agonies of thirst had raised murmurs against Moses. Famine now threatened, and in the presence of this new fear, the miracles of the past were forgotten. *Geikie*.

Would that we had died by the hand of the Lord. And by whose hand would they die if they perished by famine ? God carried them forth ; God restrained his creatures from them ; and while they are ready to die thus, they cry, " Oh, that we had died by the hand of the Lord ! " It is the folly of men that in immediate judgments they can see God's hand, not in those whose second causes are sensible ; whereas God holds himself equally interested in all, challenging that there is no evil in the city but from him (see Amos 3 : 6). It is but one hand and many instruments that God strikes us with. It is our want of faith that in *visible means* we " see " not " Him that is invisible." *Bp. II.*

Their faith was sorely tried. A military man

who has witnessed the difficulty of providing a regular supply of victuals even in a peopled country for a large body of men, whether by purchase or by enforced contribution, can better than any other person appreciate the faith required from Moses when he undertook to lead into "the waste howling wilderness," where no provisions existed or could be obtained by force or purchase, a people whose numbers exceeded by threefold the largest army which the ambition or pride of man ever brought together. We have often had occasion to reflect upon this fact, and have always returned to it with new and increased astonishment at the "largeness of heart" it is possible for God to bestow on man—in that he gave such incredible capacity of faith to Moses as enabled him to believe that the immense host which he had led from amid the fainness of Egypt would, by the power of God's bountiful right hand, be sustained in the wilderness. *Kil.*

We sat by the flesh pots, and we did eat bread to the full. What vivid likenesses we still have of those old flesh pots! For what the flesh pots were to the complaining Hebrews on their way to Canaan, *the sweets of sin* are to men yet, when the Good Spirit is striving to get us out of our low estate into "the liberty of the children of God." It is the sheerest assumption and shallowest sing-song that we hear from those who speak of man's *natural* aspiration for moral excellence. Man has no such natural aspiration. From the lowest grade of life to the loftiest that we know on the planet—that is, from a plant to a saint—there is always a tendency to deteriorate and retrograde. Never in history was it known that a barbarous tribe or nation reformed itself from within, so as to recover itself to moral excellence and honor. What arrant nonsense it is to talk of mankind self-evolving from vice to virtue; for not only is such a thing unknown, but, by the flesh pots of Egypt, this is known: that when the loving Father in heaven by a mighty hand begins to bring men out of the bondage of sin, how they hunger to get back again! *Withrow.*

4. I will rain bread from heaven. God hears the murmurings of Israel and is grieved with this generation, and yet continues his care of them, as the tender parent of the froward child. He promises them a speedy, sufficient, and constant supply. *II.*—To educate their faith they were suffered to endure this distress. It had been as easy for God to anticipate and prevent their wants as to satisfy them when they were expressed. But so he deals not with the children to whom he is teach-

ing the great lessons of his school, and God dealt with them as with his children. *Kil.*—God does not take the rod to his whimpering children, but rather tries to win them by patience, and to shame their unbelief by his swift and overabundant answers to their complaints. When he must, he punishes; but when he can, he complies. Faith is the condition of our receiving his highest gifts; but even unbelief touches his heart with pity, and what he can give to it, he does, if it may be melted into trust. The farther men stray from him, the more tender and penetrating his recalling voice. We multiply transgressions, he multiplies mercies. *A. M.*

Gather a day's portion every day. He would not bestow a large supply at once, which they might store up for future use; but he would supply their daily wants day by day, thus keeping them mindful of their constant dependence—a dependence which is just as real in those who have laid by the largest stores, though it may not be so obvious nor so keenly felt. God had another design in granting them their supplies only as they were needed. This is stated in the next clause—*That I may prove them, whether they will walk in my Law, or no.* The regulations given respecting the manna afforded tests of their obedience. *W. H. G.*—To prove them, whether they would follow him implicitly, depending upon, and taking such provision as he sent, and under the conditions that he dispensed it, God would now miraculously supply their wants. Bread and meat would be given them, both directly sent from God, yet both so given that while unbelief was inexcusable, it should still be possible. Alike in the "rain of bread from heaven," in the ordinance of its ingathering, and in the Sabbath law of its sanctified use, did God prove Israel—even as he now proves us: whether we will "walk in his Law, or no." *A. E.*

5. They shall gather twice as much as on ordinary days, as it is explained in verse 22. It was to obviate the necessity of their going out to seek their food on the seventh day, or the Sabbath, and is evidence that the Sabbath was observed, and the law of the Sabbath was known, before the Ten Commandments were proclaimed from the summit of Sinai. These declarations of the Lord to Moses are only summarily stated; further particulars are left to be gathered from Moses' repetition of them to the people in the verses that follow.

6. Then shall ye know that the Lord hath brought you out from the land of Egypt. You shall have an evidence

of his presence and power, proving that it is not we, Moses and Aaron, who have brought you forth into this wilderness (verse 3), but Jehovah himself. W. H. G.—After all the miracles they had seen, they appear still to suppose that their being brought out of Egypt was the work of Moses and Aaron; for though the miracles they had already seen were convincing for the time, yet as soon as they had passed by they relapsed into their former infidelity. God therefore saw it necessary to give them a daily miracle, in the fall of the manna, that they might have the proof of his Divine interposition constantly before their eyes. Thus they knew that *Jehovah* had brought them out, and that it was not the act of Moses and Aaron. A. C.

9. To show the more clearly that these dealings were from the Lord, they were bidden “come near before Jehovah,” and “behold the glory of Jehovah,” as it “appeared in the cloud.” That Presence ought to have prevented their murmuring, or rather changed it into prayer and praise. And so it always is that before God supplies our wants he shows us that his presence had been near, and he reveals his glory. That Presence is in itself sufficient; for no good thing shall be wanting to them that trust in him. A. E.

10. While Aaron was speaking the attention of the people was attracted toward the desert, where the glory of Jehovah flashed out from the cloud with majestic brilliancy, to attest the truth of the words of reproof and promise which were spoken by his servants. K.—It enhances our wonder that the glory of the Lord should be seen by the children of Israel at or about the time of their murmurings, and that such repeated manifestations should have thus been thrown away upon them—as if the constancy of miracles made them cease to be miraculous, or at least cease to have the effect of miracles. Another and stupendous miracle of forty years’ standing was now to commence; and this to make them know—what by this time they might have well known—that he, under whose guidance they were, was the Lord their God. T. C.

11, 12. Here is the Lord’s definite promise of flesh at even and of bread in the morning, to which Moses had referred in verses 6-8. 13-15. Following the promise is the record of fulfilment, by the quails that covered the camp at even, and the manna that lay upon the face of the wilderness when the dew was gone up in the morning. B.

13. As evening gathered around the camp,

the air became darkened. An extraordinary flight of quails, such as at that season of the year passes northward from the warmer regions of the interior, was over the camp. The miraculousness chiefly consisted in the extraordinary number, the seasonable arrival, and the peculiar circumstances under which these quails came. A. E.—God gave quails to his people twice: once, on this occasion, a short time after they had passed the Red Sea; and a second time at the encampment called *Kibroth-hattaavah*, or the graves of lust. Both of these happened in the spring, when the quails pass from Asia into Europe. Then they are found in great quantities on the coasts of the Red Sea and the Mediterranean. God, by a wind, drove them within and about the camp of Israel; and in this the miracle consists that they were brought so seasonably to the place, and in so great numbers, as to suffice two or three millions of persons longer than a month. *Calmet*.

It was not of any natural instinct, but from the overruling power of their Creator, that these quails came to the desert. Needs must they come whom God brings. His hand is in all the motions of his meanest creatures. Not only we, but they move in him. As not many quails, so not one sparrow falls without him: how much more are the actions of his best creature, man, directed by his providence! Who can distrust the provision of the great Housekeeper of the world, when he sees how he can furnish his tables at pleasure? God delights to have us live in a continual dependence upon his providence, and each day renew the acts of our faith and thankfulness. *Bp. H.*

14. The dew is the gift of heaven, which fertilizes the ground and causes it to bring forth bread. But in the desert the dew can produce no effect, because there is nothing sown. If, then, notwithstanding this, the dew still brought them bread, it was truly the bread of heaven. *Burns*.—God gives them meat of kings and bread of angels. Never prince was so served in his greatest pomp as these rebellious Israelites in the wilderness. God loves to over-deserve of men, and to exceed not only their sins, but their very desires, in mercy. How good shall we find him to those that please him, since he is so gracious to offenders! *Bp. H.*

15. A small round thing, small as the hoar frost on the ground. The people did not comprehend it, and asked one another, “What is this?” The Hebrew of which being *MAN-HU*, caused the name of *MANNA* to be given to it. Moses was able to answer the question. He told them that *this* was the sub-

stance which, in the place of bread, God destined for their substantial food—their staff of life. It was to fall every morning, except on the Sabbath day; but on the day preceding that a double quantity would fall, as a supply for the two days. *Kil.*—The whole of the gift was a continual training, and therefore a continual test, for faith. God willed to let his gifts come in this hand-to-mouth fashion, though he could have provided at once what would have obviously lasted them all their wilderness life, in order that they might be habituated to cling to him, and that their daily bread might be doubly for their nourishment, feeding their bodies and strengthening that faith which, to them as to us, is the condition of all blessedness. God lets our blessings, too, trickle to us drop by drop, instead of pouring them in a flood all at once upon us, for the same reason. A. M.

18. Keep ever before you a firm intention of serving God always and with your whole heart, and then “take no thought for the morrow;” only strive to do your very best “to-day.” When to-morrow arrives, it will have become “to-day,” and then it will be time enough to take thought for it. In all such matters we must have absolute trust and confidence in God: we must gather our provision of manna for the day that is passing, no more; never doubting but that God will send it again to-morrow, and the next day, and as long as we need it. *Francois de Sales.*—Happiness, like manna, is to be gathered in the grains and enjoyed every day; it will not keep; it cannot be accumulated; nor need we go out of ourselves, nor into remote places to gather it, since it has rained down from heaven, at our very doors, or rather within them. *An.*

Why did each receive but three quarts a day? Might not a nutritious and delicious kind of food like this be stored, and become an article of merchandise and a source of wealth? No, the Edenic law was not merely a penalty, but a method of mercy, of life, and health. It required labor. But there is a profounder reason for the prayer “Give us *this day* our daily bread.” We are to get out of to-day all we can, and trust God for to-morrow. We possess only what we can assimilate, so the miracle does no more than to provide for one day. You say that you possess property. No, another may more truly possess it. I who tarry by your garden, or the beggar who feasts upon its beauty with appreciating and admiring eyes gets more out of it than you. You hurry away to business early in the morning, and are gone till dark, too burdened, it may be, to give it a glance. So

with your library or pictures. He possesses who assimilates. If your wealth makes you anxious, or leads you to dissipation, then you possess not wealth, but anxiety and disease. *Braislin.*

16-26. With regard to the *origin*, the *appearance*, and the *nature of the manna*, the Bible contains the following particulars: Jehovah rained it from heaven (verse 4); when the dew fell by night upon the camp, the manna fell upon it (Nu. 11:9); when the dew had ascended, it lay upon the surface of the desert, fine, and like scales, as fine as the hoar frost upon the earth (verse 14); it was like white coriander seed, and tasted like cake and honey (verse 31). When the heat of the sun became great, it melted (verse 21), and therefore had to be gathered early in the morning. It is repeatedly stated most emphatically that it supplied the place of bread. In Nu. 11:7 it is compared to coriander seed, and its appearance to that of the (bright, transparent) bdellium; the people ground it in mills or crushed it in mortars, and then boiled it in pots and made cakes of it, the flavor of which resembled the (mild) flavor of oil-cakes. If it was kept till the morning, it bred worms (verse 20). We may form some idea of the quantity of manna collected, if we consider that, according to verse 16 sqq., a homer full (not less than a pound) was gathered daily (at least in the early part of the sojourn in the desert) for every member of the congregation, and that it is stated in verse 35 that the children of Israel ate manna for forty years, until they arrived at the border of Canaan, the land in which they were to dwell. K.

The manna did not appear in the wilderness before the hour assigned by Moses in obedience to God's command. No change of weather prevented the manna from dropping in a regular measure; neither frost, nor rain, nor heat, nor winter, nor summer, interrupted the course of its distillation. A quantity sufficient for the immense multitude was found every day, when they took up an omer for every individual. Again, on the sixth day, the quantity was doubled, that they might lay by a second omer for their Sabbath food. If they preserved any beyond their due allowance, it was subject to putrefaction, whereas on the Sabbath day the second portion remained good. Wherever they were, this blessing of God always accompanied them, while the neighboring nations lived on corn, and the manna was only known in their camp. As soon as they entered a fruitful and corn-growing country, the manna ceased. That portion, which Moses was commanded to lay up

in a vessel, did not grow corrupt. Let these points be well weighed, and the miracle will be more than sufficiently conspicuous. *Cult.*

In certain parts of Arabia, and especially in that part which lies around Mount Sinai, a substance has been always found very much resembling this manna, and also bearing its name—the juice or gum of a kind of tamarisk-tree, which grows in that region, called *tarfa*, oozing out chiefly by night in the month of June, and collected before sunrise by the natives. Such a fact was deemed perfectly sufficient to entitle modern rationalists to conclude that there was no miracle in the matter, and that the Israelites merely collected and used a natural production of the region where they sojourned for a period. But even supposing the substance called manna to have been in both cases precisely the same, there was still ample room for the exertion of miraculous power in regard to the quantity; for the entire produce of the manna found in the Arabian peninsula, even in the most fruitful years, does not exceed seven hundred pounds, which, on the most moderate calculation, could not have furnished even the *thousandth part* necessary for *one day's* supply to the host of Israel! Besides the enormous disproportion, however, in regard to quantity, there were other things belonging to the manna of Scripture which clearly distinguished it from that found by naturalists—especially its falling with the dew, and on the ground as well as on plants; its consistence, rendering it capable of being used for bread, while the natural is rather a substitute for honey; its corrupting, if kept beyond a day; and its coming in double quantities on the sixth day, and not falling at all on the seventh. If these properties, along with the immense abundance in which it was given, be not sufficient to constitute the manna of Scripture a miracle, and that of the first magnitude, it will be difficult to say where anything really miraculous is to be found. P. F.

An exudation like honey, produced by insects; falling on the ground only from accident or neglect, and at present produced in sufficient quantities only to support one man for six months, has obviously but few points of similarity with the “small round thing, small as the hoar frost on the ground; like coriander seed, white; its taste like wafers made with honey; gathered and ground in mills, and beat in a mortar, baked in pans, and made into cakes, and its taste as the taste of fresh oil.” A. P. S. —The natural products of the Arabian deserts and other Oriental regions which bear the name of manna have not the qualities or uses ascribed

to the manna of Scripture. They are all condiments or medicines, rather than food; stimulating or purgative, rather than nutritious; they are produced only three or four months in the year, from May to August, and not all the year round; they come only in small quantities, never affording anything like fifteen million pounds a week, which must have been requisite for the subsistence of the whole Israelitish camp, since each man had an omer, or three English quarts, a day, and that for forty years; they can be kept for a long time, and do not become useless in a day or two; they are just as liable to deteriorate on the Sabbath as on any other day; nor does a double quantity fall on the day preceding the Sabbath; nor would natural products cease at once and forever, as the manna is represented as ceasing in the Book of Joshua. P. S.—Kuobel, a sharp scholarly rationalist, sums up the points of disagreement thus: The manna (1) comes with the cloud and dew from heaven (verses 4, 14; Nu. 11:9); (2) falls in such enormous quantities as to supply every person of the great host with an omer a day [the modern product, says Stanley, would support but one man six months]; (3) yields every man exactly what he needs, neither more nor less; (4) falls only on six days out of seven, with a double portion on the sixth; (5) corrupts when kept from one work-day to another, but keeps perfectly over the seventh day; (6) is ground in mills and pounded in mortars, which cannot be done with the modern manna; (7) is boiled, and baked into cakes, for which the modern manna is wholly unsuitable. To which may be added, it was independent of particular localities and seasons, and continued steadily till the fortieth year; also that the modern manna, as Schubert well remarks, “contains none of the substances necessary for the daily nourishment of the animal frame,” being now used only for medicinal purposes. S. C. B.

It was miraculous in its origin (rained from heaven), in its quantity, in its observance of times and seasons, in its putrefaction and preservation—as rotting when kept for greed and remaining sweet when preserved for the Sabbath. It came straight from the creative will of God, and whether its name means “What is it?” or “It is a gift,” it is equally true and appropriate, pointing, in the one case, to the mystery of its nature; in the other, to the love of the Giver, and in both referring it directly to the hand of God. A. M.—Clearly this was a direct supply from the hand of God: “He gave them bread from heaven to eat;” and, as Moses said afterward, it was designed to teach the

people their dependence upon God for daily bread, and also "that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord." J. P. T.

Their meat was strange, but nothing so much as their bread. To find quails in a wilderness was unusual; but for bread to come down from heaven was yet more. They had seen quails before, though not in such number: manna was never seen till now. From this day till their settling in Canaan God wrought a perpetual miracle in this food: a miracle in the place; other bread rises up from below, this fell down from above; neither did it ever rain bread till now; yet so did this heavenly shower fall that it is confined to the camp of Israel: a miracle in the quantity; that every morning should fall enough to till so many hundred thousand mouths: a miracle in the composition; that it was sweet like honey-cakes, round like corianders, transparent as dew: a miracle in the quality; that it melted by one heat, by another hardened: a miracle in the difference of the fall; that, as if it knew times and would teach them as well as feed them, it fell double in the even of the Sabbath, and on the Sabbath fell not: a miracle in the putrefaction and preservation; that it was full of worms when it was kept beyond the due hour for distrust; full of sweetness when it was kept a day longer for religion, yea many ages in the ark for a monument of the power and mercy of the Giver: a miracle in the continuance and ceasing; that this shower of bread followed their camp in all their removals, till they came to taste of the bread of Canaan, and then withdrew itself, as if it should have said, "Ye need no miracles now ye have means." They had the types; we have the substance. In this wilderness of the world the true manna is rained upon the tents of our hearts. He that sent the manna was the manna which he sent. He hath said, "I am the manna that came down from heaven." Behold, their whole meals were sacramental: every morsel they did eat was spiritual. *Bp. II.*—Like Him whom it typified, it was the *only thing of the kind*, the only bread from heaven which God ever gave to preserve the life of man. A. C.

The manna is called *spiritual meat* (1 Cor. 10:3), because it was typical of spiritual blessings in heavenly things; Christ himself is the true Manna, the Bread of life, of which this was a figure (John 6:49-51). The Word of God is the manna by which our souls are nourished (Matt. 4:4). The comforts of the Spirit are hidden manna (Rev. 2:17). These come from heaven, as the manna did, and are the support

and comfort of the Divine life in the soul while we are in the wilderness of this world. It is food for *Israelites*, for those only that follow the pillar of cloud and fire; it is to be *gathered*, Christ in the Word is to be applied to the soul, and the means of grace are to be used; we must every one of us gather for ourselves, and gather in the morning of our days, the morning of our opportunities, which if we let slip, it may be too late to gather. The manna they gathered must not be hoarded up, but eaten; they that have received Christ must by faith live upon him, and not receive his grace in vain; there was manna enough for all, enough for each, and none had too much; so in Christ there is a complete sufficiency, and no superfluity. But they that did eat manna hungered again, died at last, and with many of them God was not well pleased; whereas they that feed on Christ by faith shall never hunger, and shall die no more, and with them God will be forever well pleased; the Lord evermore give us this bread! H.

16-19. They were to gather it every morning (verse 16), *the portion of a day in his day* (verse 4). Thus they must live upon daily providence, as the fowls of the air, of whom it is said, *That thou givest them they gather* (Ps. 104:28); not to-day for to-morrow, *let the morrow take thought for the things of itself*. To this daily raining and gathering of manna our Saviour seems to allude when he teaches us to pray, *Give us this day our daily bread*. We are hereby taught: (1) Prudence and diligence in providing food convenient for ourselves and our households; what God graciously gives, we must industriously gather, with quietness working, and eating our own bread, not the bread either of idleness or deceit. God's bounty leaves room for man's duty; it did so even when manna was rained, they must not eat till they have gathered. (2) Contentment and satisfaction with a sufficiency; they must gather, *every man according to his eating*; enough is as good as a feast, and more than enough is as bad as a surfeit. They that have most have for themselves but food and raiment and mirth; and they that have least generally have these; so that *he who gathers much has nothing over, and he who gathers little has no lack*. There is not so great a disproportion between one and another, in the comforts and enjoyments of the things of this life, as there is in the property and possession of the things themselves. (3) Dependence upon Providence—"Let no man leave till morning" (verse 19), but let them learn to go to bed and sleep quietly, though they have not a bit of bread in their

tent, nor in all their camp, trusting that God, with the following day, will bring them their daily bread." It was surer and safer in God's storehouse than in their own, and would thence come to them sweeter and fresher. Read with this (Matt. 6 : 25), *Take no thought for your life, etc.* See here the folly of hoarding. The manna that was laid up by some (who thought themselves wiser and better managers than their neighbors, and who would provide, in case it should fail next day), putrefied and bred worms, and became good for nothing. That proves to be most wasted which is covetously and distrustfully spared. Those riches are corrupted (Jas. 5 : 2, 3). Think of that great power of God which fed Israel in the wilderness, and made miracles their daily bread. What cannot this God do, who prepared a table in the wilderness, and furnished it richly even for those who questioned whether he could or no? (Ps. 78 : 19, 20). Never was there such a market of provisions as this, where so many hundred thousand men were daily furnished, without money and without price. Never was there such an open house kept as God kept in the wilderness for forty years together. H.

20. The supply of manna came daily, and faith had to be exercised on the providence of God, that each day would bring its appointed provision; if they attempted to hoard for the morrow, their store became a mass of corruption. In like manner must the child of God pray for his soul every morning as it dawns, "Give me this day my daily bread." He can lay up no stock of grace which is to save him from the necessity of constantly repairing to the treasury of Christ; and if he begins to live upon former experiences, or to feel as if he already stood so high in the life of God that, like Peter, he can of himself confidently reckon on his superiority to temptation, his very mercies become fraught with trouble, and he is the worse rather than the better for the fulness imparted to him. His soul can be in health and prosperity only while he is every day "living by the faith of the Son of God, who loved him, and gave himself for him." P. F.—Past experience will justify a man in trusting Christ now and for the time to come, but not in trusting in his own strength, not even his strength of grace. Experience, as Henry Martyn used to say, rots on one's hands, if a man trusts to that instead of Christ; just as the manna of the Israelites bred worms if they hoarded it up for the morrow, instead of trusting in God for a new supply. This was a striking lesson of faith in the wilderness, and we too must come to Christ

daily for grace trusting not in yesterday's strength of grace or in what remains over. Christ, who has supplied, must still supply it, or it will fail. So a man must say, *I have nothing, can do nothing, am nothing, but in Christ. Cheever.*

God's principles of dealing with his Church are the same for all ages. When transacting with his people now directly for the support of the spiritual life, he must substantially re-enact what he did of old, when transacting with them directly for the support of their bodily life. And as even then there was an undercurrent of spiritual meaning and instruction running through all that was done, so the faith of the Christian now has a most legitimate and profitable exercise, when it learns from that memorable transaction in the desert the fulness of its privilege and the extent of its obligations in regard to the higher provision presented to it in the Gospel. P. F.

23-30. The manner in which the Sabbath first presents itself on the field of Israelitish history as an existing ordinance which God himself respected, in the giving of the manna, before the Law had been promulgated, is a clear proof of its prior institution. P. F.—From this passage and from verse 5 it is inferred that the seventh day was previously known to the people as a day separate from all others, and if so, it must have been observed as an ancient and primeval institution. No other account of the command (given without any special explanation), or of the conduct of the people who collected the manna, is satisfactory; thus Rosenmüller and others. It is at the same time evident that Moses took this opportunity of enforcing a strict and more solemn observance of the day. Cook.

No doubt, in the oppression and darkness of Egypt, the seventh day (Sabbath) observance had fallen into partial disuse; though even in Egypt in that era, as among the more eastern peoples, the traditional seventh-day rest seems to have lingered, and therefore the usages of Egypt may not have militated against the rest on the seventh day. However that may be, still there was need of this training to the Sabbath observance; and this ordinance of the manna was just the preparation needful for their receiving heartily the statute, "Remember the Sabbath day," when it came to them through Moses from the mount. S. R.—In all the Jewish history there never again occurred as favorable a time for imposing the Sabbath observance upon the people as at the giving of the manna. For forty years, comprising more than two thousand

weeks, they were to subsist upon manna as their daily food. God was to furnish it every day ; they were to gather it every day. Thus was presented the opportunity both for God to mark the day and for man to keep it. During all these two thousand weeks God gave them a double supply on the sixth day, and preserved that given on that day fresh for two days, instead of one. Two thousand Sabbaths came, but on them no manna. It was vain for them to look for it. Soon they ceased to do so altogether. What a lesson for beginners ! The most stupid and the most obdurate alike learned it. Time and the world may be searched for another series of events by which it would be possible to impress the idea of a Sabbath upon the minds of the people as effectually as by this. *Weston.*

26. God would have the Israelites continually dependent on himself for all their supplies ; but he would make them, in a certain way, workers with him. He provided the manna ; they gathered and ate it. The first was God's work ; the latter their own. They could not *produce* the manna, and God would not *gather* it for them. Thus the providence of God appears in such a way as to secure the *co-operation* of man. None fell on the Sabbath ! Hence we find that the Sabbath was considered a Divine institution previously to the giving of the Mosaic Law ; and that God continued to honor that day by permitting no manna to fall during its course. Whatever is earned on the Sabbath is a curse in a man's property. A. C.—When the Lord sent that double portion on the last day of the week, and none on the next, it was as much as to say, that in his providential arrangements for this world he had given only six days out of the seven for worldly labor, and that if men readily concurred in this plan they should find it to their advantage ; they should find that in the long run they got as much by their six days' labor as they either needed or could profitably use, and should have, besides, their weekly day of rest, of spiritual refreshment, and bodily repose. Nor can we regard this lesson of small moment in the eye of Heaven, when we see no fewer than three miracles wrought every week for forty years to enforce it—viz., a double portion of manna on the sixth day, none on the seventh, and the preservation of the portion for the seventh from corrupting when kept beyond the usual time. P. F.

27. The outward manna fell not at all on the Sabbath ; the spiritual manna, though it balks no day, yet falls double on God's day ; and if we gather it not then we famish. In that true

Sabbath of our glorious rest we shall forever feed of that manna which we have gathered in this even of our life. *Bp. H.*

28, 29. See, saith he, *the Lord hath given you on the sixth day the bread of two days : How long REFUSE ye to keep my commandments, and my laws ?* It was not blindness or ignorance, but downright perverseness ; for refusing is an act of the will. They could not but *see* and know what the Lord had done for them ; but they would not see ; they had eyes, and saw not ; they had ears, and heard not ; because they would not. This was the character and temper of their posterity in our Saviour's time, which he so often upbraids them with. And, alas ! is it not still the very spirit and temper of us all ? Who is there that enjoys his double portion of the good things of this life, and yet hankers not after more ? We are neither contented with the portion of time nor the provision of bread which God has been pleased to allot us for our necessary wants. And though God reserve to himself but a *seventh* of our time, how few are there who do not seem to think that seventh part too much ? How often are we entrenching on the Lord's own day by our pursuits of the profits or pleasures of the world ? *Wogan.*

"To-morrow is the rest of the holy Sabbath" (verse 23) *Not shall be*, nor yet that *every seventh* shall be, but simply, "*To-morrow is.*" This is clearly the language of the historian, not the legislator. It is but the familiar method of speaking of something already in existence. Besides, it does not say, thou shalt rest every seventh day from all work, but simply from manna gathering. The direction seems to have been given with exclusive reference to the regulation of manna gathering, and this very fact seems to recognize the pre-existence of the appointment, and, here only made applicable to the manna. And this view agrees precisely with the after declaration, "See, for that the Lord hath given you the Sabbath ; therefore he giveth you on the sixth day the bread of two days" (verse 29). Thus placing the Sabbath before the manna, and showing why the manna was doubled on the sixth, and why there would be none on the seventh, because the seventh had been previously given as a day of rest. Then let it also be observed that the expressed object of giving the manna, and especially in the manner of it, was to *prove* Israel, and not to institute a Sabbath. "I will rain bread from heaven for you, and the people shall go and gather a certain rate every day, that I may *prove* them, whether they will walk in my Law, or no" (verse 4). What law ? and how prove them ?

The law was clearly the Sabbath law, and the proof consisted in this, whether they would observe his rest, even when appearances were against them. "To-morrow is the rest of the holy Sabbath unto the Lord," one of those rest days appointed from the beginning; therefore, a double quantity is given. Now bake, and seethe, and prepare for to-morrow. And on the morrow he said, Eat to-day what is left from yesterday, and which is miraculously preserved, for none will be given to-day. And yet some of the people disbelieved, and went out, but found none. Hence the Lord asks, "How long refuse ye to keep my commandments and my laws?" (Verse 28.) The whole history indicates that the manna was doubled on the sixth day because the next was the Sabbath, thus showing its previous existence; for, so far as the record goes, the manna was actually doubled before one word was said to the people about the Sabbath. If the appointment did not previously exist, would it not be a strange procedure to double the manna before the proclamation of the Law? Was the passover lamb actually slain before the people were told what was to be done? And furthermore, that the object of the whole transaction was to test Israel's obedience to a law already in existence, and not formally to enact a new one.

As confirmatory of all this is the fact that Moses, in De. 5:15, clearly connects the institution with the deliverance from Egypt. The reason there assigned is the fact that they were delivered. Because they had been "delivered through a mighty hand and by a stretched-out arm." "Therefore the Lord thy God commanded thee to keep the Sabbath day." If the deliverance from Egypt be the secondary ground of the giving of the Sabbath, then surely the giving of the manna could not be that ground, nor yet the initiation of the ordinance. And as further confirmation of this view, we mention the fact that the Sabbath is everywhere spoken of as the property of the Lord, as appears from the expressions: "The Sabbath of the Lord thy God;" "ye shall keep my Sabbaths;" "I gave them my Sabbaths"—all showing that the Sabbath was the property of the Lord; something he had previously in his possession, and now formally given to his people. *Stacy.*

32. The preservation of this manna from waste and corruption was a standing miracle, and therefore the more proper memorial of this miraculous food. "Posterity shall see the bread," says God, "wherein I have fed you in the wilderness;" see what sort of food it was, and how

much each man's daily portion of it was, that it may appear they were neither kept to hard fare, nor to short allowance, and then judge between God and Israel, whether they had any cause given them to murmur, and find fault with their provisions, and whether they, and their seed after them, had not a great deal of reason gratefully to own God's goodness to them. Eaten bread must not be forgotten; God's miracles and mercies are to be had in everlasting remembrance, for our encouragement to trust in him at all times. *H.*

33. "An omer full of manna" was to be "laid up before Jehovah" in a "golden pot." Together with "Aaron's rod that budded, and the tables of the covenant," it was afterward placed in the holiest of all, within the ark of the covenant, overshadowed by "the cherubim of glory." *A. E.*—How long the pot of manna was preserved in the ark of the covenant cannot be known definitely. We have the fact that the Lord directed its preservation there; and the further fact that when the ark was placed in the new temple of Solomon there was nothing in it save the two tables of stone (1 Kings 8:9). It was doubtless kept long enough to subserve all the valuable purposes of a memorial to the generations of Israel. It has been embalmed in the Christian consciousness of the Christian age by its symbolical use in the teachings of our Lord in which it represents his flesh which he gave for the life of the world—the far more real bread of life from heaven (John 6:31-35; 47-58). *H. C.*

35. This verse was no doubt added when Moses was revising and completing his materials for Exodus, in the plains of Moab, by Jordan, near Jericho (Nu. 36:13), or in the valley over against Beth-peor (De. 3:29). The sentence is evidently such as might be written by a prophet who was aware that the forty years of wilderness life were drawing to a close, and perceived the supply of manna waning to its end, according as the natural products of the land were approaching to a full satisfaction of the people's wants. *M.*

Did eat manna forty years. The manna began to fall just thirty days after they left Egypt, and ceased the day after the passover which they kept in the fortieth year (Josh. 5:11, 12). *Bp. Patrick.*—Here the supply of manna is spoken of as continuing till the people "came to a land inhabited," or to their reaching "the borders of Canaan." In Josh. 5:12 its actual cessation is said to have taken place only when they had entered Canaan, and ate the corn of the land. But why might not

the first passage, written in anticipation of the future, indicate generally the period during which the manna was given—viz., the exclusion of the people from a land in such a sense inhabited, that they were still dependent on miraculous supplies of food? Then the passage in Joshua records the fact that this dependence actually ceased only when they had crossed the Jordan, and lay before Jericho; so that we may conclude their conquests to the east of Jordan, though in lands inhabited, had not sufficed till the period in question to furnish an adequate supply to their wants. P. F.

It is not meant that during the whole of this period they had no other sustenance: the herds which they had brought out of Egypt had not failed them at Sinai, nor even when they were about to pass through Edom (Nu. 20:19), nor even when the Reubenites and Gadites petitioned to be settled on the east of Jordan (Nu. 32:1). It is plain that they had bread (Lev. 8:2, 26, 31), and meal (Lev. 9:4; 10:12; 24:5, etc.), and that they bought food and water from the Edomites (De. 2:6). And from Josh. 1:11 we see that the staple of their victuals must have been other than manna, for there they are commanded to lay in three days' provision, and the manna would not keep from day to day. But it was granted to them during all this time to help out other provision, and probably it was the only food of those who could not afford the rarer and costlier kinds. It is only mentioned specially after this in Nu. 11:7, at their first breaking up from Sinai, and in Nu. 21:5, during the circuit of Edom, and after the death of Aaron. *Alf.*—We may assume, as in most cases of miracle, that the supernatural supply was commensurate with their actual necessity. Moses gives a complete history of manna till the end of his own life. The manna was not withheld in fact until the Israelites had passed the Jordan. Moses writes as a historian, not as a prophet. *Cook.*

Many comment on this subject as if, during the whole forty years in the wilderness, the Israelites subsisted entirely, or at least chiefly, on manna and quails miraculously given them from heaven—as if, in this particular case, God undertook to train a race to habits of hardihood by relieving them of all necessity of doing anything to provide for their own needs. But from many passages in Ex., Lev., Nu., and De. we learn that Israel in the wilderness had flocks and herds, which were several times in danger of perishing for lack of water, and for which it was proposed to buy water, when they asked leave to pass through Edom; that they left

Egypt with money and other commercial resources, and reached Palestine able to purchase such things as they needed; that they are assumed to have resources of hunting and fishing; that the ceremonial law throughout implies their possession, not only of animals for sacrifice, but of agricultural products; that the civil laws contemplate their being engaged in agriculture, as well as in the care of flocks; that what we are accustomed to designate their wandering in the wilderness is actually described as their being shepherds in the wilderness. In fine, these writings represent God's treatment of Israel in the wilderness to have been just what we should expect, in view of the principles on which he ordinarily deals with men. As a rule, he threw them upon their own resources, and thereby trained them; when exceptional needs arose during the forty years, especially when the need arose from their obeying some especial command which diminished their ability to provide for themselves by ordinary means, then God cared for them by miracle. *W. J. Beecher.*

The manna is the greatest of the Old Testament miracles. It was not one miracle, but an astonishing combination of many. It was a regular supply of food during nearly forty years. It fell around the camp of the Israelites regularly, in all places and at all seasons, during all their removals. The supply, regularly intermitted once in every week, was compensated by a double supply the preceding day. It became unfit for use if kept to the next day, and yet, once a week, it might be kept for two days. And when the miracle was about to be discontinued, as no longer necessary, a pot full of it was directed to be laid aside, and preserved as a memorial to future generations. All these marvellous circumstances are not mere abstract qualities of the manna, but *historical facts*—facts inseparably interwoven with the history of the chosen people. It is surely then an attempt of no common hardihood, though it has been made, to endeavor to bring this sublime set of miracles within the limit of a natural probability. *Bush.*

The manna was a revelation in miraculous and transient form of an eternal truth. The God who sent it sends daily bread. The words which Christ quoted in his wilderness hunger are the explanation of its meaning as a witness to this truth. "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." To a Christian, the Divine

power is present and operative in all natural processes as really as in what we call miraculous. God is separable from the universe, but the universe is not separable from God. If it were separated, it would cease. So far as the reality of the Divine operation is concerned, it matters not whether he works in the established fashion, through material things, or whether his will acts directly. The chain which binds a phenomenon to the Divine will may be long or short; the intervening links may be many, or they may be abolished. And the Divine cause and the visible effect may touch without anything between. But in either case the power is of God. Bread made out of flour grown on the other side of the world, and fashioned by the baker, and bought by the fruits of my industry, is as truly the gift of God as was the manna. For once, he showed these men his hand at work, that we might know it was at work, when hidden. The lesson of the "angel's food" eaten in the wilderness is that men are fed by the power of God's expressed and active will—for that is the meaning of "the word that proceedeth out of the mouth of God"—in whatever fashion they get their food. The gift of it is from him; its power to nourish is from him. It is as true to-day as ever it was: "Thou openest thine hand, and satisfiest the desire of every living thing." The manna ceased when the people came near cornfields and settled homes. Miracles end when means are possible. But the God of the miracle is the God of the means.

The manna was typical of Christ. Our Lord himself has laid his hand upon it, and claimed it as a faint foreshadowing of what he is. The Jews, not satisfied with the miracle of the loaves, demand from him a greater sign, as the condition of what they are pleased to call "belief"—which is nothing but accepting the testimony of sense. They quote Moses as giving the manna, and imply that Messiah is expected to repeat the miracle. Christ accepts the challenge, and goes on to claim that he not only gives, but himself is, for all men's souls, all and more than all which the manna had been to the bodies of that dead generation. Like it, he came—but in how much more profound a sense—from heaven. Like it, he was food. But unlike it, he could still forever the craving of the else famishing soul; unlike it, he not only nourished a bodily life already possessed, but communicated a spiritual life which never dies; and, unlike it, he was meant to be the food of the whole world. His teaching passed beyond the symbolism of the manna, when he not only declared himself to be the true bread from

heaven which gives life to the world, but opened a glimpse into the solemn mystery of his atoning death, by the startling and apparently repulsive paradox that his flesh was food and his blood drink indeed. The manna does not typically teach Christ's atonement, but it does set him forth as the true sustenance and life-giver, sweet as honey to the soul, sent from heaven for us each, but needing to be made ours by the act of our faith. An Israelite might have starved, though the manna lay all round the camp, if he did not go forth and secure his portion; and he might no less have starved, if he did not eat what heaven had sent. *Crede et manducasti*—"Believe, and thou hast eaten"—as St. Augustine says. The personal appropriating act of faith is essential to our having Christ for the food of our souls. The bread that nourishes our bodies is assimilated to their substance, and so become sustenance. This bread of God, entering into our souls by faith, transforms them into its substance, and so gives and feeds an immortal life. The manna was for a generation; this bread is "the same yesterday, and to-day, and forever." That was for a handful of men; this is for the world. Nor is the prophetic value of the manna exhausted when we recognize its witness to Christ. The food of the wilderness is the food of the city. The bread that is laid on the table, "spread in the presence of the enemy," is the bread that makes the feast in the king's palace. The Christ who feeds the pilgrim soldiers is the Christ on whom the conquerors banquet. "To him that overcometh will I give to eat of the hidden manna." A. M.

The apostle in 1 Cor. 10 gives a spiritual significance to the whole of this narrative of the exodus, the murmuring, and the supply of bread and water in the desert. In an earnest admonition against murmuring and want of self-control, he cites this story of the desert as a signal example of failure to hold fast the profession after even the very highest exaltation to privileges, reminding the Corinthians "how our fathers were under the cloud, and all passed through the sea, and were all baptized into Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that Rock was Christ. But with many of them God was not well pleased, for they were overthrown in the wilderness. Now, these things were our examples that we should not lust after evil things as they also lusted." The meaning of which is: Beware, how, after coming into covenant

with Christ, ye give away to temptation. Remember how, though *all* of our fathers were delivered from Egypt, yet Caleb and Joshua only entered the land of promise. Say not: Will God allow those to perish whom he hath thus exalted in conferring upon us the gift of the spirit, the power of miracles, tongues, prophecy, interpretation? For remember the lofty privileges of the fathers. They were baptized into the discipleship of Moses under that cloud which sheltered and guided them, and in the passage through the sea which gave them final deliverance from Egypt. For such deliverance and guidance placed them under the same obligation to recognize Moses as leader by Divine commission, as your baptism and its vows bind you to recognize Christ. And as they had their baptism so also their Eucharist. They all fed not upon natural food but upon manna—the food directly provided by God; and they drank not water naturally furnished by springs in the desert, but by the stream from the smitten rock, whose stream followed them in the desert, which rock symbolized the smitten Christ; and yet after all these exalted privileges they murmured, rebelled, and failed to reach the earthly Canaan. And remember this record is made not merely as a curious history—“*they are written for our admonition upon whom the ends of the world are come.*” The apostle is not making any allusion to baptism with water, but only to the display of God’s power in the cloud and in the sea, and of God’s goodness in giving them the manna for food and the water from the rock for drink, which bound them to serve God and follow his servant. And as, notwithstanding all this, they failed, so those in the New Testament Church who enter into covenant with Christ in their baptism and receive spiritual gifts may fail through a similar rebellious and

murmuring spirit. It is both interesting and important to notice how thus, in the practical application of the lessons of the Old Testament, both Jesus and his apostles constantly assert not only the pre-existence of Christ, but also that he is really the Jehovah of the Old Testament. The rock was *Christ*. The Israelites “*tempted Christ in the wilderness.*” It was the “*spirit of Christ in the prophets that testified.*” In like manner it is represented in the New Testament that this body of people under Moses was the Church of Christ; as, for instance, the martyr Stephen speaks of it as “*the Church in the wilderness.*” S. R.

The events recorded to have happened under the old dispensation are often strikingly prefigurative of those which occur under the new: and the temporal circumstances of the Israelites seem designedly to shadow out the spiritual condition of the Christian Church. The connection is ever obvious; and points out the consistency of the Divine purpose, and the harmony deliberately contrived to subsist between both dispensations. Thus in the servitude of Israel are described the sufferings of the Church. In the deliverance from Egypt is fore-shown its redemption, and the journey through the wilderness is a lively representation of a Christian’s pilgrimage through life, to his inheritance in everlasting bliss. So also the manna, of which the Israelites did eat (John 6:33–38; Rev. 2:17), and the rock of which they drank (1 Cor. 10:1–4), as well as the brazen serpent by which they were healed (John 3:14), were severally typical of correspondent particulars, that were to obtain under the Christian establishment; as under the sacrifices and ceremonial service of the Law, of which the institution is recorded in this book, was described the more spiritual worship of the Gospel. Grey.

Section 98.

ROUTE FROM THE RED SEA TO SINAI.

At last, the obscurity which has so long hung over the Peninsula of Sinai, with regard to the possible determination of the route of the Israelites through the desert, has been removed. Almost the whole of the country has now been explored; and that portion of it which possesses the greatest interest for us has been most

carefully mapped, by an expedition sent out under the auspices of the Director-General of our Ordnance Survey. *Holland.*

NOTE.—The finely executed map (on page 81) is, in its general outlines, an accurate re-drawing from that of the Ordnance Survey. But we have sought to make especially clear all

the names and valley lines, together with the immediate connections and surroundings of Sinai, the mountain of the Law. In studying this section, see also map fronting title page and that on p. 61. B.

The admirable work of the Ordnance Survey in the Peninsula of Sinai has forever settled all questions respecting the mount of the Law and the way thither. It has done more than this, for the accurate labors of the scientific surveyor have vindicated in the most remarkable manner the accuracy of the narratives in Exodus and Numbers. Every scientific man who reads the reports of the Survey and studies its maps, must agree with the late Professor Palmer that they afford "satisfactory evidence of the contemporary character of the narrative." They prove, in short, that the narrator must have personally traversed the country, and must have been a witness of the events he narrates. More than this, they show that the narrative must have been a sort of daily journal, written from time to time as events proceeded, and not corrected even to reconcile apparent contradictions, the explanation of which only becomes evident on study of the ground. *Dawson.*

ROUTE FROM ELIM TO SINAI.

From Wady Useit [south of Elim], two roads lead to Jebel Musa: one, the north route, runs up Wady Hamr, and thence past Sarabit el-Khadim to Wady es-Sheikh; the other, the coast route, turns down Wady Tayibeh to the sea, and thence follows the course of Wady Feiran. The coast route is far the most easy, and we have an indication that this was followed by the Israelites in Nu. 33:10, which places the encampment on the sea-coast probably on the broad level plain at the mouth of Wady Tayibeh. From El Murkha three roads, which afterward join each other, branch off; one passes over the Nagb Buderah to Wady Mukatteb, another turns up Seih Sidreh to the same place, and thence both pass to Wady Feiran, while the third follows the course of Wady Feiran throughout. The first is impracticable for the passage of a large host, but the other two routes are perfectly easy, and the Israelites may have followed either or both. *Wilson.*

The circumstances of the case, and the character of the ground, both lead to the opinion that the course of the Israelites lay down the whole length of the plain of Murkha, and then up Wady Feiran. This wady presents a level bed up which wagons might be driven without the slightest difficulty. It is somewhat confined in parts by the surrounding mountains, but

opens out here and there so as to present admirable positions for encampments. *Holland.*

Travellers in the present day do not follow Wady Feiran, but turn off by Wady Shellal [northeast end of El Murkha], and make for Wady Mukatteb by the Nagb Buderah, but the road over that pass was unquestionably constructed at a date posterior to the exodus, and had it even existed then would have been less practicable than Wady Feiran, and have presented a further difficulty in the pass of Jebel Mukatteb. Beyond Wady Feiran there is no practicable valley. *Prof. Palmer.*

Their journey would lie over the plain of El Murkha along the coast, a plain which would correspond to the Desert of Sin, and by reason of the oppressiveness of a spot where my thermometer on the 11th of February, 1874, rose to 96° at noon (though but 44° by the sea in the morning), would explain the first "murmuring" of Israel. The more encumbered portion and their "wagons" would have gone along the sea-coast (a weary journey) to the mouth of Wady Feiran, a valley ranging in width from half a mile to two miles or more, and enclosed by high, precipitous walls. By the route thus indicated, a carriage can be driven all the way from the Wells of Moses by way of wadys Feiran and es-Sheikh to Mount Sinai. S. C. B.—There are two practicable routes from Feiran to Jebel Musa-Safsafah: one following the course of the Wady es-Sheikh throughout; the other passing up Wady Solaf and across the low hills to El Watiyeh, or turning through the Nagb Hawa to the plain of Er Rahah. Either or both of these routes may have been followed by the Israelites; the main body, with the flocks and herds, may have gone round by the Wady es-Sheikh, while Moses and the elders travelled by the shorter route of Wady Solaf. *Wilson.*

The *Feiran Valley* is "the largest and most fertile of all the valleys in that region, and the only one through which a clear rivulet is still flowing for several miles. The exact source of this stream, and its disappearance beneath the rocky soil, have not been by any means sufficiently investigated. Again, in all that rocky wilderness there is no other oasis so beautifully studded with palm-groves, fruit-gardens, and cornfields, as the Wady Feiran." The *Wady es-Sheikh* is described by Ritter as "the large, crooked, principal valley, the cleft which connects the Sinai and the Serbal groups in the central range, and the only convenient road by which the two are connected." Immediately behind the spot at which the rocky hill el-Buch contracts the Feiran Valley to so great an ex-



tent, you enter the longer and broader Sheikh Valley. It winds first toward the northeast, then toward the east and southeast, and lastly toward the south, and thus describes almost a perfect semicircle of ten hours' journey in length. This great wady continues to ascend gently, but constantly; so that at the point at which it issues into the plain of er-Rahah, at the foot of the Sinaitic group, it is more than twenty-three hundred feet higher than at its junction with the Wady Feiran. The waters of the innumerable side wadies flow into this one; and hence it is well watered for a considerable portion of the year, and contains many tracts of meadow land, with a large number of tarfah-trees. It is especially noted as yielding the largest supply of manna at the present day. Moreover, there is no spot in the whole peninsula so densely populated as this wady and its numerous side valleys. K.

PENINSULA OF SINAI: *Geographical Relations, Geology, Climate, and Habitableness.*

The Desert Tableland, of which the valley of the Nile and the two gulfs of the Red Sea are depressions, may be divided into three belts: on the north, the sandy desert, which stretches along the Mediterranean from the Isthmus of Suez to the confines of Palestine; south of this is a mass of limestone called the *Desert of el-Tih* (i.e., the *Wandering*); next, separated by a belt of sandstone from the Desert of et-Tih, is the terrific group of granite rocks which fill up the southern triangle of the Peninsula of Sinai. The width of the peninsula, in its exacter limits, from Suez along the 30th parallel of north latitude to the hills of Edom, is about 130 miles: its length from its southern point (*Ras Mohammed*) to the same parallel is about 140 miles, and to the Mediterranean upwards of 20 more. The width of the southern triangle of primitive rocks along the 29th parallel of north latitude is about 80 miles, and its length a little less: in fact, it is nearly an equilateral triangle. The Desert of et-Tih has all the characters of limestone scenery. It is a tableland rising to more than 2500 feet high, broken by ravines, and bounded by long horizontal ranges of mountains, which culminate in the southern range of *Jebel et-Tih*, whose chief summit (*Jebel Elime*) rises to 4654 feet. The belt of sandstone (*Debbel er-Ramleh*), which divides this range from the granite group, and which is continued along the shore of the Gulf of Suez, is almost the only sand in the peninsula, which is therefore a rocky, but not a *sandy* desert. Finally, the great granite mass, called by the general name

of the *Tur* (i.e., the *Rock*), is broken into innumerable peaks (like those called *horns* and *needles* in the Alps), and shivered into ravines, which in a few cases open out into wider plains. In a northern climate, these plains would be filled with lakes, and mountain torrents would rush down the ravines; but here the want of water causes a silence which adds immeasurably to the awful grandeur of the rocks themselves, and which becomes still more impressive from the clearness and reverberation of every sound that reaches the traveller's ears. This death-like stillness is broken by mysterious noises among the mountain-tops, and by the winds which roar down the ravines, realizing, in one sense, at least, its description as a "waste howling wilderness." P. S.

One of the most remarkable historical testimonies to the truth of the scriptural narrative exists in the name of the wilderness Tih-Beni-Israel, which signifies "Wandering of the Children of Israel." This name is usually shortened to et-Tih, which signifies "The Wandering." *G. E. Post.*

That tract of land which bears the name of the Peninsula of Sinai extends between the Gulf of Suez on the west, and that of Akaba (or the Persian Gulf) on the east. Its configuration is heart-shaped, the broader part lying toward Palestine, the narrower, or apex, stretching southward into the sea. It really consists of three distinct portions. The northern, called the Wilderness of *Tih*, or, "of the Wandering," is pebbly, high tableland, the prevailing color being that of the gray limestone. Next, bordering the Tih, comes a broad belt of sandstone and yellow sand, the only one in the desert of the exodus. To the south of this belt, in the apex of the peninsula, lies the true Sinaitic range. This portion consists in the north chiefly of red sandstone, and in the centre of red granite and green porphyry. The prevailing character of the scenery is that of an irregular mass of mountains, thrown together in wild confusion. The highest peak rises to about nine thousand feet. Between these wind torrents, filled, perhaps, for a very short time in winter, but generally quite dry. These are called *wadies*, and they form the highways through the wilderness. Here and there, where either a living spring rises, or the torrent has left its marks, or where the hand of man is at work, cultivated patches, fair and fruitful, are found; palm-trees spring up, even gardens and fields, and rich pasture ground. But, generally, the rocky mountain-sides are bare of all vegetation, and their bright coloring gives the

scenery its peculiar character. The prevailing tints are red and green; but this is varied by what seems a purple, rose, or crimson-colored stream poured down the mountain-side, while, occasionally, the green of the porphyry deepens into black. Over all this unbroken silence prevails, so that the voice is heard in the pure air at extraordinary distances. A. E.

The Peninsula of Sinai is one of the most mountainous and intricate countries in the world; tracts of sand are rarely met with, plains are rather the exception than the rule, and the roads for the most part run through a labyrinth of narrow, rock-bound valleys. It is a desert, certainly, as Major Palmer, R.E., well describes it, "in the fullest sense of the word, but a desert of rock, gravel, and bowlder, of gaunt peaks, dreary ridges, and arid valleys, and plateaus, the whole forming a scene of stern desolation which fully merits its description as 'the great and terrible wilderness.'" In the centre of the peninsula rises a vast crystalline mass, split up into innumerable peaks that attain a considerable altitude, as Jebel Zebir, 8551 feet; Jebel Katerin, 8536 feet; Jebel Umm Shomer, 8449 feet; Jebel Musa, 7375 feet; Jebel Serbal, 6734 feet. *Wilson.*

The granite mountains lie in such a rugged, tumbled chaos as scarcely to admit of classification. It has been usual to divide them into three clusters—that in the west having Mount Serbal for its highest point, the central or Sinai group, and the group to the south culminating in the magnificent peak of Umm Shomer. But there are several other groups and peaks which are scarcely less grand and imposing. *Prof. Palmer.*

On the east the mountains descend somewhat abruptly to the sea, while on the west they are flanked by an arid plain which extends almost without interruption to the Mediterranean, and which, for some distance north of Tur, is separated from the Gulf of Suez by a low range of hills of tertiary sandstone. Northward, a broken sandstone district separates the Sinaitic mountains from the limestone plateau of the Tih. The mountains forming the crystalline "core" of the peninsula are composed of granites, sienites, and varieties of gneiss and schists, traversed by dikes of diorite and dolerite. They exhibit every variety of profile: great rounded bluffs, isolated peaks and pinnacles, and serrated ridges rise up to stupendous heights, and blending in wild confusion, present views of the most grand and impressive character. The sandstone district, rich in antiquities and mineral wealth, is broken up into quaint forms

which, combined with the rich coloring, give a peculiar charm to the scenery; while on its plains are found the only tracts of deep, heavy sand met with in the peninsula. In the cretaceous and tertiary districts, on the other hand, the features are devoid of interest, and the scenery is monotonous, except when lighted up by the rich glow of the rising or setting sun; this district stretches as far south as Tur, and includes the dreary desert of El Gaah, which for a distance of eighty miles stretches along the western foot of the mountains. *Wilson.*

Fraas mentions a fact which strongly strikes the notice of the traveller—how, in coming from the sea to Sinai by Feiran or Hebran, "every intermediate formation between the newest sea-deposit on the shore and the oldest crystalline mountains is absolutely wanting, and has always been wanting. Of later upheavals in palæozoic times, or in the second or third age of the world, there is not one indication. Rugged and steep, in undisturbed and restful majesty, from Serbal to Umm Shomer, and from Umm Shomer to Ras Mehammed, rises in vertical cliffs the primeval gneiss and granite, or, in mineralogical terms, the masses of colorless quartz, flesh-red felspar, greenish hornblende, and black mica. Never, from the time of their formation, have these crystalline masses mingled with any other geological period whatever; from the beginning of things have they thrust their heads out of the ocean untouched by Silurian or Devonian, by Dyas and Trias, by Jura and chalk. Only at the foot of the mountain fastness has the Red Sea, on the one side, drawn a wreath of corals about Mount Sinai, and with its help formed in modern times a coast; and on the other side has the sea in the cretaceous era spread out on the north the chalk plateau of et-Tih (four thousand feet above the sea), which extends over all Syria to Lebanon." S. C. B.

The valleys or "wadies" of the peninsula are deeply cut, and descend rapidly to the sea; they frequently rise in open plains or "fershes," covered with desert vegetation, that lie at the feet of the higher peaks and form one of the most interesting topographical features of the interior. In the granite district the valleys wind in broad reaches between lofty hills amid the grandest of mountain scenery, or break through the mountain barriers by narrow defiles, sometimes not more than twelve feet wide, in which vertical walls of rock, several hundred feet high, rise up so as almost to shut out the light of the sun. In the sandstone district the cliffs are lower, but the richness of their coloring produces bright pictures of which the eye

never grows weary ; while in the limestone district the traveller is glad to hurry through the dreary valleys and escape from the scorching rays of the sun, which are reflected with intense power from the white rocks on either hand. The two great valleys of the peninsula are the Wady Feiran with its innumerable feeders, one descending from the base of Jebel Musa, on the west ; and the Wady Rahabeh draining an almost equal extent of country on the east. The former, from its open character and gradual ascent, is marked out by Nature as the great high road into the interior ; and it was the route by which the Israelites probably approached Sinai.

The climate of the peninsula is perhaps one of the most healthy in the world, especially of that portion of it which is elevated from three to five thousand feet above the sea. There is generally a great difference between the night and day temperatures, from 40° to 50°, and even on the plains the thermometer falls in winter to within a few degrees of the freezing-point. No one who has travelled in the desert can forget the exhilarating effect of the fresh morning air, or the joyous feeling of life and strength that it brings with it ; the mere act of breathing is a pleasure, and we can hardly be surprised at the stories which have been handed down of the great age attained by many of the hermits and anchorites, or that they believed that man needs in the desert "hardly to eat, drink, or sleep, for the act of breathing will give life enough." In summer the heat is intense, especially in the limestone districts ; while in winter the cold in the mountains is severe, and the frost brings down huge masses of rock which, rolling down the steep mountain-sides, cause the mysterious noises often heard in the higher districts. The most remarkable features of the climate are its intense dryness and the clearness of the atmosphere, enabling places to be seen at extraordinary distances. No less remarkable, too, is the stillness ; there is often no sound that the sharpest ear can detect, and for days together the silence is unbroken even by the wind. The coloring too is so varied, so gorgeous, and at times so fantastic, that any attempt to convey an idea of it either by words or on canvas must fail. In winter the peninsula is frequently visited by heavy gales of wind unaccompanied by rain, and the effect of these in the mountains is wonderfully grand. Whirlwinds often start up like magic from the beds of the valleys, and hurry along with great force until they are broken by some obstacle ; and on the plains the *Khamasin* blows, parching and drying up the air, and striking the face like a blast from a furnace ;

the whole air is filled with fine sand, which penetrates everywhere and presents the appearance of a dense haze, while sometimes the heavier particles are caught up and driven across the level ground in a wild sand storm. The average annual rainfall is small, but it varies in different years ; snow falls every year on the higher mountains, though never lying long, and rarely reaching below fifty-five hundred feet above the sea. The peninsula is subject to violent rain-storms, which fill the dry beds of the valleys with roaring torrents, and are sometimes attended with loss of life. *Wilson.*

Productiveness ; Rainfall ; Plant and Animal Life.

It is a mistake to suppose that the wilderness offered no means of support to those who inhabited it. Even now it sustains a not inconsiderable population, and there is abundant evidence that, before neglect and ravages had brought it to its present state, it could, and did, support a very much larger number of people. There were always Egyptian colonies engaged in working its large copper, iron, and turquoise mines, and these settlers would have looked well to its springs and cultivated spots. Nor could the Israelites, any more than the modern Bedouin, have had difficulty in supporting, in the desert, their numerous herds and flocks. These would again supply them with milk and cheese, and occasionally with meat. *A. E.*

Long before the children of Israel marched through the wilderness, the mines were worked by the Egyptians, and the destruction of trees was probably going on. It is a well-known fact that the rainfall of a country depends in a great measure upon the abundance of its trees. The destruction of the trees in Sinai has, no doubt, diminished the rainfall, which has also gradually been lessened by the advance of the desert, and decrease of cultivation on the north and northwest ; whereby a large rain-making area has been gradually removed. *Holland.*

Ample proof exists that the Sinaitic peninsula was, in old time, a well-wooded region. To this day trunks of palm-trees are often washed up on the shores of the Red Sea, as silent witnesses of rushing floods sweeping down valleys, whence water and palm-trees have for centuries disappeared. Travellers constantly find remains of dwellings of stone, gardens, and enclosures, testifying to the existence, in past ages, of a settled population ; and even as late as the sixth and seventh centuries of our era numerous inhabitants existed in regions now utterly desolate. Even now the rainfall absolutely is not inconsiderable, but nothing is done to husband it.

Before the country was denuded of woods it must have been very large, lying, as the Peninsula of Sinai does, just north of the great Indian Ocean, whence every southern wind would come laden with clouds. But the whole country has been so ravaged by the Arabs, both before and since the time of Mahomet, that all its fertility has disappeared, and yearly it sinks still lower in the scale. For the Bedouins ruthlessly destroy the remaining acacia-trees to make them into charcoal, which now forms the chief—perhaps it might be said the only—traffic of the peninsula. R. P. S.

There is no doubt that the vegetation of the wadies has considerably decreased from the violence of the winter torrents, the reckless waste of the Bedouin tribes (who have of late years ruthlessly destroyed the acacia-trees for charcoal). The *Wady er-Rahah* (at Sinai), which was "a vast green plain" in the sixteenth century, is now entirely bare. Seetzen gives a list of sixty-three places as a proof that the region from the Hijaz to the neighborhood of Damascus, now arid and desolate, was once extremely populous. The gardens at the Wells of Moses (*Ayun Musa*) and at Mount Sinai are conspicuous examples of successful attempts to produce vegetation in this desert. There seems to be no deficiency of rain. Human fostering hands might extend the prospect of possible resources from the present "transparent coating of vegetation" in the wilderness of Sinai to a point as far in excess of present facts as were the numbers of the Israelitish host above the six thousand Bedouins computed now to form the population of the desert. R. S. Poole.

That rain actually fell during the passage of the Israelites through the country we learn from Ps. 68 : 7-9. "The earth shook, the heavens also dropped at the presence of God." "Thou, O God, didst send a plentiful rain," etc. And such passages as "the clouds poured out water" (Ps. 77 : 17), where the allusion is evidently to Sinai, also tend to confirm the supposition that the peninsula was better supplied with water at the time of the exodus. Prof. Palmer.

Wherever there is running water, abundant vegetation is found; the gardens in the valleys round Jebel Musa are well stocked with fruit-trees, and in the lower valleys there are fertile and beautiful oases, such as the great palm-grove in Wady Feiran, and the lesser-known oases of Dhahab, En Nuweibeh, Ain Hudherah, Hebran, Tor, etc. The general vegetation is sparse, but there are not wanting indications that it was formerly more plentiful, and even now there is, at certain seasons of the year, a considerable

amount of vegetation on the upland plains. The *rimth*, *abeithiran*, *shiah*, *murr*, *sekkeran*, the rose of Jericho, and other almost sapless herbs and shrubs peculiar to desert soils, are found at different altitudes, affording sufficient pasturage for the Bedawi flocks and herds; and after the winter rains small patches of grass may be seen on the hill-sides, creeping plants of various kinds come to life, and in some places the ground is covered with a profusion of small flowers. Of larger trees, the *warfah*, or tamarisk, from which the traditional manna exudes, occurs in several localities, often in dense thickets; the *ban*-tree grows on the sides of the hills; the *retem*, or broom, the "juniper" of the Bible, under which Elijah "lay and slept," is found in most of the valleys, and puts forth in spring beautiful white and purple blossoms; while the plains and open valleys are dotted with the *seyal*, or acacia, the "shittah-tree" used so largely in the construction of the tabernacle and ark of the tabernacle. Wilson.

In every wady which descends from the dark range of the Tih Mountains to the Red Sea is a long line of vegetation; and almost everywhere in these wadies water, more or less potable, could be obtained by digging. In many places, as in Wady Gharandel and Wady Hamr, springs exist from which camels and Arabs can drink. In the wadies and on the plateaus there are hundreds of species of plants, many of them annuals, with no great depth of root, and others very succulent, and suggesting, by their fat, juicy leaves, a copious source of moisture beneath or above the soil. In many places there are thickets of acacias, tamarisks, palms, *retem* (juniper), *jujube*, and other trees and bushes, furnishing fuel, pasturage, and a certain amount of fruit. In addition to these springless regions, with moisture enough beneath the surface to support the growth of trees, shrubs, and herbs, there are a number of oases, in which are gardens, wells, and even streams of limpid, drinkable water. In the Tih, where, in place of the rugged mountain-chains and narrow wadies of Sinai, there is a broad plateau traversed by low ranges of barren hills, there are some tracts of soil, from which, in seasons when rain falls, abundant harvests can be gathered. Throughout Sinai and the Tih there are at times copious rains, as the complete denudation of the mountains of soil and the great granite and sandstone boulders carried down by the torrents testify. There are, in several of the wadies, remnants of lacustrine deposits, which show that dikes must once have crossed and dammed up the valleys, and that chains of lakes existed.

There is also considerable animal life in the desert. The ibex and gazelle, and many small mammals, and lizards and snakes, exist among the mountains of Sinai. Birds of many kinds abound in the various regions of the wilderness. The Arabs raise large droves of camels and asses, and, in some places, sheep and goats. For all these animals there are watering-places, known to themselves and their masters, and they all find pasturage. *Post.*

Mount Serbal, and the View from its Highest Peak.

Serbal, next to Sinai, is the most interesting mountain in the peninsula. It is even more grand and striking in outline than its honored rival. It rises high above the neighboring summits—"all in lilac hues and purple shadows," as the morning sun sheds upon it his bright beams. It is a vast mass of peaks. The highest peak is a huge block of granite. On this you stand and overlook the whole Peninsula of Sinai. The Red Sea with the Egyptian hills opposite, on the east the vast cluster of what is commonly called Sinai, and towering high above all, the less famous but most magnificent of all, the Mont Blanc of these parts, the unknown and unvisited Umm Shomer. *Porter.*

The entire Sinaitic group presents the most impressive indications of the terrible convulsions by which its labyrinth of mountain heights has been rent and torn since its first upheaval. From the summit of Mount Serbal, as from a watch-tower in high heaven, one looks down upon a perfect sea of mountain ridges, often precipitous, always intensely steep, and culminating in a sharp edge at the height of two, three, or four thousand feet from their base. The entire line of these mountains is seen to have been rent transversely by clefts from the base to the summit, filled with injections of basaltic rocks, striping the mountain on every side with black bands. The whole assemblage is a perfect ganglion of ridges thrown up in wild confusion with its strata dislocated, disjointed, dipping in all directions and at every angle from horizontal to perpendicular. The mountains of Sinai form no system, no regular ranges, like the Alps, the Apennines, the Pyrenees, or the mountains of America. *Coleman.*

The view from Mount Serbal was wide, and in its kind superb—a vast mass of seamed, ragged, bare, parti-colored mountains, intersected by a twisted maze of deep narrow valleys, that were sharply marked by their sand-colored beds. Its wildness seemed like a caprice of Nature—a peep into some other world, almost as strange as the surface of the moon seen through a pow-

erful telescope. It was such a scene as can be witnessed probably nowhere else but on this peninsula; and it well repaid the toil. Our starting-point at Suez was indicated by the clear peak of Jebel Atakah, south of which could be seen the long line of African mountains, and on this side the blue waters of the Red Sea. We could see where we had crossed the plain of El Murkha, the mouth of Wady Feiran, and south of that the long, unbroken plain of El Gaah, the palm-grove of Tor, the depression that forms the end of Wady Hebran. From Jebel Atakah eastward the eye ran along the range of et Tih, the heights of Sarabit el Khadim, the sand-plain of Debbet er Ramleh, and apparently the mountains of Edom in the northeast, till it rested upon St. Catherine and Umm Shomer, of the Sinai group, in the southeast. In the circle between lay Wadies Feiran, es-Sheikh, Solaf, and a whole network of valleys twined round among this mass of dark-red mountains, rendered as distinct to the eye by their lighter beds as though they had been purposely colored on a map. The geography of the peninsula indeed lay here almost completely mapped out to the sight. Thus we could trace the whole coastline as far as Tor, and see the entire practicableness of a journey to the mouth of Wady Hebran. *S. C. B.*

Serbal rises so perpendicularly that its five separate masses appear like gigantic columns, lifting their heads against the sky. We stood on the brow of a precipice, which might well make one shudder as he advanced to the point of the cliff, and looked over to a depth of four thousand feet. We saw beneath us a panorama as extensive as that seen from the Righi; but instead of the smiling cantons of Switzerland, with green fields and waving forests and crystal lakes, we saw only the barrenness of utter desolation, yet in such awful forms as produced an impression of indescribable grandeur. All round us the horizon was piled with mountains. Indeed the whole peninsula is a sea of mountains, in which peaks on peaks are tossed up like waves. It seems as if they had been thrown up out of a lake of fire; as if in a remote geological period, when the body of our planet was a molten mass, and material forces were acting with an intensity and violence of which we have no conception, in some tremendous convulsion the flaming crests were tossed against the sky, and then suddenly arrested by the Creator's hand, which held them fixed in their utmost wildness, so to remain forever. Between these awful mountains, and winding round among them in countless turnings, are

the wadies or river beds, through which in the time of rains and storms there pour furious torrents, which as quickly pass away to the sea, leaving behind them only the traces of the ruin they have made. Of these wadies, one here obtains the most complete view. See how they wind and wind, turning hither and thither in endless confusion ! Here then we have the complete anatomy of the Sinaitic peninsula. One takes it in at a glance in its whole extent, from end to end, and from side to side. It is enclosed on the east and the west by the two arms of the Red Sea—the Gulfs of Suez and of Akaba. The former seemed to lie at our feet, and following it with the eye, we could almost see the city of Suez itself. The Gulf of Akaba was farther away, and was hidden from us by intervening mountains. It lies in a depression, but over it and beyond it we saw distinctly the long range of the mountains of Arabia, as across the Gulf of Suez we saw the mountains of Africa ; while southward rose the great heights of Mount

Catherine and Umm Shomer. What a glorious vision of mountains to be embraced in one view ! One such sight were enough to repay a hundred times the fatigue of our climb to the summit of Serbal. And what memories did those names recall ! That Gulf of Suez was the sea across which Moses led the Israelites ; on the Gulf of Akaba sailed the fleets of Solomon ; while turning northward the eye rested on a long line of white cliffs—the escarpment of a tableland which was the Great and Terrible Wilderness in which the Israelites wandered forty years. Thus a wonderful nature was chosen for a wonderful history. It is this mingling of the moral sublime with the sublime in nature which makes the great interest of the Peninsula of Sinai. Beyond all the stupendous altitudes of the mountains, beyond the Alpine heights and fathomless abysses, in power to stir the soul with awe, is the human history that has been enacted amid these great forms of nature. *Feld.*

Section 99.

THREE ENCAMPMENTS. DOPHKAH AND ALUSH. REPHIDIM : IN FEIRAN OR ES SHEIKH ? SMITING THE ROCK. BATTLE WITH AMALEK.

EXODUS 17 : 1-16. NU. 33 : 12-14.

- Nu. 33** 12 AND they journeyed from the wilderness of Sin, and pitched in Dophkah. And
13 they journeyed from Dophkah, and pitched in Alush. And they journeyed from
14 Alush, and pitched in Rephidim, where was no water for the people to drink.
- Ex. 17** 1 And all the congregation of the children of Israel journeyed from the wilderness
of Sin, by their journeys, according to the commandment of the LORD, and pitched
2 in Rephidim : and there was no water for the people to drink. Wherefore the people
strove with Moses, and said, Give us water that we may drink. And Moses said
3 unto them, Why strive ye with me ? wherefore do ye tempt the LORD ? And the
people thirsted there for water ; and the people murmured against Moses, and said,
Wherefore hast thou brought us up out of Egypt, to kill us and our children and our
4 cattle with thirst ? And Moses cried unto the LORD, saying, What shall I do unto
5 this people ? they be almost ready to stone me. And the LORD said unto Moses,
Pass on before the people, and take with thee of the elders of Israel ; and thy rod,
6 wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand
before thee there upon the rock in Horeb ; and thou shalt smite the rock, and there
shall come water out of it, that the people may drink. And Moses did so in the
7 sight of the elders of Israel. And he called the name of the place Massah, and
Meribah, because of the striving of the children of Israel, and because they tempted
the LORD, saying, Is the LORD among us, or not ?
8 Then came Amalek, and fought with Israel in Rephidim. And Moses said unto
9 Joshua, Choose us out men, and go out, fight with Amalek : to-morrow I will stand

10 on the top of the hill with the rod of God in mine hand. So Joshua did as Moses
 had said to him, and fought with Amalek : and Moses, Aaron, and Hur went up to
 11 the top of the hill. And it came to pass, when Moses held up his hand, that Israel
 12 prevailed : and when he let down his hand, Amalek prevailed. But Moses' hands
 were heavy ; and they took a stone, and put it under him, and he sat thereon ; and
 Aaron and Hur stayed up his hands, the one on the one side, and the other on the
 13 other side ; and his hands were steady until the going down of the sun. And Joshua
 14 discomfited Amalek and his people with the edge of the sword. And the Lord said
 unto Moses, Write this for a memorial in a book, and rehearse it in the ears of
 Joshua : that I will utterly blot out the remembrance of Amalek from under heaven.
 15 And Moses built an altar, and called the name of it Jehovah-nissi : and he said, The Lord
 16 hath sworn : the Lord will have war with Amalek from generation to generation.

God was pleased wonderfully to represent the progress of his redeemed Church through the world to their eternal inheritance by the journey of the children of Israel through the wilderness, from Egypt to Canaan. Here all the various steps of the redemption of the Church by Christ were represented, from the beginning to its consummation in glory. The state they are redeemed from is represented by Egypt and their bondage there. The purchase of their redemption was represented by the sacrifice of the paschal lamb, which was offered up that night that God slew all the firstborn of Egypt. The beginning of the application of the redemption of Christ's Church in their conversion was represented by Israel's going out of Egypt, and passing through the Red Sea in so extraordinary and miraculous a manner. The travel of the Church through this world, and the various changes through which it passes in different stages, was represented by the journey of the Israelites through the wilderness. The manner of the Church's being conducted by Christ was represented by the Israelites being led by the pillar of cloud by day and the pillar of fire by night. The manner of the Church's being supported in their progress, supplied with spiritual food and continual daily communications from God, was represented by God's supplying the children of Israel with manna from heaven, and water out of the rock. And innumerable other things they met with were lively images of things which the Church and saints meet with in all ages of the world. That these things are typical of things that pertain to the Christian Church is manifest from 1 Cor. 10 : 11. The apostle, speaking of those very things which we have now mentioned, says expressly, that they happened unto them for *types*, or *ensamples*, for *our admonition*. *Ehcards*.

Nu. 33 : 11, 12. The next two encampments [not noted in Exodus], Dophkah and Alush, are mere names in the itinerary without any special description ; they were intermediate

stations between the Wilderness of Sin and Rephidim. *Wilson*.—It is impossible to identify these stations. There are no existing names in the peninsula which correspond with them. They may be placed somewhere in Wady Feiran or Wady es Sheikh, up which Israel must have marched to Mount Sinai. *Holland*.

Ex. 17 : 1. Rephidim. As this is the only important locality between the Red Sea crossing and Sinai concerning which there is a difference of opinion between equally qualified explorers, it is deemed proper to present, on the one side, the view of Professor Palmer, Captain Wilson, and other members of the Ordnance Survey, accepted by President Bartlett ; and, on the other, that of Rev. F. W. Holland, in accord with Dr. Robinson before him. B.

1. *The Oasis in Wady Feiran, as the Site of Rephidim.*

At the base of Mount Serbal, in Wady Feiran, is a large and comparatively fertile tract, with a palm-grove which extends for miles along the valley. It is the most fertile part of the peninsula, and one which the Amalekites would be naturally anxious to defend against an invading force ; in this respect it answers to the position of Rephidim. [Mr. Palmer "discovered a rock which Arab tradition regards as the site of the miracle."] The great objection to the identification of Feiran with Rephidim is that the Bible describes the next stage of the journey thus : "For they were departed from Rephidim, and were come to the Desert of Sinai, and had pitched in the wilderness ; and there Israel camped before the mount" (Ex. 19 : 2). Now, if Jebel Musa be Sinai, it could hardly be reached [from Feiran] in a single day's journey by any large host with heavy baggage. The difficulty may be explained away on several hypotheses. The journey from Feiran to the Nagb Hawa may be considered as the last stage of the march, and when they had come to that pass which forms the gate of the Sinai district, they

may be fairly said to have reached "the Desert of Sinai." The words, "and there Israel camped before the mount," seem to imply a separate operation. They had reached the wilderness of Sinai—that is, the Sinai district at the mouth of the Nagb Hawa; and here they began to look out for a suitable place for a permanent camp. The operation of pitching the camp for so protracted a stay would occupy a longer period than usual. If it be objected that the distance from Feiran to the Pass of Nagb Hawa is too long for a single day's journey, I would answer that a day's journey is not necessarily restricted to eight or nine hours. *Prof. Palmer.*

Captain Wilson states his reason for placing the site of Rephidim in Wady Feiran to be as follows: (1) He does not consider it necessary to place Rephidim within one day's march of Mount Sinai, since he thinks that, in Ex. 19:2, there is an indication of a break in the march of the Israelites, the operations of "pitching in the wilderness" and "encamping before the mount" being separate and distinct. (2) Believing that the Amalekites would probably come out to oppose the march of the invaders of their country, he holds that the position in Wady Feiran would for military reasons be more naturally selected as the point of attack. Captain Wilson and the other members of the expedition consider Jebel Tahunah, which is situated opposite the mouth of Wady Aleyat, to be the hill on which Moses sat while Aaron and Hur supported his arms as he overlooked the battle. I have little doubt that this was believed to be the site of Rephidim when Serbal was held to be the traditional Mount Sinai; but its distance from Jebel Musa, about twenty-five miles even by the most direct road, seems to me to prove that the site of the battle must be looked for at a nearer point to that mountain. *Holland.*

2. *El Watiyeh, in the Wady Es Sheikh.*

The Wady Sheikh is the great valley of the western Sinai, which collects the torrents of a great number of smaller wadies. The Wady Feiran is a continuation [on the west] of Wady Sheikh. *Burckhardt.*—The *Wady es-Sheikh*, a broad open valley extending up to the base of Jebel Musa itself, cuts right through the granite wall, forming a narrow defile with a tolerably level floor and lofty precipitous rocks on either side. In this gorge, which is called *El Watiyeh*, the Arabs show a large detached rock, not unlike an arm-chair in shape, as the seat of the prophet Moses. Mr. Holland suggests that this may be the site of *Rephidim*. In many ways the

situation answers well to the description given in the Bible. *El Watiyeh* is the only practicable pass into the fertile district around Jebel Musa, and one which the Amalekites would consequently be desirous of holding against an invading force. There is also ample room for the encampment of either host, and, the pass once crossed, abundance of water within easy reach. *Prof. Palmer.*—Captain Wilson and Captain Palmer (Ordnance Survey) both acknowledge the value of the pass of *El Watiyeh* as a strong military position that could be held with ease against a large force, and would certainly place the site of Rephidim there, if not at Wady Feiran. *Holland.*—The gorge of *El Watiyeh* was one of the grandest I had ever seen; the walls of red porphyry rising from eight hundred to one thousand feet above the remarkably level floor of the pass itself. On emerging we found ourselves in an open space, and in front of a succession of granitic heights and intervening valleys by which the ascent to Jebel Musa is made. *Hull.*

My reasons for arriving at the conclusion that the pass of *El Watiyeh* marks the site of the battle of Rephidim are, first, its nearness to Jebel Musa, from which it is distant only about twelve miles, and the Bible apparently speaks of Rephidim as within a day's journey of Mount Sinai (Ex. 19:2; Nu. 33:15); secondly, my belief that all the requirements of the battle are to be found there. The pass consists of a narrow defile about three hundred yards in length, and from forty to sixty yards in breadth, with a level bed, but enclosed on either side by lofty perpendicular rocks. A very remarkable line of precipitous granite mountains stretches across the centre of the peninsula from the head of Wady Hibran, and presents an imposing barrier to an invading force. In this line of mountains are found only three passes, the most eastern being that of *El Watiyeh*, which affords an easy road, while the two western passes of Nagb Hawa and Wady T'lah are too narrow and rugged to allow even a laden camel to pass without great difficulty. This natural barrier defends on the north the high and well-watered central group of mountains which includes Jebel Musa, and the holding of the passes by the Amalekites would then secure to them the most fertile portion of the whole peninsula. *Holland.*

Rev. F. W. Holland [who made three tours through the peninsula] places Rephidim at the pass of *El Watiyeh*, at the eastern end of Wady es-Sheikh, to the north of the point where it joins the Wady Ed Deir. He believes that the Israelites passed through the Wady Feiran with-

out encountering opposition, and that they then traversed the Wady es-Sheikh to this point, which is shut in by perpendicular rocks on either side. The Amalekites holding this defile would be in a position of great strength; and their choice of this point for the attack is well accounted for, supposing the Israelites to have reached it without previous molestation. It commands the entrance to the wadies surrounding the central group of Sinai, on and about which the Bedouins pasture their flocks during the summer. All the requirements of the narrative appear to be satisfied by this assumption. On the north is a large plain destitute of water for the encampment of the Israelites; there is a conspicuous hill to the north of the defile commanding the battle-field, presenting a bare cliff, such as we may suppose the rock to have been which Moses struck with his rod. On the south of the pass is another plain sufficient for the encampment of the Amalekites, within easy reach of an abundant supply of water. At the foot of the hill on which Moses most probably sat, if this be Rephidim, the Arabs point out a rock, which they call "the seat of the prophet Moses." The arguments appear to preponderate in favor of this view, which accepts all the facts ascertained by the Expedition of Survey, and presents a series of coincidences of great weight in the settlement of the question. *Canon Cook.*

The summary statement of Mr. Holland is as follows: "The features of the ground at El Watiyeh agree well with the short account which is given us of the battle of Rephidim. There is a large plain destitute of water for the encampment of the Israelites; a conspicuous hill on the north side of the defile commanding the battle-ground and presenting a bare cliff, such as we may suppose the rock to have been which Moses struck; and another large open tract of country on the south of the pass for the encampment of the Amalekites, with abundance of water within easy reach." We add, that in two other respects this location of Rephidim seems to be in closer accord with the narrative: (1) In its considerably greater distance from the Wilderness of Sin, ample space is allowed for the two intermediate stations mentioned in Nu. 33:11, 12, Dophkah and Alush. (2) By its nearer proximity to Horeb, it better accounts for the suiting of the rock in Horeb while the people were "pitched in Rephidim." Obviously the nearer position to Horeb, whatever the extent of the region bearing that name, more fully meets this necessity of the narrative. B.

1. No water to drink. Before, Israel

thirsted and was satisfied; after that, they hungered and were filled; now, they thirst again. God led them on purpose to this dry Rephidim: he could as well have conducted them to another Elim, to convenient waterings; or he, that gives the waters of all their channels, could as well have derived them to meet Israel; but God doth purposely carry them to thirst. This should have been a contentment able to quench any thirst: "God hath led us hither;" if Moses out of ignorance had misguided us, or we by chance fallen upon these dry deserts, though this were no remedy of our grief, yet it might be some ground of our complaint. But now the counsel of so wise and merciful a God hath drawn us into this want; and shall not he as easily find the way out? "It is the Lord, let him do what he will." There can be no more forcible motive to patience, than the acknowledgment of a Divine hand that strikes us. It is fearful to be in the hand of an adversary; but who would not be confident of a Father? *Bp. H.*

2. They know that fountains and rivers cannot be created by mortal man; wherefore then do they quarrel with him, and not call directly upon God, in whose hand are the waters as well as all other elements? If there had been a spark of faith in them, they would have had recourse to prayer. Rightly does Moses expostulate, that in chiding with him they tempt God himself. *Calv.*—"Why contend you with me? Why tempt ye the Lord?" In the first expostulation he condemns them of injustice, since not he but the Lord had afflicted them; in the second, of presumption; that since it was God who tempted them by want, they should tempt Him by murmuring. In the one he would have them see their wrong; in the other their danger. As the act came not from him but from God, so he transfers it to God from himself: "Why tempt ye the Lord?" The opposition which is made to the instruments of God redounds ever to his person. He holds himself smitten through the sides of his ministers. *Bp. H.*

3, 4. Their behavior is most flagrant; and the harshest judgment cannot estimate their offence too severely. They had lately seen their wants relieved in a similar emergency; and at this very time they were receiving, day by day, from heaven their daily bread. Yet so strangely unreasonable was their spirit, that they reproached Moses for having brought them out of Egypt, to kill them and their children and their cattle with thirst; and their violence of manner was such as led Moses to cry unto the Lord, saying, "What shall I do unto this people? they be almost ready to stone me." Thus al-

ready—in one little month—were the ransomed people prepared to deal with their deliverer, all whose toil and thought was spent for their advantage. It seems to have been in order that Moses might not be plunged in deeper discouragement, that the Lord forbore to declare his own displeasure. He simply indicated the mode in which he meant to provide for their wants. *Kil.*

4. And Moses cried unto the Lord.

Moses has recourse to Him, who was able at once to quench their thirst and to curb their fury. It is the best way to trust God with his own causes. If we be sure we have begun our enterprises from Him, we may securely cast all events on His providence, which knows how to dispose, and how to end them. *Bp. H.*—Prayer moves the hand that moves the world. It secures for the believer the resources of Divinity. What battles has it not fought! what victories has it not won! what burdens has it not carried! what wounds has it not healed! what griefs has it not assuaged! It is the wealth of poverty; the refuge of affliction; the strength of weakness; the light of darkness. It has arrested the wing of time, turned aside the very scythe of death, and discharged heaven's frowning and darkest cloud in a shower of blessings. *Guthrie.*

The familiarity of Moses's pleadings with God, almost in the tone of one who had received injury at his hand, is worthy of observation. This repeated indulgence on the part of God, and the as oft-repeated ingratitude on the part of the Israelites, give a significancy to that verse in one of our historical Psalms (106): "He gave them their request, but sent leanness into their soul." *T. C.*

Western Asia and its history are full of the name of Moses. Jews, Christians, and Mahometans style him the First Prophet, the Great Lawgiver, the Great Theologian; everywhere, in the scene of the events themselves, the places retain a memory of him. What did Moses do to obtain a renown so great and so enduring? He gained no battles; he conquered no territory; he founded no cities; he governed no state; he was not even a man in whom eloquence replaced other sources of influence and power. There is not in this whole history a single grand human action, a single grand event proceeding from human agency; all is the work of God; and Moses is nothing on any occasion but the interpreter and instrument of God. To this mission he has consecrated soul and life; it is only by virtue of this title that he is powerful, and that he shares, as far as his capacity

as a man permits, a work infinitely grander and more enduring than that accomplished by all the heroes and all the masters that the world ever acknowledged. I know no more striking spectacle than that of the unshakable faith and inexhaustible energy of Moses in the pursuit of a work not his own, in which he executes what he has not conceived, in which he obeys rather than commands. *Guizot.*

SMITING OF THE ROCK IN HOREB (verses 5-8).

5. Moses was to take some of the elders as witnesses: the miracle was not to be seen by the people generally. The miracle was to be wrought not by any power of Moses, but by the special presence of God on the spot. *Alf.*—Moses must take his rod: God could have done it by his will, without a word; or by his word, without the rod; but he will do by means that which he can as easily do without. There was no virtue in the rod, none in the stroke; but all in the command of God. Means must be used, and yet their efficacy must be expected out of themselves. It doth not suffice God to name the rod, without a description: "Whereby thou smotest the river:" wherefore but to strengthen the faith of Moses, that he might well expect this wonder from that which he had tried to be miraculous. *Bp. H.*

God hears and forbears with them, gives them miracle upon miracle, and ever as they murmured, another miracle still. Truly judgment is his strange work. He might have retaliated; retribution was richly deserved; it was most deeply provoked; but instead of doing so, he whose ways are not our ways, nor his thoughts our thoughts, said unto Moses, "Thy rod, wherewith thou smotest the river, take in thy hand and go. Behold, I will" do what? Not smite the people with the rod that smote all Egypt, and that in my hand is still capable of terrible effect; but I will make the rod that was the executor of judgment upon Egypt to be only the opener of springs and fountains in the rock, for what was death to others shall be life to Israel. "Thou shalt smite the rock," the most unlikely thing, "and there shall come water out of it, that the people may drink." How gracious is the Lord! and, still the same, he delights in mercy. Oh, that we could only realize that God has infinitely more than a father's love with omnipotence to wield it, and omniscience to see where, when, and by whom it is most needed; and ever ready, ever waiting, ever willing to bless! *J. C.*

They distrust Him after they had received such proofs of his power and goodness, for the

confirmation of his promise : they do, in effect, suppose that Moses was an impostor—Aaron a deceiver—the pillar of cloud and fire a mere sham and illusion, which imposed upon their senses—that long series of miracles which had rescued them, served them, and fed them, a chain of cheats—and the promise of Canaan a banter upon them ; it was all so, if *the Lord was not among them*. Oh, the wonderful patience and forbearance of God toward provoking sinners ! He maintains those that are at war with him, and reaches out the hand of his bounty to those that lift up the heel against him. Thus he teaches us, if our enemy hunger to feed him, and if he thirst, as Israel did now, *to give him drink*. Will he fail those that trust him, when he was so liberal even to those that tempted him ? If God had only showed Moses a fountain of water in the wilderness, as he did Hagar, that had been a great favor ; but that he might show his power as well as his pity, and make it a miracle of mercy, he gave them water out of a rock. *That Rock was Christ* (1 Cor. 10 : 4). The graces and comforts of the Spirit are compared to *rivers of living water* (John 7 : 38, 39). These flow from Christ, who is the Rock smitten by the Law of Moses, for he was made under the Law. Nothing will supply the needs and satisfy the desires of a soul but water out of the rock, this fountain opened. H.—As Christ associated himself with the manna, the apostle associates him with the water at Rephidim : “ that Rock was Christ.” He does not say the water was Christ. So Christ himself, though he said, “ I am the Bread of life,” never said, “ I am the Water of life.” Again and again he spoke of giving, but never of being, the water of life. What is the reason of this ? Is it not that the water is the familiar symbol of the Holy Spirit ? (See as an illustration of this Isa. 44 : 3). The Rock was Christ, from whom, after he had been smitten on Calvary, there flowed the full and blessed pentecostal stream, that river of salvation which has ever since followed the Church in her journey through the wilderness. J. M. G.

The Personage who has always occupied the throne of heaven, against whom Satan conspired ; the voice that spoke to Moses ; the mysterious visitor whom Abraham entertained, and to whom he prayed ; the angel with whom Jacob wrestled and prevailed ; the form of the fourth that stood in the blazing furnace with the three trusty followers of God, and whose face the king declared was bright like that of the Son of God ; the Angel of the Covenant ; the man that spake as never man spake, and died upon a cross, is

the same existence, the same Christ of God ! He was the manifestation of Deity throughout the Old Testament dispensation, and throughout all dispensations ; throughout the Christian era, and throughout all eras ; from everlasting to everlasting. Through all the journeyings of the children of men, as of the children of Israel, this personality is ever present in one form or another—the cloud by day, the pillar of fire by night, or the rock from which gushes, at every turn of our journey, the waters of life. *Townsend*.

7. Wonderful things had Israel already experienced. The enemies of Jehovah had been overthrown in the Red Sea ; the bitter waters of Marah been healed ; and the wants of God's people supplied in the wilderness. But a greater miracle than any of these—at least one more palpable—was now witnessed, for the purpose of showing Israel that no situation could be so desperate but Jehovah would prove “ a very present help in trouble.” That this was intended to be for all time its meaning to Israel, appears from the name *Massah* and *Meribah*, temptation and chiding, given to the place, and from the after references to the event in De. 6 : 16 ; Ps. 78 : 15 ; 114 : 8. A. E.

As the rock at Horeb comes into view not as something by itself, but simply as connected with the water which Divine power constrained it to yield, it might justly be spoken of as following them, if the waters flowing from it pursued for a time the same course. That this, to some extent, was actually the case may be inferred from the great profusion with which they are declared to have been given—“ gushing out,” it is said, “ like overflowing streams,” “ and running like a river in the dry places.” P. F.—The spring thus opened seems to have formed a brook, which the Israelites used during their whole sojourn near Sinai. P. S.

This occurrence must not be confounded with another considerably similar, of which an account is given in Nu. 20. This latter occurrence took place at Kadesh, and not till the beginning of the fortieth year of the sojourn in the wilderness, when the period of their abode there was drawing to a close. On account of the rebellious conduct of the people, Moses called the rock smitten, in both cases, by the name of *Meribah*, or *Strife*. The last was also unhappily distinguished from the first, in that Moses and Aaron so far transgressed as to forfeit their right to enter the promised land.

The points of instruction are chiefly the following : (1) Christ ministers to his people abundance of spiritual refreshment, while they

are on their way to the heavenly inheritance. They need this to carry them onward through the trials and difficulties that lie in their way ; and he is ever ready to impart it. " If any man thirst, let him come unto me and drink." What he then did in the sphere of the bodily life, he cannot but be disposed to do over again in the higher sphere of the spiritual life ; for there the necessity is equally great, and the interests involved are unspeakably greater. Let the believer, when parched in spirit, and feeling in heaviness through manifold temptations, throw himself back upon this portion of Israel's history, and he will see written, as with a sunbeam, the assurance that the Saviour of Israel, who fainteth not, nor is weary, will satisfy the longing soul, and pour living water upon him that is thirsty. (2) In providing and ministering this refreshment, he will break through the greatest hindrances and impediments. If his people but thirst, nothing can prevent them from being partakers of the blessing. " He makes for them rivers in the desert ;" the very rock turns into a flowing stream ; and the valley of Baca (weeping) is found to contain its pools of refreshment, at which the travellers to Zion revive their flagging spirits, and go from strength to strength. How often have the darkest providences—events that seemed beforehand pregnant only with evil—become, through the gracious presence of the Mediator, the source of deepest joy and consolation ! (3) " The rock by its water accompanied the Israelites—so Christ by his Spirit goes with his disciples even to the end of the world." The refreshments of his grace are confined to no region, and last through all ages. Wherever the genuine believer is, there they also are. Within him he has " a well of water springing up to life everlasting." P. F.

The smiting of a flinty rock, for the purpose of obtaining water, was a scheme of the Divine mind, whose ways are higher than our ways, and his thoughts than our thoughts. It was certainly the last place to which Moses would have gone for water ; and he might have expected the stroke to elicit sparks of fire rather than cool refreshing streams. What eye had not seen and ear had not heard, either of men or of angels—what had not entered into the heart of any created being to conceive, terrestrial or celestial—was, that the smiting of the Shepherd should save the sheep ; that the condemnation of the just should bring the unjust to God ; that the making of Messiah a curse should secure infinite blessings to mankind ; that the poverty of Jesus should enrich us, and

his death raise us to life eternal. Consuming flames of Divine indignation might have been expected to flash upon the guilty world from every wound of the thorns, the nails, and the spear, in the sacred person of Emmanuel ; but, to the astonishment of men and angels, a tide of love and mercy ran freely from every bleeding vein to wash away the guilt and pollution of human crimes, according to the determinate counsel and immutable promise of our God. *Christmas Evans.*

BATTLE WITH AMALEK (verses 8-13).

8. It was in Rephidim that the new-formed nation fought their first great battle. As yet they have seemed alone in the desert ; but now an enemy comes against them, their kinsman AMALEK, a nomad tribe descended from Eliphaz, the son of Esau. The range of the Amalekites seems to have been at this time over the south of Palestine and all Arabia Petrea. P. S.

From Ex. 3 we learn that Horeb was in the territory of the Midianites. These two tribes, Amalekites and Midianites, appear to have been both well organized, and to have lived side by side in the peninsula. Now there were two large mountain ranges in the peninsula, the Serbal on the west, and the Sinai on the east. In both of these water was to be found ; and either of them answered admirably as the headquarters of a pastoral tribe. *Dieterici.*

A victory over so formidable a foe must have been of great importance, in kindling a spirit of manhood and nationality among the Hebrews, for Amalek was one of the greatest peoples of these remote ages. Even in Abraham's time they are mentioned as inhabiting the regions southwest of the Dead Sea ; and Balaam, a few years after this battle, speaks of them as " the first of the nations"—that is, as having been a mighty race from what was then a distant antiquity. *Geikie.*

9, 10. We learn (Nu. 13 : 17) that JOSHUA's original name was *Hosea*. The change in his name was no doubt connected with this victory over the Amalekites. Moses called *Hosea Joshua* (*Jehovah is a help*), because he had proved himself a help to Israel. The alteration in his name had also a prophetic signification. It was his ordination to a new course, which was to become more glorious in its future stages. *Ihur* is mentioned as an assistant of Moses, and a man of great distinction. *Josephus* follows the Jewish tradition which describes him as the husband of Miriam, Moses's sister. K.—*Ihur* was the fourth in descent from Judah, and the grandfather of Bezaleel (31 : 2 ; 1 Ch. 2 : 9—

20). As he was the grandfather of a full grown man, and a member of the distinguished tribe of Judah, he was the meet companion of Aaron in attendance upon Moses. M.

Moses does nothing of himself, but occupies the station appointed him by God on the top of the hill, but he sends down the others to fight hand-to-hand before him, since it had pleased God thus to order the battle. That single rod was of more avail than as if they had gone into the field preceded by a thousand banners. It is sometimes called the rod of God, sometimes of Moses, sometimes of Aaron, according to circumstances; because God used it as an instrument to exercise his power through his ministers. So God does not detract from his own honor, when he works effectually by his ministers. *Cub* —At other times, upon occasion of the plagues, the quails, and the rock, he was commanded to take the rod in his hand; now he doth it unbidden; he doth it not now for miraculous operation, but for encouragement; for when the Israelites should cast up their eyes to the hill and see Moses and his rod (the man and the means that had wrought so powerfully for them), they could not but take heart to themselves, and think, "There is the man that delivered us from the Egyptian, why not now from the Amalekite? There is the rod which turned waters to blood and brought varieties of plagues upon Egypt, why not now on Amalek?" Nothing can more hearten our faith than the view of the monuments of God's favor; if ever we have found any word or act of God cordial to us, it is good to fetch it forth oft to the eye. The renewing of our sense and remembrance makes every gift of God perpetually beneficial.

II. Amalek rose, and Israel fell, with his hand falling; Amalek fell, and Israel rises, with his hand raised. Oh, the wondrous power of the prayers of faith! All heavenly favors are derived to us from this channel of grace; to this are we beholden for our peace, preservations, and all the rich mercies of God which we enjoy. We could not want, if we could ask. *Bp. H.*—It seems the scale wavered for some time before it turned on Israel's side; even the best cause must expect disappointments as an ally to its success; though the battle be the Lord's, Amalek may prevail for a time; the reason was, Moses let down his hands. The Church's cause is, commonly, more or less successful, according as the Church's friends are more or less strong in faith and fervent in prayer. II.—It is indisputably true, that while the hands are stretched out—that is, while the soul exerts itself in prayer and supplication

to God, we are sure to conquer our spiritual adversaries; but if our hands become heavy, if we restrain prayer before God, Amalek will prevail: every spiritual foe, every internal corruption, will gain ground. *Apostasy begins in the closet*: no man ever backslid from the life and power of Christianity who continued constant and fervent, especially in private prayer. He who *prays without ceasing* is likely to rejoice evermore. A. C.

Then only can we pray with hope, when we have done our best. And though the means cannot effect that which we desire, yet God will have us use the likeliest means on our part to effect it. Where it comes immediately from the charge of God, any means are effectual: one stick of wood shall fetch water out of the rock, another shall fetch bitterness out of the water; but in those projects which we make for our own purposes we must choose those helps which promise most efficacy. In vain shall Moses be upon the hill, if Joshua be not in the valley. Prayer without means is a mockery of God. Here are two shadows of one substance; the same Christ, in Joshua fights against our spiritual Amalek, and in Moses spreads out his arms upon the hill; and in both conquers. *Bp. H.*—Christ is both our Joshua, the Captain of our salvation, who fights our battles, and our Moses, who, in the upper world, ever lives, making intercession that our faith fail not. H.

In the Targums we read that "when Moses held up his hands in prayer, the house of Israel prevailed; and when he let down his hands from prayer, the house of Amalek prevailed." Here is that hallowed combination of agencies which ought never to be separated—the dependence upon heaven, with the use of appointed means. The rod in the hand of Moses, and the sword in that of Joshua; the embattled host in the valley below, and the praying band in the mount above—all were necessary in the Divine economy to the victory of Israel over his foes. So must it be in our own conflict with the Amalek which lies ambushed within, to hinder our progress to the mount of God. We may expect no manifestation of the Lord's power, no interference of his goodness, but as the result of a blessing upon our own zealous conflict with temptation. "He who entreats deliverance from the onset and power of evil, yet never makes an effort in his own behalf, nor strives against the sin that wars within him, draws nigh to God with his lips, but is wholly estranged from the fervor of that supplication that issues from the depths of the heart." It was most effectually taught by this example that the up-

lifted hand of Moses contributed more to their safety than their own hands—his rod more than their weapons of war; and accordingly, their success fluctuates as he raises up or lets down his hands. In like manner will the Christian warfare be attended with little success, unless it be waged in the practice of unceasing earnest prayer. It will never be known on this side the Lord's second coming how much his cause and the work of individual salvation have been advanced by the effectual fervent prayer of righteous men. Let us take to ourselves all the encouragement derivable from the assured knowledge, that he who marshals the sacramental hosts, who leads them to battle and fights in their behalf, sustains another office equally important. He has ascended to the summit of the everlasting hills, and is there employed in prevalent intercession for their success; and we may well be consoled with the assurance that a greater than Moses is mediating for us in the mount above; and his hand is never weary, his love never faint, his voice never silent. *Kil.*

13. The battle was evidently protracted and obstinate. Beginning in the morning, it lasted to "the going down of the sun." Amalek, "that first of the nations," was no enemy to be vanquished in a skirmish. But in the end victory was gained; "Joshua discomfited Amalek and his people with the edge of the sword." E. V.

God's Judgment against Amalek (verses 14-16).

The memory of so signal an event was not to be allowed to die out. An altar was built by Moses, probably on the spot on the summit of the hill where he had stood, inscribed with the words, "Jehovah-nissi," "the Lord is my banner." He was also expressly commanded by God to write an account of this battle in the book he was instructed to draw up, as a record of God's dealings with his people, and "rehearse it in the ears of Joshua," together with the command, to be transmitted through him to after ages, for the complete extermination of the Amalekites. Thus early was the intimation given that Joshua was to be the successor of Moses, and carry on the work that he had begun. E. V.

14. I will utterly put out the remembrance. Hebrew, *wiping I will wipe out*. The denunciation is awfully emphatic. It declares that in process of time Amalek should be totally ruined and rooted out, that he should be remembered only in history. This was but meting out to them the measure of destruction

which they themselves had meditated against Israel. Their language was that reported by the Psalmist (Ps. 83:4), "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." God therefore determines not only to disappoint them in that, but to cut off *their* name. It was to be known for the encouragement of Israel, whenever the Amalekites should be an annoyance to them, that sentence had irrevocably gone forth against them; they were a doomed people; and the chosen race should not fail at last to triumph over them. This sentence was executed in part by Saul (1 Sam. 15); and completely by David (1 Sam. 30; 2 Sam. 1:1-8, 12), after which we never read so much as the name of Amalek. *Bush.*

These Amalekites were of the descendants of Esau, who allied himself with the Ishmaelites, and took possession of the great mountain range running from the south of Palestine toward the eastern horn of the Red Sea, in which region are still found the wonderful ruins of Petra excavated in the rocky cliffs, and also the ruins of other large cities. They were, no doubt, inspired in this attack by the hereditary hatred of Esau, their ancestor, toward Jacob. And this hatred is now aroused afresh as they perceive from current reports that the covenant promises to the children of Jacob are about to be fulfilled. This hereditary hate was fired by a desire to seize upon the rich spoils which Israel was bearing away from Egypt. It is important, also, as showing the ground of the dreadful curse denounced upon Amalek upon this occasion—of war to all generations against the Amalekites till their utter extinction—to note their special guilt in this attack upon Israel. In the first place, they had no plea of self-defence against Israel as invaders of their country, for Israel was passing far to the south of them, and the expression "*then came Amalek*" shows that the war was not only entirely offensive, but also that they were obliged to march some distance to reach the camp of Israel. In the second place, as we learn from De. 25:18, it was a wanton and cruel and unmanly attack; made by falling in a most cowardly manner upon their rear and smiting the weary and broken-down, who could neither resist nor escape. Forty years afterward, Moses, rehearsing to the people the story of all the way in which Jehovah had led them, reminds them, "Remember what Amalek did unto thee by the way when ye were come forth out of Egypt; how he met thee by the way and smote the hindmost of thee, even all that were feeble behind thee, when thou

wast faint and weary ; he feared not God." And this last declaration suggests that this attack was in high-handed recklessness and contempt for Jehovah, "*He feared not God.*" These impious people, in face of all that had just occurred at the Red Sea—in face of the fact of the immediate presence of Jehovah before their eyes in the pillar of cloud and of fire for the protection of Israel, rushed on as it were to make attack upon Jehovah himself. Therefore the dreadful curse pronounced now and the exposition of the curse forty years afterward. "Therefore it will be when the Lord thy God hath given thee rest from all thine enemies round about in the land which the Lord thy God giveth thee, that thou shalt blot out the name of Amalek from under heaven, thou shalt not forget it." And accordingly the judgment was executed in part by Saul, and fully by David, after which the name of Amalek never reappears in the history. S. R.

Israel had in no way provoked the onset, and the Amalekites were, as descendants of Esau, closely related to them. But there is yet deeper meaning attaching both to this contest and to its issue. For, first, we mark the record of God's solemn determination "utterly to put out the remembrance of Amalek from under heaven," and his proclamation of "war of Jehovah with Amalek from generation to generation." Secondly, we have in connection with this the prophetic utterance of Balaam to this effect : "Amalek the firstfruits of the heathen" (the beginning of the Gentile power and hostility), "but his latter end even to destruction ;" while, lastly, we notice the brief but deeply significant terms in which Scripture accounts for the cowardly attack of Amalek : "he feared not God." The contest of Amalek therefore must have been intended, not so much against Israel simply as a nation, as against Israel in their character as the people of God. It was the first attack of the kingdoms of this world upon the kingdom of God, and as such it is typical of all that have followed. A. E.

15. Called the name of it Jehovah-nissi. Hebrew, *Yehovah-nissi, the Lord my banner*. This was a grateful acknowledgment to him to whom the glory of the recent victory was due. It was, in fact, virtually adopting the language of Israel in the Psalms, "Not unto us, O Lord, not unto us ; but unto thy name, give the glory." "We will rejoice in thy salvation, and in the name of our God will we set up our banners." *Bush*.—That which is most carefully recorded is the inscription upon the altar, *Jehovah-nissi—The Lord is my banner* :

which probably refers to the lifting up of the rod of God as a banner in this action. The presence and power of Jehovah were the banner under which they enlisted, by which they were animated and kept together, and therefore which they erected in the day of their triumph. In the name of our God we must always lift up our banners (Ps. 10 : 5). H.

As God is careful to maintain the glory of his miraculous victory, so is Moses desirous to second him ; God by a book, and Moses by an altar and a name. God commands to enrol it in parchment ; Moses registers it in the stones of his altar ; which he raises not only for future memory, but for present use. That hand, which was weary of lifting up, straight offers a sacrifice of praise to God : how well it becomes the just to be thankful ! O God, we cannot but confess our deliverances : where are our altars ? Where are our sacrifices ? Where is our Jehovah-nissi ? I do not more wonder at thy power in preserving us, than at thy mercy, which is not weary of casting away favors upon the ungrateful. *Bp. II.*

The more I see of the desert, the more the miracle of the exodus grows upon me, and the more profound the reverence I feel for that stern old Hebrew Cromwell who was the leader of the Israelites in that great crisis of their history. In all our marches the past week, that presence has never been absent. The figure of Moses is the one great figure which gives supreme interest to this land of desolation. When we pass through deep mountain gorges, the cliffs on either hand take on a new interest as I think that they have looked upon Moses as he passed by, perhaps with a countenance grave and downcast, bearing the burden of a nation on his mighty heart. Often doubtless did he lie down in these dark mountain recesses, with only a stone for a pillow, and look up to the stars shining in this clear Arabian sky, and wonder if the God whom he worshipped would carry him through. In the battle which was fought more than three thousand years ago, it was not only the Israelites fighting with the Amalekites : it was the battle of civilization with barbarism. The exodus was the beginning of a series of events, unfolding through centuries, which marked a steady movement of the nations. When Moses fought with Amalek, he carried in his right hand the destiny of millions yet unborn. If he had perished on that fatal day, there would have been no Commonwealth of England, and no Commonwealths in

New England; the dial of human progress would have been set back a thousand years. *Field.*

NOTE.—Exodus 18 will be found in its chronological place at Section 155, with statement of reasons for the transfer. B.

Section 100.

SINAI, THE MOUNTAIN OF THE LAW.

Exodus 19 : 1, 2. Nu. 33 : 15.

Ex. 19 1 In the third month after the children of Israel were gone forth out of the land of 2 Egypt, the same day came they into the wilderness of Sinai. And when they were departed from Rephidim, and were come to the wilderness of Sinai, they pitched in the wilderness; and there Israel camped before the mount.

Nu. 33 15 And they journeyed from Rephidim, and pitched in the wilderness of Sinai.

The distance to Mount Sinai, from the point on the Gulf of Suez at which the Hebrews had crossed the Red Sea, is only about one hundred and fifty miles, including the windings of the route; but it was not till the third month after the exodus that the host at last pitched its tents under the shadow of the mountain. They had rested at various points for refreshment or supplies; now they were to camp on the same spot for nearly eleven months, while they were being finally organized as a nation. *Geikie.*

It is but about seven weeks since Israel came out of Egypt; in which space God had cherished their faith by five several wonders: yet now he thinks it time to give them statutes from heaven, as well as bread. The manna and water from the rock (which was Christ in the Gospel) were given before the Law; the sacraments of grace before the legal covenant. *Bp. II.*

1. In the third month. Hebrew, *in the third new (moon)*; as the term properly signifies, by which is to be understood, according to Jewish usage, the first day of the month, although for the sake of greater explicitness the phrase, "the same day," is added, meaning the first day of the month. This was just forty-five days after their departure from Egypt; for adding sixteen days of the first month to twenty-nine of the second, the result is forty-five. To these we must add the day on which Moses went up to God (verse 3), the next day after when he returned their answer to God (verses 7, 8), and the three days more mentioned (verses 10, 11), which form altogether just fifty days from the passover to the giving of the Law on Mount Sinai. Hence the feast which was kept in after-

times to celebrate this event was called *Pentecost*, or the *fiftieth* day. And it was at this very feast that the Holy Ghost was given to the apostles, to enable them to communicate to all mankind the new covenant of our Lord and Saviour Jesus Christ. *Bush.*

2. "And pitched in the wilderness of Sinai." After their long halt, exulting in their first victory, they advanced deeper into the mountain ranges, they knew not whither. They knew only that it was for some great end, for some solemn disclosure, such as they had never before witnessed. Onward they went, through winding valley, and under high cliff, and over rugged pass, and through gigantic forms, on which the marks of creation even now seem fresh and powerful; and at last, through all the different valleys, the whole body of the people were assembled. On their right hand and on their left rose long successions of lofty rocks, forming a vast avenue, like the approaches which they had seen leading to the Egyptian temples between colossal figures of men and of gods. At the end of this broad avenue, rising immediately out of the level plain on which they were encamped, towered the massive cliffs of Sinai, like the huge altar of some natural temple; encircled by peaks of every shape and height, the natural pyramids of the desert. In this sanctuary, secluded from all earthly things, they waited for the revelation of God. A. P. S.

The use of the names *Sinai* and *Horeb* has always been very variable. *Hengstenberg* and *Robinson* decide that, in the Pentateuch and the Bible generally, *Horeb* is used as the original name of the entire group, while *Sinai* is restricted to one particular mountain (that of the Law); and



MOUNT SINAI AND ITS APPROACHES.

(From the Ordnance Survey.)

in this decision *Rödiger* and *Ritter* concur. It is certain, at the outset, that if either of the two names is more comprehensive than the other, it must be the name *Horeb*; for there is not a single passage in the Old Testament in which the name *Sinai* is employed where the context shows that it necessarily refers to the entire group of mountains. On the other hand, the plain at the foot of the particular mountain (of the Law) is always called "the desert of *Sinai*." K.—The mention of *Horeb* in later books (e.g., 1 Kings 8 : 9 ; 19 : 8) seems to show that it had then become the designation of the mountain and region generally. But *Sinai* is clearly a summit distinctly marked. *Dic. B.*

The mountain mass of *Jebel Musa* (*Horeb*), or as it would be better named, *Musa-Sufsafeh*, is about two miles long, running from southeast

to northwest, and one broad. Its general elevation is 6500 feet, but at its southern extremity *Jebel Musa* rises to 7363 feet, and at its northern end the peak of *Ras Sufsafeh* (*Sinai*) to 6937 feet, while the intervening space is cut up by a series of deep clefts into numerous peaks of lower altitude. On the west the mountain is bounded by *Wady Leja*, and on the east by *Wady ed-Deir*; both valleys run northward, and the former sweeping round the foot of *Sufsafeh*, which rises almost precipitously to a height of 2000 feet, joins the latter at *Aaron's Mound* (*Harun*). To the north of the *Ras Sufsafeh*, and sloping uniformly down to its very base, lies the plain of *Er Rahah*, containing four hundred acres of available standing-ground directly in front of the mountain. The southern boundary is formed by *Wady Sebaiyeh*, the bed

of which is separated by nearly a mile and a quarter of rugged broken ground from the peak of Jebel Musa. It will thus be seen that the block Musa-Sufsafeh is almost isolated, and we must mention another feature, Wady Shreich, which runs nearly parallel to Wady Leja, and cuts off, as it were, a thin slice from the western face of the mountain.

Though the peak Jebel Musa has been identified with Sinai from the fourth or fifth century, it cannot be seen from the plain of Er Rahah, and there is not sufficient space near the mountain to accommodate the Israelites in Wady Sebaiyeh. The Ras Sufsafeh, on the other hand, stands directly over the plain of Er Rahah, and as we find in it every topographical feature required by the Bible even to the minutest detail, we would identify it with the mount of the Law in preference to the rival peak Jebel Musa. We have here a mountain summit overlooking a plain which, with its branches Seil Leja and Wady ed-Deir, contains 4,293,000 square yards in full view of the mount, ample standing-ground for the Israelites without including the mountain slopes on which large numbers of people could have stood. There is also in the valleys within a radius of six miles of Ras Sufsafeh sufficient space for the whole multitude to have encamped, and from this distance they could easily have been assembled before the mount on any special occasion. On Er Rahah the people would be able to stand at "the nether part of the mount," on sloping ground where they would be well placed for hearing the voice of the Lord when he spake "out of the midst of the fire," and they would be able to "remove and stand afar off" on the ground to the north near the mouth of the Nagb Hawa. The peak of the Ras Sufsafeh is the first object which strikes the eye of the traveller as he leaves the Nagb, and from that moment he never loses sight of the "top of the mount" till he reaches the foot of the great mass which rises so abruptly that it may well be described as a mountain that can be "touched." The block of Musa-Sufsafeh is so completely isolated from the surrounding mountains that there would be no difficulty in placing bounds round it, and there is in its vicinity a better supply of water and pasturage than in any other part of the peninsula; besides six perennial streams, there are several large and good springs; the numerous gardens show what can be produced by a little cultivation, and everywhere among the mountains there are small basins in which grass and other desert vegetation grow in great profusion. Without attempting to localize the

minor incidents of the narrative, we may point out how well the features of Wady Shreich, with its tiny stream, its easy ascent to the mountain, and the bend near its mouth, lend themselves to the incident of the Golden Calf; and the peculiar features of Jebel Moneijah (the Mount of Conference) well adapt it to have been the original site of the Tabernacle of Witness. *Wilson.*

The peaks of Ras Sufsafeh have been wrongly described by some travellers as an independent mountain. The Ras Sufsafeh does, in fact, form the northern portion of Jebel Musa. Its peaks rise up precipitously from the bottom of the plain of Er Rahah to a height of about two thousand feet, being distinctly visible from every part of that plain, and they are well described by Dean Stanley as "standing out in lonely grandeur against the sky like a huge altar." A central elevated basin, encircled by a ring of higher peaks, is a common feature of the granitic mountains in the Peninsula of Sinai, and such, more or less, is the character of Jebel Musa, which is about two miles long from north to south, and one mile in breadth. The southern peak, on which stand a little chapel and the ruins of a mosque, is its highest point; and although the name of Jebel Musa is used for the whole mountain, it is more especially applied to this one peak.

On the east of the mountain runs Wady ed-Deir, "the Valley of the Convent," so called from the convent of St. Catharine, which is situated near its head. On the west of it runs Wady Shreich, a very steep and rocky valley, containing old monastic gardens and a copious spring. This valley, again, is separated by the narrow ridge of Jebel Fara from Wady Leja, a valley lying farther westward.

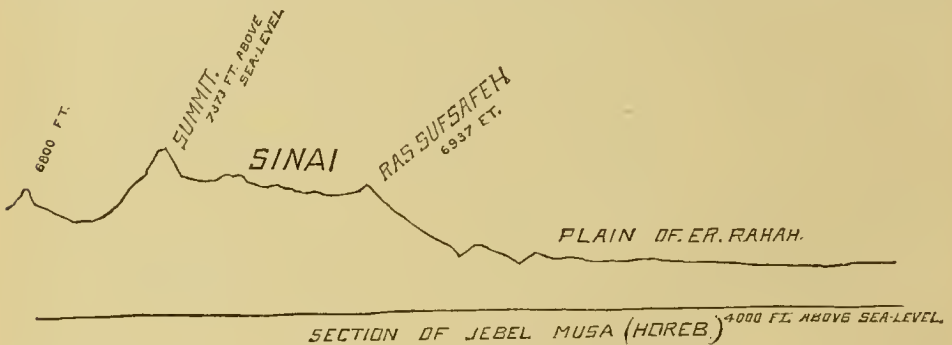
Thus, on the north, east, and west, Jebel Musa [Horeb] is separated from the surrounding mountains; on the south two smaller valleys—one flowing eastward into Wady Sebaiyeh, and the other westward into Wady Leja—separate it also from the range of mountains which lies between the Wady Sebaiyeh and Jebel Catharine. And so, being isolated by valleys from the mountains on every side, it would be by no means difficult to set bounds round about it, while, at the same time, its northern cliffs rise so precipitously from the plain beneath that it might well be described as "a mountain that could be touched," and at the nether part of which the people could stand. It is easily seen on the spot that the Wady Sebaiyeh could not have been the place where the Israelites were assembled to receive the Law. That val-

ley does not lie immediately below the mountain ; and its character, position, and extent, all appear to render such a view extremely improbable. On the other hand, no place could be conceived more suitable than the plain of Er Rahah for the assembling together of many thousands of people, both to witness "the thunders and lightning, and the thick cloud upon the mount," and to hear the voice of the Lord, when he spake unto them.

The plain itself is upward of two miles long, and half a mile broad, and slopes gradually down from the water-shed on the north to the foot of Ras Sufsafeh. About three hundred yards from the actual base of the mountain there runs across the plain a low, semicircular mound, which forms a kind of natural theatre, while farther distant on either side of the plain the slopes of the enclosing mountains would afford seats to an almost unlimited number of specta-

of the water-shed of the plain of Er Rahah, and runs westward into the Wady T'lah ; and a fourth is formed by the drainage from the mountains of Umm Alawy, to the east of Wady Sebaiyeh, and finds its way into that valley by a narrow ravine opposite Jebel ed-Deir. In addition to these streams there are numerous wells and springs, affording excellent water. Throughout the whole of the granitic district I have seldom found it necessary to carry water when making a mountain excursion ; and the immediate neighborhood of Jebel Musa would, I think, bear comparison with many mountain districts in Scotland with regard to its supply of water. There is also no other district in the peninsula which affords such excellent pasturage. *Holland.*

Jebel Musa is not a single peak, but a huge mountain block, about two miles in length and one mile in breadth, with a narrow valley on



tors. The members of our expedition were unanimous in their conviction that the Law was given from Ras Sufsafeh to the Israelites assembled in the plain of Er Rahah.

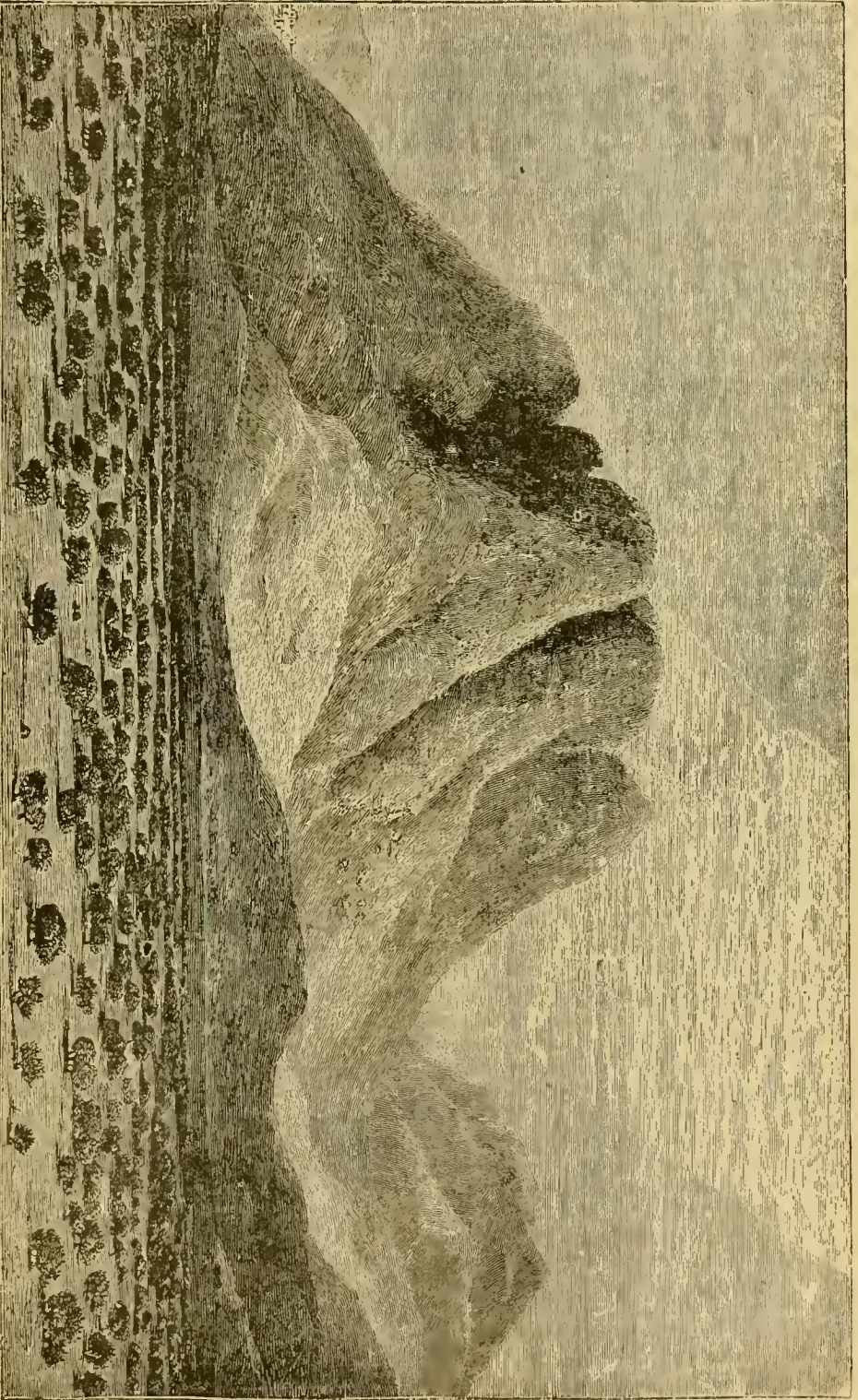
It appears to be quite unnecessary to suppose that all the tents of the Israelites were pitched before the mount ; but I may mention that there is near the mouth of Wady Leja an extensive recess, about a mile and a half long, by three quarters of a mile broad, which would add largely to the available camping-ground so situated. With regard to the water-supply, there is no other spot in the whole peninsula which is nearly so well supplied as the neighborhood of Jebel Musa [Horeb]. Four streams of running water are found there : one in Wady Leja [it runs just at the foot of Sufsafeh. S. C. B.] ; a second in Wady T'lah, which waters a succession of gardens extending more than three miles in length, and forms pools in which I have often had a swim ; a third stream rises to the north

either side (Wady Shreich and Wady ed-Deir), a somewhat larger one at the southeastern extremity (Wady Sebaiyeh), and a spacious plain, ER RAHAH, at the northwestern end. The summit (Jebel Musa, the southeastern end) is invisible from any part of the spacious plain of Er Rahah. Fronting that plain and commanding a view of its entire extent is the magnificent bluff called RAS SUFSAFEH, in which the mountain terminates on the northwestern end of the massive block. *Palmer.*

Sufsafeh, while affording this magnificent amphitheatre at its very foot, and while so facile of ascent, rises sharp, grand, and absolutely separate and solitary ; a unique temple, not made with hands, fit resting-place for the glory of the sole Jehovah. S. C. B.

The "nether part of the mount"—namely, the bluff of Sufsafeh, rises so abruptly from the plain that you may literally stand under it and touch its base. *Palmer.*—I was astonished at

MOUNT SINAI AND THE PLAIN OF ER RAHAH.



the literal truth of the Scriptural passage which speaks of *the mountain that might be touched*. I had often wondered what it meant, for it seemed a natural question respecting any mountain, "Where it commenced." Now, however, when I saw Mount Sinai, the literal truth of the whole description flashed upon me. *Duff.*

The whole block of Jebel Musa is so separated from the adjacent mountains by narrow rugged valleys that it would be easy to "set bounds about the mount."

The full proportions of the Ras Sufsafeh are best seen from the approach by the great plain of Er Rahah. At the base of the bluff is a long semicircular mound, forming a sort of amphitheatre, from which a select congregation of elders might obtain a nearer view of the mountain. *Palmer.*

The Plain of Er Rahah.

It is clear that at the foot of Sinai there was a plain commanding a view of the mountain from every part, and sufficiently large to admit of the people manœuvring upon it; at one time to "come near and stand under the mountain," at another "to remove and stand afar off." The words of the Bible (Ex. 19:17) do not imply that all the Israelites were encamped upon the plain itself. They would doubtless spread over a considerable area, and occupy many of the neighboring glens, valleys, and mountain-sides, especially where there was plenty of water and pasturage for their flocks and herds. All that is required is a plain capable of affording standing room for the Israelites as spectators; and the plain of ER RAHAH more than satisfies this condition. *Palmer.*—There is space for the entire host of the Israelites, taking the highest calculation of their numbers. This fact, of cardinal importance in the question, is attested by the military officers who conducted the survey. Indeed Sir Henry James concurs with those officers in the opinion that no spot in the world can be pointed out which combines in a more remarkable manner the conditions of a commanding height, and of a plain in every part of which the sights and sounds described in Exodus would reach an assembled multitude of more than two million souls. *Cook.*

That such a plain should exist in front of such a cliff is so remarkable a coincidence with the sacred narrative as to furnish a strong internal argument, not merely of its identity with the scene, but of the scene itself having been described by an eye-witness. The awful and lengthened approach, as to some natural sanctuary, would have been the fittest preparation

for the coming scene. The low line of alluvial mounds at the foot of the cliff exactly answers to the "bounds" which were to keep the people off from "touching the mount." The plain itself is not broken and uneven, and narrowly shut in, like almost all others in the range, but presenting a long retiring sweep, against which the people could "remove and stand afar off." The cliff, rising like a huge altar in front of the whole congregation, and visible against the sky in lonely grandeur from end to end of the whole plain, is the very image of the "mount that might not be touched," and from which "the voice" of God might be heard far and wide over the stillness of the plain below. *Stanley.*

As we advanced [from the north toward Er Rahah] the valley still opened wider and wider, shut in on each side by lofty granite ridges with rugged, shattered peaks a thousand feet high, while the face of Horeb rose directly before us. Both my companion and myself involuntarily exclaimed: "Here is room enough for a large encampment!" Reaching the top of the ascent, a fine broad plain lay before us, sloping down gently toward the S. S. E., enclosed by rugged and venerable mountains of dark granite, stern, naked, splintered peaks and ridges, of indescribable grandeur, and terminated at the distance of more than a mile by the bold and awful front of Horeb, rising perpendicularly in frowning majesty from twelve to fifteen hundred feet high. It was a scene of solemn grandeur, and the associations which at the moment rushed upon our minds were almost overwhelming. *Robinson.*

As we picked our way down the rocky pass, there opened before us, not a narrow mountain gorge, nor even a somewhat spacious wady, but a plain over two miles long and half a mile wide, which was enclosed by hills, and thus formed a natural amphitheatre. It was not level, but slightly descending, like the floor of some grand auditorium, so that all who stood upon it might be in full sight and hearing of a vision and a voice that were in the very focus of this vast circumference. Every eye could be fixed upon that awful mount. Such an arena, a hundred times more spacious than the Coliseum at Rome, seems as if prepared for a great assembly and a great occasion. Never was there a spot more fitted for a scene so august. No sooner does one enter it than he feels that it must have been intended for the camp of Israel, and for the hearing of the Law. The impression grows as we advance toward the foot of the mount, for at each step we pass over the very ground where Israel stood. . . . From the top of Sufsafeh

we observed what we had noticed in the plain, that the ground is lowest nearest the mountain, and that it rises as it recedes, like the seats of an amphitheatre, so that all converge to one point, which is the centre of the scene. At the farther end of the plain the surface is more broken, rising and falling in gentle undulations, so that if any fled terror-stricken from the base of the mount, they could still behold it afar off, from the distant slopes, while they heard the mighty voice that swept across the plain, and reverberated like thunder in the farthest recesses of the mountains. *Field.*

In the afternoon I went by myself down Wady ed-Deir and up the plain of Er Rahah to the water-shed. The air was so clear that objects a mile distant seemed quite close at hand. This noble plain, over two miles long and half a mile wide, is almost perfectly smooth in its whole extent, with scattered tufts of desert herbage only; and it would be as difficult to find here a place that was unfit for a camp as in Sebaiyeh to find a spot that was fit. There could hardly be a more magnificent area for the purpose recorded in the Scriptures, all in full sight of and close contact with the sharply-defined and isolated peak at its foot, while surrounded by all facilities for pasturage and water-supply. It was an easy thing to surrender the mind and heart to all the historic associations of the ancient scene. S. C. B.

View from the Southeastern Summit—Jebel Musa.

The summit of the mount was reached, a holy place to the mightier half of the nations of the earth, to Jews, Moslems, and Christians. The view from its height of 7000 feet extends over a circle of more than 360 miles in diameter, and 1600 miles in circumference: a rugged outline of a desert panorama of terrible beauty under the blue vault of the purest and brightest heaven of Arabia. No other place comes near to it in all this. On the east and west the eye catches glimpses of the girdle of sea which encircles the highlands of the peninsula: beyond it are seen the ranges of Arabian and Egyptian heights. In the space between no green meadow, no cultivated field, no wood, no brook, no village, no Alpine hut. Only storm and thunder resound in the wilderness of Sinai, else forever silent. *Schubert.*—Everywhere the rocks are rent, fissured, and crumbling; breaking off along steep walls, and traversed by dry ravines and treeless valleys. The ideas of solitude, of waste, and desolation contend with those of awe and admiration. Beyond, the eye wanders over a suc-

cession of rugged mountains and deep ravines, bounded on either hand by the deep depressions in which lie the Gulfs of Suez and Akabah. Distant glimpses of the tableland of the Tih to the north, and of the mountains of Edom which bound the Arabah on the east, are also obtained. *Hull.*

One who went from the summit of Jebel Musa, along the heights to Sufsafah, says: "No one who has not seen them can conceive the ruggedness of these vast piles of granite rocks, rent into chasms, rounded into small summits, or splintered into countless peaks, all in the wildest confusion, as they appear to the eye of an observer from any of the heights. But when we did arrive at the summit of Sufsafah, and cast our eyes over the wide plain, we were more than repaid for all our toil. One glance was enough. We were satisfied that here, and here only, could the wondrous displays of Sinai have been visible to the assembled host of Israel; that here the Lord spoke with Moses; that here was the mount that trembled and smoked in presence of its manifested Creator! We gazed for some time in silence; and when we spoke, it was with a reverence that even the most thoughtless of our company could not shake off. I read on the very spot, with what feelings I need not say, the passage in Exodus which relates the wonders of which this mountain was the theatre. We felt its truth, and could almost see the lightnings and hear the thunders, and the 'trumpet waxing loud.' I had stood upon the Alps in the middle of July, and looked abroad upon their snowy empire; I had stood upon the Apennines, and gazed upon the plains of beautiful Italy; I had stood upon the Albanian Mount, and beheld the scene of the Cœnid from the Cireean promontory, over the Campagna, to the eternal city and the mountains of Tivoli; I had sat down upon the pyramids of Egypt, and cast my eyes over the sacred city of Heliopolis, the land of Goshen, the fields of Jewish bondage, and the ancient Memphis, where Moses and Aaron, on the part of God and his people, contended with Pharaoh and his servants, the death of whose 'firstborn of man and beast in one night' filled the land with wailing; but I had never set my feet on any spot from whence was visible so much stern, gloomy grandeur, heightened by the silence and solitude that reign around, but infinitely more by the awful and sacred associations of the first great revelation in form from God to man." *Durbin.*

Section 101.

THE LEGISLATION OF MOSES.

THREEFOLD : MORAL, CEREMONIAL, AND CIVIL.

OF *law*, there can no less be acknowledged than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage ; the very least as feeling her care, the greatest as not exempt from her power. Both angels and men, and creatures of what condition soever, though each in a different sort and name, yet all, with one uniform consent, admire her as the mother of their peace and joy. *Hooker*.

The Law—the intermediate point between the fall and redemption—had its *preparation* as well as the Gospel. When the properly legal period came, the materials to a considerable extent were already in existence, and only needed to be woven and consolidated into a compact system of truth and duty. It is enough to instance the case of the Sabbath, not formally imposed though divinely instituted from the first—the rite of piacular sacrifice, very similar as to its original institution—the division of animals into clean and unclean—the consecration of the tenth to God—the sacredness of blood—the Levirate usage—the ordinance of circumcision. The whole of these had their foundations laid, partly in the procedure of God, partly in the consciences of men, before the Law entered ; and in regard to some of them the Law's prescriptions might be said to be anticipated, while still the patriarchal age was in progress. P. F.

The Mosaic economy was a *school of preparatory training*, in which certain habits of thought and feeling were to be wrought into the national character by a forcible pressure from without. Under such a system the forms of religion are of paramount importance, for it is by these that the inner spirit is to be called into existence. The object aimed at is to hold human nature in a fixed mould until it has received the desired impression and imbibed the spirit which lies latent in the form ; the mould, therefore, must be of inflexible material, incapable of expansion and contraction, and of elaborate finish, and must press from without upon all parts of the religious life. The lawgiver will multiply rules, enjoin specific acts of religion, appoint “ days and months and times and years ;” instead of general principles, issue literal prescriptions ; in short, construct such a religious polity as, by

the Divine wisdom, was imposed on the Israelitish people. *Lilton*.—The Mosaic system as a whole in all its great departments was preparative. It was not intended to endure. It bore within itself the evidence of its own transitoriness. Israel was allowed scarcely any initiative. He was confined to routine. The utmost precision in following that routine was his merit. That routine was his sacred trust. Yet it was more than dead routine. It was a Divine education. It provided the germs of all those moral or mental states and operations which are involved in man's first becoming reconciled to God, and then living as a loyal citizen of God's kingdom. It provided, also, for the gradual, and at length the complete development of those germs. *Grey*.

The time was now come for the revelation of a Divine law, extending to every department of their religious and civil life, perfect in its adaptation to its end. That end was to educate a nation so degraded by oppression, so little capable of moral principle, that some rules were enacted (as we know on the highest authority), because of “ the hardness of their hearts.” And yet throughout these rules, merely ceremonial and coercive as they may seem at first sight, there was a profounder purpose which they no less perfectly fulfilled, and that was to develop in this nation a sense of sin, and a conviction that God is the only redeemer from sin, which prepared the seed of Abraham for the fulfilment of the promise, that in his seed all the nations of the earth should be blessed. J. P. N.—This chosen family has now become a nation, ready to be planted on the hills of Palestine along the Mediterranean as the spiritual light-house of the nations. And Moses is selected as the agent of God to convey to them from God himself a system of religious and civil government adapted to the designs which Providence intended to accomplish by this chosen people—namely, to hold up the standard which he designed to erect of the one true God in opposition to the world's idolatry ; to exhibit them as an example of God's divine providence over men, by rewarding their piety and punishing their sins ; and to prepare the way, by them, for the promised Saviour Christ Jesus.

Here was indeed a lofty purpose to be accomplished by a system of law—something more

than the ordinary purpose of "protecting life, liberty, and the pursuit of happiness." If a scheme of law was contrived to answer such an end effectually, it is thereby demonstrated to be of God. S. R.

Israel was *not* to be *merely* a nation, like the other nations, resting on no other basis than that of natural life. According to its vocation and its destiny it was to be *the nation of God*, the holy nation, the chosen race, the possessor and messenger of salvation for all the nations of the earth. *Moses*, the deliverer of the people by the power of God, led them to the majestic altar of the Lord, that altar which he, the Creator of the heavens and the earth, had erected for himself among the rocks of Sinai, with their heads lifted toward heaven; and there they were set apart as a *holy* nation. But as God never demands without giving, so he never gives without demanding. And therefore, when Israel entered upon the *privileges* of the covenant-nation, and obtained possession of the gifts and goods, the promises and hopes of the covenant, it necessarily undertook the *duties* of a covenant-nation, and submitted to the commandments, the restrictions, and the sacrifices which such a relation involved. The conclusion of the covenant was therefore accompanied by the *giving of a law*, which defined the privileges and prescribed the duties of the covenant nation. This Law also conferred upon Israel a *constitution*, suited to its vocation and its future destiny, by which its internal organization was completed, its external distinctions defined, and its safety insured. The events attendant upon the legislation and the conclusion of the covenant ushered in the *second step* in the onward progress of the nation—namely, the determination of the peculiar constitution, which was henceforth to regulate the course and development of the history of Israel—in other words, *the establishment of the Theocracy*. The mediator of the covenant and the agent in the foundation of the Theocracy was *Moses*, the man of God. K.

A large portion of the *second* and *fourth* books of the Pentateuch (*Exodus* and *Numbers*), and nearly the whole of its *third* and *fifth* books (*Leviticus* and *Deuteronomy*), are occupied with the LAWS, which Moses was the instrument of giving to the Jewish people. He keeps ever before our eyes the fact that the Law was the Law of JEHOVAH. This is the only authentic case, in the history of the world, of a newly-formed nation receiving at once and from one legislator a complete code of laws for the direction of their whole future course of life. P. S.

The most ancient legislators, to enforce their

codes by irrefragable authority, have pretended to deliver them as of Divine origin; but these, like all other human institutions, have decayed and perished. The fabulous deities of Polytheism never manifested themselves by a prodigality of miracles; but the sublime Hebrew appeals to "the many great and terrible things their eyes had seen from the God of Israel." The laws of other legislators have passed away, for their views were transient as the glory of the people to whom they were administered—there was no holy principle in them of enduring potency to carry them beyond the state they governed. But the laws of Moses—unaltered as they were first delivered to his race, breathing the inspiration in which they originated, and binding together the spirit of religion with the spirit of polity—after countless ages are now operating on their unchangeable people, still ancient and still our contemporaries! The sublime legislator led his people like children; and the immortal historian of the Hebrews was struck by this great singularity. Thus speaks Josephus: "We live under our laws as under the care of the father of a family; and that we may not fail in them on the plea of ignorance, our legislator, not satisfied that we should hear them once or twice, has obliged us to abstain from all labors one day in the week, that we may apply ourselves to hear and to learn them; a circumstance which all other legislators seem to have neglected." *D'Israeli*.

Historically, ethnologically, politically, the Greek and Roman founders are nearer to us, much nearer to us, than the Oriental Lawgiver; but spiritually, humanly, in all that concerns our truest, our most central manhood, how much more akin to us is Moses than Lycurgus or Numa? How much better we understand—not his writings merely, but his humanity as one with our humanity. How much more does he enter, not only into the religion, but into the literature, the legislation, in a word, the whole thinking of our modern society, than any influence that has descended from Greek or Roman books. T. L.—The uniqueness of the leadership of Moses consists less in the number and character of the functions he assumed, than in the manner of discharging them. In him the grandeur of the prophetic office received its highest expression; beside him, the greatest prophets of other religions seem pygmies. Mahomet, in so far as his message was new, was intelligible only to certain martial and passionate, half-civilized peoples of Asia and Africa. To Moses progressive mankind has listened, and must forever continue reverently to listen;

for the truths he taught are the only basis of durable and healthful progress. *Morse.*

Moses tells us that these laws are not his ; he is only the interpreter of that God who delivered his people ; in the name of that great God and by commission from Him, they were given to the Jews. The obligation to observe them flows from His sovereign will, which is always wise and just, and the only solid foundation of virtue ; and the sanctions of these laws are that prosperity which He promises to them as the reward of their obedience, and those dreadful scourges which He denounces against them in case of disobedience. These sanctions no other legislator ever presumed to give to his laws, but here they were verified by a wonderful series of events. Every part of the Jewish legislation displays the high and Divine wisdom of the legislator. Its doctrines are rational and sublime ; its religious and moral precepts, holy and pure ; its political, military, and civil laws are wise, equitable, and mild ; even its ritual laws are founded in reason ; all of them, in short, are admirably suited to the designs and views of the legislator, to the circumstances of time, place, climate, to the inclinations of the Hebrews, and to the manners of the neighboring nations. There is nothing in this legislation that contradicts the laws of nature or of virtue. Everything here breathes justice, piety, honesty, benevolence. Its object, its antiquity, its origin, its duration, the talents and virtues of the legislator, the respect of so many nations, all these things conspire to prove the excellence of it. *Jews Letters.*

When we speak of the Law, we reach a plane purely Divine. But we feel how fitting beyond all other men was the man selected and trained by God to communicate that legislation to the Jewish nation, and, in its basis and a multitude of its principles and details, to the world. For it has been well said : " Throughout Europe, with its American dependencies, the larger part of Asia, and the north of Africa, the opinions, the usages, the civil as well as the religious ordinances, retain deep and indelible traces of their descent from the Hebrew polity ;" and these traces are growing wider and deeper as Christian civilization is moving round the world. It was a law eternal in its principles, though national in its adaptation, and tinged with traces of the desert in which it was first given to man. *An.*

FUNDAMENTAL PRINCIPLES OF THE MOSAIC LAW.

The leading principle is its *theocratic character*—i.e., its reference of all actions and thoughts

of men *directly and immediately* to the will of God. But this theocratic character of the Law depends necessarily on the *belief in God*, as not only the Creator and sustainer of the world, but as, by special covenant, *the head of the Jewish nation*. This immediate reference to God as their king is clearly seen as the groundwork of their whole polity. From this theocratic nature of the Law follow important deductions with regard to (a) the view which it takes of political society ; (b) the extent of the scope of the Law ; (c) the penalties by which it is enforced ; and (d) the character which it seeks to impress on the people. (a) The Mosaic Law seeks the basis of its polity, first, in the absolute sovereignty of God, next in the relationship of each individual to God, and through God to his countrymen. It is clear that such a doctrine, while it contradicts none of the common theories (of the delegation of individual rights to political authorities, mutual needs of men, "social compact," etc.), yet lies beneath them all. (b) The Law, as proceeding directly from God, and referring directly to him, is necessarily *absolute in its supremacy and unlimited in its scope*. It is supreme over the governors, as being only the delegates of the Lord, and therefore it is incompatible with any despotic authority in them. On the other hand, it is supreme over the governed, recognizing no inherent rights in the individual, as prevailing against or limiting the Law. It regulated the whole life of an Israelite. His actions were rewarded and punished with great minuteness and strictness ; and that according to the standard, not of their consequences, but of their intrinsic morality. His religious worship was defined and enforced in an elaborate and unceasing ceremonial. (c) *The penalties and rewards* by which the Law is enforced are such as depend on the direct Theocracy. With regard to individual actions, as some penalties are generally inflicted by the subordinate, and some only by the supreme authority, so among the Israelites some penalties came from the hand of man, some directly from the providence of God. The bearing of this principle on the inquiry as to the *revelation of a future life in the Pentateuch*, is easily seen. The sphere of moral and religious action and thought to which the Law extends is beyond the cognizance of human laws and the scope of their ordinary penalties, and is therefore left by them to the retribution of God's inscrutable justice, which, being but imperfectly seen here, is contemplated especially as exercised in a future state. Hence arises the expectation of a direct revelation of this future state in the Mosaic Law. Such a

revelation is certainly not given. The truth seems to be that in a law which appeals directly to God himself for its authority and its sanction, there cannot be that broad line of demarcation between this life and the next which is drawn for those whose power is limited by the grave. (4) But perhaps the most important consequence of the theocratic nature of the Law was the *peculiar character of goodness* which it sought to *impress on the people*. The Mosaic Law, beginning with piety, as its first object, enforces most emphatically the piety essential to those who, by their union with God, have recovered the hope of intrinsic goodness, while it views righteousness and love rather as deductions from these than as independent objects. The appeal is not to any dignity of human nature, but to the obligations of communion with a Holy God. The subordination, therefore, of this idea also to the religious idea is enforced; and so long as the due supremacy of the latter was preserved, all other duties would find their places in proper harmony. But the usurpation of that supremacy in practice by the idea of personal and national sanctity was that which gave its peculiar color to the Jewish character. It is evident that this characteristic of the Israelites would tend to preserve the *seclusion* which, under God's providence, was intended for them, and would in its turn be fostered by it. *Dis. B.*

Of the *theology of this system*, the first principle is "Hear, O Israel! *The Lord thy God is one Lord.*" And of the attributes of this one God, the one most prominently brought forth is his self-existence—the very attribute out of which as their source modern scientific theology seeks to develop logically all the attributes of God. He is the *Jehovah*—"I am that I am." This self-existent God is supreme. "Know therefore this day the Lord, he is God in heaven above and upon the earth beneath; there is none else." This self-existent and Supreme God possesses, also, every perfection: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin." And this God is governing the universe not merely by general laws, but by a particular providence over the affairs of men. He is a God nigh at hand. For the very foundation of this whole civil Government was reliance upon this special providence of Jehovah over it. Contrast these pure and lofty, yea most philosophical conceptions of God, with the ideas current in that era of the world, as testified by the history of all the monuments of that era of civilization;

and let any one account, if he can, for these ideas of Moses in such marked antagonism to all the theological theories of the world, and separated by a gulf as wide and bridgeless as that between heaven above and earth beneath from all the theologies of the world, on any other theory than that Moses was guided directly by God himself. S. R. The primary truth of the theology of the Jewish system, the truth which underlies the whole system, the truth which it is the leading object of the system to unfold and enforce, is that great doctrine, which forms the basis of all true religion—the self-existence, eternity, unity, perfections, and providence of Jehovah, the creator of heaven and earth. Setting itself in opposition to the universal religious belief and practice of mankind, at the time of its promulgation, it rejected and denounced all false gods; all image-worship, whether the object of adoration was intended as a representation of the true God or of idols; and all the absurdities, pollutions, impieties, and abominations of idolatry, of every name and sort. Nor was this all. The Law of Moses revealed, in type and shadow, the whole mystery of redemption, through the sacrificial death and the intercession of Jesus Christ. It prepared the way for the introduction and universal diffusion of that more spiritual religion, which was promulgated in the Gospel. This is largely proved by the author of the Epistle to the Hebrews. Still further: Not only did the Mosaic Law maintain the radical principles of true theology, not only did it prepare by its typical representations for the introduction of the Gospel and the establishment of Messiah's kingdom, but by the spirituality, breadth, and strictness of its moral precepts, it probed the human heart to the core, and laid bare the depths of its depravity. Thus did it expose to man his moral weakness, his inability to obtain eternal happiness on the ground of his own merit, and his need of a justifying righteousness out of himself. Thus did it shut him up to the faith of the Gospel, and serve as "a schoolmaster to bring him to Christ."

A civil constitution, inseparably interwoven with the worship of the one living God, was, as far as we can judge, an indispensable agency in enabling, rather in compelling the Hebrews to answer their high destination. By this means the worship of the true God would be made imperishable so long as the nation continued a nation. By this means it would happen that religion and the political existence of the people must be annihilated together. Whatever reason, therefore, there was for desiring the

overthrow of idolatry, there was the same reason for incorporating the idea of the Divine unity into the political structure of the Hebrew commonwealth.

Heathen legislators employed religion in establishing their political institutions, while Moses made use of a civil constitution as a means of perpetuating religion. With the heathen legislators religion was the means, and government the end, while with him government was the means, and religion the end. Thus Moses made the worship of the one only God the fundamental law of his civil institutions. This law was to remain forever unalterable, through all the changes which lapse of time might introduce into his constitution. There is one God, says the Jewish Lawgiver, and there is none besides him. He is the sole object of religious trust and worship. Himself the supreme being and the necessary source of all other beings, there is no other that can be compared with him. A spirit, pure, immense, infinite—no material form can be a fit symbol of his nature. He framed the universe by his power; he governs it by his wisdom; he regulates it by his providence. Nothing escapes his omniscient glance; nothing can resist his almighty power. The good and evil of life are alike dispensed by his righteous hand.

A public worship of this God is instituted. Ministers to preside over it are appointed. Sacrifices and offerings and a splendid ceremonial are established. But all this pomp is nothing in his eyes, unless prompted and animated by the sentiments of the heart. The worship which he demands, before all and above all, is the acknowledgment of our absolute dependence and of his supreme dominion; gratitude for his benefits; trust in his mercy; reverence for his authority; love toward his excellence; and submission to his Law.

What purity and beauty in the moral doctrines of this code! Equity, probity, fidelity, industry, compassion, charity, beneficence—in a word, everything that makes men respectable in their own eyes, everything that can endear them to their fellows, everything that can assure the repose and happiness of society—are placed among the number of human duties.

Where else, in all antiquity, are to be found ideas of God and his worship so just and sublime; religious institutions so pure and spiritual; ethical doctrines so conformable to the sentiments of nature and the light of reason? Recall the picture of the religious and moral condition of the ancient world—What false and grotesque notions of the Divine nature! What

extravagant, impure, and cruel rites! What objects of adoration! From the heavenly orbs to the meanest plant, from the man distinguished for his talents or his crimes to the vilest reptile—everything has its worshippers. Here, chastity is sacrificed in the temples. There, human blood flows upon the altars, and the dearest victims expire amid flames, kindled by superstition. Again, nature is outraged by beastly amours, and humanity brutalized by vices that cannot be named without offence. Everywhere the people are plunged into a frightful ignorance, and the philosophers themselves grope in doubt and uncertainty. Wherefore this difference? But one cause, adequate to the result, can be assigned. All the pagan nations had for their guide only the feeble and tremulous light of human reason. Among the Hebrews, a higher, even the pure and eternal reason, had pierced the darkness, scattered its shades, and poured a Divine illumination into the mind of prophet, priest, lawgiver, judge, and king. Thus was the intellect of the nation enlightened and its heart purified. Thus were its manners humanized, its morals elevated, its institutions liberalized. Thus was the nation educated for its great mission of guidance and of blessing to all the nations of the earth, in all the periods of their history.

The Hebrew government was a government of tutelage. No form of polity has ever approached it in grandeur, purity, simplicity, and beneficence. Had men been more perfect, it would have stood forever. But human inconstancy wearied even of a perfect government; mortal passions corrupted even a Divine institution; and the commonwealth of Israel, like the empire of Rome, at length fell beneath the weight of its own vices, and disappeared from the brotherhood of nations. It lives only in history, a monument at once of the Divine goodness and equity. E. C. W.

Old Testament Ethics is practical. It sets before man a vivid thought of God and of his will as the reason for duty. Old Testament ethics is not a philosophy; the Hebrews had none. It is not speculative; it has no abstract reasonings about the nature or grounds of duty. It enforces duty by considerations drawn from the direct, personal relation which men sustain to the holy God. Men are to be merciful because God has been merciful to them. The motives of gratitude are all drawn from this personal relation. When they are threatened for disobedience, the same conception of God as directly rewarding and punishing is vividly presented.

The commandments and prohibitions of the Old Testament all bear this personal character. Duty is obedience to God, and whatever the motives by which it is enforced, they are drawn from a vivid realization of the character of God as personal, and of every man's relation as direct to him. How any one could volatilize the Old Testament conceptions, as Matthew Arnold has done, so as to find in the God of the Jews only a non-personal "not-ourselves," in their monotheism only "seriousness," and in Old Testament morals and religion only an "aspect of the not-ourselves," "which makes for righteousness," and then, to crown all, could conceive the "righteousness" of the Old Testament as only equivalent to "conduct" ("Literature and Dogma," p. 31), is a psychological problem for which the known laws of normal human thought furnish no solution. The facts are, that the Old Testament conception of God is most intensely personal, amounting even to ascriptions of events to his personal agency which we are wont to attribute to nature, or to the working of providential laws.

Old Testament ethics deals with man as he is. It does not speculate; it does not argue with him. It assumes that the will of the personal God is law, and it bases its commands and precepts upon that will as revealed to chosen leaders and teachers. It adapts itself to man in his actual needs and conditions. It gives no vague principles; it tells him what to do; it proclaims the consequences if he disobeys. It doesn't look upon sin as an abstraction, but as a reality—concrete and guilty. It is personal and practical throughout.

Old Testament ethics is not merely individual, but social. It has the building up of society always in view. "I will be your God, and ye shall be my people." It teaches not merely what a man shall be and do, considered apart by himself, but what he shall be as a member of a community which is to have a collective unity as God's people. The rights of men in their mutual relations and their corresponding duties have a large place in this morality. This is not the case among primitive heathen peoples. There all is atomism. Here life is organic. There the principle is: Every man for himself. Here the idea prevails that every man is his "brother's keeper." Every man is keeper of his brother's rights and privileges as far as he has any relations to him. Hence the Mosaic Law contains ameliorations for the unfortunate, the poor, and the enslaved unknown to any other primitive people. Every seventh year the land lay fallow "that the poor

of thy people may eat." The grain in the corners of the field and the fallen fruit of the vineyard were left for the poor. In the year of jubilee all slaves went free; all cruelty and inhumanity in their treatment during servitude were severely forbidden. In like manner the family was protected and fostered as in no other primitive community. Crimes against purity were rigorously punished, and the ideal Hebrew woman was she "in whom the heart of her husband doth safely trust" (Prov. 31:11). The evils of polygamy, so universal in early ages, were mitigated, and principles were set in operation which at length secured its termination. Thus the Old Testament morality aimed at founding a social fabric in which the notion of Theocracy—the reign of God—shall be realized. The watchword of this society is "Holiness;" and both the idea and the ground of this holiness are derived from the holiness of the personal God: "Be ye holy, for I am holy." And just as the life of the individual was not for itself alone, but for the community, so the life of the community was not for itself alone, but for the world. As early as the covenant with Abraham it was clearly stated that the blessing guaranteed to him was for the world (Gen. 18:18). The undercurrent of thought running through the Old Testament is that Israel is charged with a world-redeeming mission. The Messianic hope everywhere presupposes this. The whole process of moral training, therefore, has this greater result for its goal. It has in view the universal good. *Stevens.*

If we compare the Mosaic and the Christian dispensations, we may observe that both proceeded from the same author, teach the same religion, inculcate the same moral duties, breathe the same spirit of devotion, love, and purity, and are mutually connected with each other. The former was preparatory to the latter, and typical of it. The former, as to its ritual, was the shadow; the latter is the substance. The former was partial in its discoveries, material in its ordinances, limited in its application, and temporary in its duration; but completeness, spirituality, universality, and perpetuity are the attributes of the latter. *Am.*

Consider the Hebrew Law as designed and formed to answer many useful ends, all of them of great service to the state of the Church and world at that time; observe carefully how it answered the great ends of religion, the true knowledge of the one true God, in a worship honorable and acceptable to Him; and how well it improved the mind in virtue and real goodness, the true perfection and happiness of

the soul. Consider it further as a wise and most effectual means to prevent the great and most dangerous progress of idolatry, which threatened the extirpation of all true religion, and with it the true principles of virtue, out of the world. Observe, once more, of what great use this Law was, to prepare the minds of all men, Gentiles as well as Jews, for the more perfect state of a Catholic Church, when in the fulness of time the promised Messiah should come, and you will find great reason to justify and admire this constitution as an instance of great wisdom and goodness in God, of great favor to the family of Abraham, and of universal advantage to all the nations of the earth when the mystery of Christ was revealed, that "the Gentiles should be fellow-heirs, and partakers of his promise in Christ, by the Gospel" (Eph. 3:6). *Lowman.*

The Sinai covenant [Mosaic system] is to be considered in its twofold character of a law to convict of sin, and a gospel to teach pardon and justification by faith, and that a faith which purifies the heart. In this view it is, on the one hand, a law of commandments "exceeding broad, reaching to the thoughts and intents of the heart," with Divine annotations showing the application of its precepts to every relation of man as a creature of God, and as a social being with relations to his fellow men. On the other hand, it sets forth in fullest detail the Gospel salvation by symbols and types. The perpetual daily offering of the lamb upon the altar is its central symbol; and around that ancient figure of the old covenants is arranged, in eloquent symbols, the whole subjective process of salvation—faith, purification—consecration to Jehovah. It is *law*, but not antithetical to the Gospel, or as contrasted with the doctrines of Jesus and his apostles. It is law and gospel both. Nay the very Law itself is grounded upon an evangelical motive, "I am Jehovah thy God who brought thee out of the land of Egypt"—who have redeemed thee, and entitled myself to grateful service and obedience—therefore worship me only; nor in deed, nor word, nor desire, do any injury to thy fellows. Hence, that which is most distinctively ethical in the Sinai revelations is yet distinctly evangelical in the ground and motive of obedience. Having in literal terms furnished a law of life to convict of sin, far more clear and in detail than any previous revelation, the Sinai covenant proceeds also, far more clearly and in detail than ever before, not only to hold up as heretofore the Gospel provision for sin in atoning blood, but the Gospel instructions for the application

of that provision to the conscience of the sinner by faith—the cleansing of the heart to which such faith leads, and the consecration of the life to the Redeemer. Thus the Gospel according to Moses differs neither in creed nor practical religion from the Gospel according to Jesus and Paul, but only in the language in which, from the necessity of the case, it had to find utterance. *S. R.*

Form of the Mosaic Legislation.

The legislation, properly so called, comprises a series of minute yet laconic regulations directly opposite in form to the endless iterations and synonyms of modern statute books. These laws, instead of being wrought into a system, or standing insulated by themselves, are interrupted yet connected by a running narrative, with dates and geographical specifications, at unequal intervals. . . . The legislation is one in purpose and harmonious in detail, but recorded in the order of its promulgation. It differs from a formal system, such as some would find in it, just as a modern statute book or digest differs from the journal of a legislative body in which the enactments are recorded at length. It is a code of laws inserted in a frame of history. To this fact due regard must be had in the interpretation of the laws themselves. *J. A. A.*

The laws of the Pentateuch are anything but a carefully arranged code. You have laws intermixed with the history, laws repeated, laws inserted, apparently as they were given by God, or as the need arose. In its lack of arrangement, it is just the book which Moses might have been supposed to write during the desert wanderings, when he had to bear the burden of the people alone. *Watson.*

Divisions of the Law.

As the people of Israel may be viewed under a threefold aspect, so we have a foundation laid in this fact for a threefold acceptance of the word *Law*. They may be viewed: (1) As rational and responsible creatures, depending upon God and subject to his will as the supreme Ruler and Judge of the universe. In this capacity the *law of the ten commandments*, or the *moral law*, was given to them, which is substantially one and the same with the *law of nature*, and binding all men as such. (2) As the Church of the Old Testament, expecting the Messiah, and furnished with a system of worship embracing a great variety of rites and ceremonies which pointed more or less distinctly to Him. Viewed in this ecclesiastical character, God bestowed

upon them the *ceremonial law*, which was a body of rules and precepts regulating their religious worship. (3) As a peculiar people, having a civil polity and constitution especially appointed for them and distinguishing them from all other nations, their government being in fact a *theocracy*, in which God himself was their supreme magistrate. Viewed in this light a code of *civil laws* was prescribed them. The term "the Law" is sometimes applied to one of these systems, and sometimes to another, and again to the whole taken collectively; so that we must often be governed in great measure by the context in determining the precise sense in which the term is used. It is, however, most legitimately and emphatically employed in reference to the first of these, the *moral law*, which was distinguished from the others by being audibly delivered by God himself and afterward written by him upon two tables of stone. *Bush.*

1. MORAL LAW.

Where in the whole compass of human literature can a summary of moral duty be found comparable to that contained in the Decalogue? Here are the seminal principles of all virtue, piety, filial duty, justice, truth, benevolence, and internal purity. The Law of Moses enjoined supreme love to God, love to our neighbor equal to that which we bear ourselves, reverence for old age, forgiveness of injuries, the rendering of good for evil, mutual kindness, compassion toward the unfortunate, and a generous hospitality. It earnestly enforced the conviction that God requires of his rational creatures not a mere external service, but an internal worship; desires duly regulated; and a benevolence expansive, ardent, and active. It represented the love of God as a practical principle, stimulating to the cultivation of purity, justice, humanity, mercy, and truth. In a word, the Gospel itself has scarcely a single moral precept which had not been already promulgated in the Mosaic institution. In its moral teachings, Christianity does little more than give a greater breadth to principles which Judaism had formed into a body of practical ethics more than a thousand years before Socrates and Plato flourished. *E. C. W.*

2. CEREMONIAL LAWS.

The *ceremonial law* relates to the priests, the tabernacle, the sacrifices, and other religious rites and services. God commanded that those who should be employed about the tabernacle or in the offices of public worship should be of the posterity of Levi; and hence this law is

sometimes called the *Levitical Law*; but the priesthood itself was to be confined to Aaron and his descendants. The principal objects of the ceremonial law were to preserve the Jews from idolatry, to which all the neighboring nations were addicted, and to keep up in their minds the necessity of an atonement for sin. *A. C.*

The purpose of the ritual law was to teach by signs and actual observances at a time when teaching by language was not understood; and by means of these emblems and usages, all of which referred to Jehovah as King, to instil into the minds of the whole people the feeling that every relation of life, every movement of nature, every detail of human intercourse, placed them in constant dependence on God. *Gerl.*

The highest laws are not to be regarded as useless because they are certain to be generally neglected. The Hebrew Law in regard to sacrifices, attendances at the Temple, and the Holy Convocations, was perhaps, even in ordinary times, as much neglected as the rules of the Christian Church are in our day. But the Law was not foiled of its purpose. It was intended to represent human duty in its relation to Divine holiness, to show forth and reprove human weakness, not to stoop to it. Its requirements were not lowered to the probabilities of man's conduct. It was not, like the legislation of ordinary States, intended primarily to meet the exigencies of existing facts and to keep offenders in order. Its purpose was to help and instruct the best of the people, not merely to chastise the worst. Other legislators have taken their starting points from human facts. Moses took his from the character and purpose of God. *Clark.*

3. CIVIL LAWS.

Beside their political and judicial aspects, these relate to the ownership of the soil, its sale, redemption, and inheritance; to domestic circumstances; to servants or slaves, their treatment and manumission; to debts, lending of money, and the recovery of it; to the rights of the poor, the stranger, the infirm, the old, and even of the lower animals. Almost all of them have a moral import, and rest upon a moral foundation. They aimed at the general good, and at the preservation and training of the people of God with reference to that peculiar position which, in virtue of the moral and ceremonial law and of the Divine promises, they already occupied among the nations. Even this description of laws, which we find scattered up and down from Exodus to Deuteronomy, evince

great lenity and indulgence, require the same charity as the moral law demands, and equally put to the test the obedience of the people to that sovereign Lord and King from whom they had been received. The entire legislation, comprehending the civil precepts and administration of justice, has a distinct reference to Jehovah. Reverence, love, and obedience to him were to manifest themselves among the people in all the relations of life. Every law, even such as related to the commonest affairs, was ordained and sanctioned by Jehovah. C. G. B.

If we once admit that all the national concerns of Israel were under an extraordinary guidance from above, it becomes unnecessary to assume a twofold constitution, since all public affairs were in a certain sense religious, because all designed for a religious purpose, and divinely ordered so as to secure it. Under such a dispensation, things which with us require a double machinery could be effected by a single undivided organization. The whole nation was a kingdom of priests. Its rulers, therefore, were religious rulers. In providing for the spiritual wants of the people, provision was effectually made for many of their most important secular interests, or such as must be secular in our case, from the total difference of our situation. Those regulations of the Law which seem to have least of a religious character are not then to be looked upon as fragments of another system, accidentally and partially disclosed, but as the more subordinate and less important parts of that which is described at length. J. A. A.

The Hebrew system surpassed all others, especially in this—that it gave to human government and law the sanction of God's authority, and enforced them upon the human heart and conscience by this most impressive and benign of all influences. H. C.—Political laws are not only enacted with reference to earthly affairs, in order that men should maintain mutual equity with each other and should follow and observe what is right, but that they should exercise themselves in the veneration of God. For Plato also, when he lays down the legitimate constitution of a republic, calls the fear of God the preface of all laws; and every other profane author has confessed this to be the principal part of a well-constituted state, that all with one consent should reverence and worship God. The wisdom of men was at fault in that they deemed any religion which they might prefer was to be sanctioned by laws and by punishments; yet the principle was a just one, that the whole system of law is perverted if the cultivation of piety is ignored by it. *Calv.*

This divinely given code rested upon justice and equity, and determined everything by this standard. So doing, it ruled out at once a multitude of interests and ends which human laws have often sought to secure. Its example therefore, in so far at least, was simply and supremely beneficent. It recognized the common and equal rights of all men. It appreciated at their just value the rights of the poor. H. C.—The laws governing the details of business intercourse were all such as to promote industry and peaceful social relations. For they all have their germinal idea in the great command: "Thou shalt love thy neighbor as thyself." And all their very remarkable social and civil institutions tend to the same end. It is a national government by families, in which freedom is secured, property protected, life held sacred, religion, a real religion of the heart, cultivated, beneficence toward the poor and helpless and the stranger inculcated in the most forcible manner. And these also with the most awful sanctions. Even the favor or displeasure of their sovereign, Jehovah himself. S. R.

While the moral law forms the groundwork of the whole political and social constitution of the people, it is perfectly clear that the object of all the other commandments was to bring these ten commandments to bear on every particular of daily life. As the Lawgiver himself is a Spirit, and holy, so are all these commandments holy, and to be understood, not according to the letter only, but after a spiritual, moral, and inward sense. At the same time that the prohibition goes on from deed to word, and from word to desire, it is quite clear that the thing prohibited is not to be understood merely as the outward act, but is regarded in its inmost root—in its inward cause and exciting spirit as an offence against God. *Gerl.*

Thus the religion of the Hebrews not only included all that regarded the worship of God; it extended to the regulation of the commonwealth, the ratification of the laws, the forms and administration of justice, and almost all the relations of civil and domestic life. With them almost every point of conduct was connected either directly or indirectly with religion. *Louth.*—In this high position accorded to the community by the theocratic principle of the constitution, what a boon was conferred on Israel! It gave to every one who imbibed the spirit of the constitution the lofty sense of a near relationship to God, and not only warranted, but in a manner constrained him to view everything connected with his state in the light of the Divine will and glory. What

he possessed, he held as a sacred charge committed to him from above ; what he did, he behooved to do as a steward of the great Lord of heaven and earth. Then, in the oneness of this covenant standing among the families of Israel, what a sacred bond of brotherhood was established ! what a security for the maintenance of equal rights and impartial administrations between man and man ! Members alike of one divinely constituted community—subjects of one Almighty King—partakers together

of one inheritance, and that an inheritance held in simple fee of the same Lord ; surely nowhere could the claims of rectitude and love have been more deeply grounded—nowhere could acts of injustice and oppression have worn a character more hateful and unbecoming. P. F.—Their laws were their religion ; and their religion, descending from heaven, sent forth a mightier impulse than that uncertain patriotism, which is its imperfect substitute among other nations, *D'Israeli*.

Section 102.

THE PENTATEUCHAL CODES.

THERE are three codes which can be clearly discriminated from one another. (1) One is called the *Book of the Covenant*, and is contained in Ex. 20-24, of which chapter 34 is a compendium. It is expressed in a brief, sententious way, and is in general of a judicial character. (2) Another is contained in De. 12-26, and was called by Eichhorn a *people's code*, because of its popular character. It was directed to a people already dwelling in the land of Canaan, and in it Moses comes forward as a prophet of Jehovah to exhort the people to obey the laws made known to them. (3) The third is the *Priest code*, consisting of the scattered legislation found in the middle books of the Pentateuch, in which the whole Levitical system is developed. *Chambers*.

The variation in the three codes is so constant that it is impossible to explain it away. These variations were noted in part by Calvin, who wrote a *Harmony of the Legislation*, but he was not followed by later writers. These variations were more closely scrutinized by Eichhorn, and he explained them on the ground that the Deuteronomic code was a *people's code*, the legislation of the middle books a *priests' code*. Another important difference to which Riehm calls attention is that the Priest code was designed for a people still wandering in the wilderness, the other for a people dwelling in the land of Canaan. Moreover, the Deuteronomic code is connected with a new covenant besides the original covenant at Horeb (De. 29 : 9-14). The Priest code is given as the words of Jehovah revealed to Moses. In the Deuter-

onomic code Moses comes forward as a popular orator to urge the people to the observance of the laws which he makes known as the prophet of Jehovah.

Thus, according to Eichhorn and Riehm, we have a difference of *point of view*, which determines the structure and the character of these codes, and necessarily produced a variation throughout. To this discrimination of the Deuteronomic and Priests' codes we may add that the codes Ex. 20-24 and 34 differ no less strikingly from them both. They were written by Moses in an earlier and later Book of the Covenant. They contain brief, terse, pregnant sentences of command. They resemble the Decalogue itself. . . . We thus have a third and earlier point of view. These three codes, therefore, present us the judicial, the prophetic, and the priestly points of view, which determine the variation in aim, form, structure, and character of the three codes. . . . Let us look at the differences and inquire how they may be harmonized. The following five specimens of variation will be sufficient for our purpose.

(a) *In the Priesthood*. The Book of the Covenant knows no priests as such, the Deuteronomic code presents the Levites—the whole tribe of Levi—as priests, the Priest code makes the sons of Aaron the priests and Levites subordinate ministers.

(b) *In the Altars*. The Book of the Covenant commands the erection of altars “*in all places*” where Jehovah records his name (Ex. 20 : 24). The Deuteronomic code forbids the offering of sacrifices at any place save “*in the place that*

Jehovah chooseth in one of thy tribes" (De. 12 : 13). The Priest code commands the sacrifices to be presented at the door of the tent of meeting, and that the Aaronic priests shall receive the blood and apply it to the altar (Lev. 1, sq.).

(c) *The Sacrifices.* Those in the Covenant code are burnt offerings and peace offerings only. The Deuteronomic code adds *tithes*, votive and free-will offerings. The Priest code adds the *sin* and *trespass* offerings, and specifies various details of the other classes.

(d) *Purifications.* According to the Covenant code, the men of Israel are holy, and are not to eat flesh of beasts in the field. The Deuteronomic code forbids them to cut themselves, distinguishes the clean from the unclean animals (14 : 3-21), prescribes washing with water for uncleanness (23 : 10, sq.). The Priest code gives an extended series of purifications in the varied use of water, and by the use of ashes of the red heifer (Lev. 12 : Nu. 19), and various ingredients in the healing of the leper (Lev. 13-14).

(e) *The Feasts.* The Covenant code ordains the Sabbath, feasts of unleavened bread, harvest and ingatherings, and the seventh year (Ex. 23 : 10-17). The Deuteronomic code mentions the passover, feast of unleavened bread, feast of weeks, feast of tabernacles, and year of release (De. 15, 16). The Priest code gives a complete cycle of feasts (Lev. 23 ; Nu. 28), new moons, Sabbaths, the seven great Sabbaths, passover and unleavened bread, day of first-fruits, feast of trumpets, day of atonement, tabernacles, the seventh year's feast, the year of jubilee—a most artistic system.

It will be observed that these variations are in the *chief* features of the ceremonial system. They present the appearance of development from the more simple to the more complex, and in the order, Covenant code, Deuteronomic code, and Priest code. A code for the elders and judges of tribes or clans in their various localities, a code for the instruction of the nation as a whole in rhetorical and popular form, and a code for the priests from the holy place as a centre, in the nature of the case will show a progress from the simple to the more and more complex and elaborate in matters of ritualistic observance. The Covenant code is a series of decalogues for the elders in the administration of justice in various localities. It is based on the Sinaitic covenant, and lies at the root of the Pentateuchal legislation. It is expressly claimed as written by Moses in the two books of the Covenant. The Deuteronomic code is a people's code in a prophetic form to instruct and

stimulate the people of Jehovah as an organic whole. It is based on the experience of the wandering in the wilderness, it looks forward to a prolonged occupation of the promised land, and is based on a new covenant in the plains of Moab. We would expect to find progress and development here, especially on the *practical* side. This code is also claimed to have been written by Moses, and we can see no sufficient reason for doubting it as to its essential features. The Priest code is from the priestly point of view in connection with the tabernacle and its institutions. It will necessarily exhibit progress and development on the *technical* side in the details of the ritual. This code is scattered in groups in the middle books, and broken up by insertions of historical incidents, but when put together exhibits an organic whole, a unity and symmetry which is wonderful in connection with the attention given to details. This code is represented as given by Jehovah to Moses or Aaren, or both, but it is not represented as written down by Moses, as is the case with the two other codes. It claims to be Mosaic legislation, but if we should suppose that Eleazar or some other priest gathered these detailed laws and groups of laws into a code in the time subsequent to the conquest, all the conditions of variation and development might be explained.

There are several insuperable obstacles to the composition of the Priest code in the post-exilic period : (1) The language of the Elohist and Priest code is *classic*, and cannot, on that account, be placed subsequent to Jehoshaphat. The discussions respecting the language of the Elohist have proved beyond question marked differences from the Jehovist and Deuteronomist, but they have not proved any such deflection in syntax of the *vav* consecutive, and multiplication of nouns formed by affixes as characterize Jeremiah and Ezekiel, not to speak of post-exilic writers.

(2) The Priest code is a *unit* in its wonderful variety of detail. Given the ark of the covenant as the throne of Jehovah, the King of Israel, the holy God, and all the institutions, and the ritual seem to be the most appropriate elaboration of that one idea. They are wrapped up in the idea itself as a germ, and we do not see why it should require centuries for the development of the germ into its legitimate flowers and fruit. An idea like that would be more than seed-corn to Israel in the wilderness. We would expect some such practical development as we do find in the Priest code at the time.

(3) The Priest code is *realistic*, and its *realism* is that of the wilderness, of the wanderings, and

the nomadic life. This is so inextricably involved with the ideal in all parts of the legislation, so simple, artless, and inartistic, that it seems incredible that it should be pure invention or the elaboration of an ideal which could not escape anachronisms in some particulars.

(4) The Elohist and the Elohistie Priest code differ in their doctrinal and ethical conceptions in many respects from the Jehovist and the Deuteronomist and their codes, but these differences are in *type* and point of view. The doctrines and morals of the Elohist are still at the basis of the doctrinal and the ethical development of Old Testament theology. In the whole Pentateuch we find the Messianic idea knows nothing of the Messianic king or the suffering servant. In eschatology it knows nothing of the Resurrection, or of the joyful communion with God in Sheol such as we find in Job 19 and Ps. 16. In the appropriation of redemption it is behind the conceptions of Ps. 40, 50; Mic. 6; and Is. 1, 57. In ethics it is less developed than Ps. 15; Is. 33, and especially Job 31. The four constituent parts of the Pentateuch resemble one another in theology far more than any of them resemble the Prophets, the Psalter, or the Ethical writings. They differ from one another and yet resemble one another, as do the gospels, and lie at the roots of Old Testament theology, as do the gospels at the basis of the New Testament.

1. We have not *one* narrative, but a *fourfold* narrative of the origin of the Old Covenant religion coming down to us from the Mosaic age, as we have a fourfold gospel giving the narrative of the origin of the New Covenant religion. There is, indeed, a remarkable correspondence in these four types or points of view. The second Elohist may be compared with Mark, the Jehovist with Matthew, the first Elohist with Luke, and the Deuteronomist with John. The difference between the Pentateuch and the gospels is that the four narratives of the Pentateuch have been compacted by an inspired redactor; whereas the gospels have to be harmonized by uninspired teachers in the Church. How this *unity in variety* strengthens the *credibility* of the Pentateuch! As the four gospels contain the Gospel of Christ, so the narratives of the Pentateuch contain the Law of Moses. As our Saviour is set forth by the evangelist as the mediator of the New Covenant, Moses is set forth by the narratives of the Pentateuch as the mediator of the Old Covenant.

2. The Pentateuch does not give us *one* Mosaic code, but *three* codes of Mosaic legislation—a

judicial code, a people's code, and a priest code—contained in the Jehovistic, Elohistie, and Deuteronomic narratives, somewhat as the gospels present us the discourses of Jesus in the varied types peculiar to Matthew, to Luke, and to John. As we harmonize the latter for a complete and symmetrical statement of the doctrine of Jesus, so we harmonize the three codes of the Pentateuch for a complete and symmetrical exposition of the legislation of Moses. The Law was given through Moses; grace and truth came through Jesus Christ.

3. The Mosaic legislation was *delivered* through Moses, but it was enforced only in part, and in several stages of advancement, in the historical life and experience of Israel from the conquest to the exile. It was a *Divine ideal*, a supernatural revealed instruction, to guide the people of Israel throughout their history, and lead them to the prophet greater than Moses, who was to fulfil and complete his legislation. The Law was the true light of Israel until the First Advent, even as the Gospel is the light and guide of the Church until the Second Advent. Israel appropriated more and more the instruction of the Law as the Church has appropriated more and more the doctrine of the Gospel. The history of God's people under both covenants has been essentially the same—a grand march forward under the supernatural light of a Divine revelation.

4. Law and prophecy are not two distinct and separate modes of revelation, but the same. The Law of Moses was as much prophetic as legal. Moses was even more a prophet than a lawgiver. The prophets of God that followed him all give Divine law as well as Divine prophecy. As the apostles in the New Covenant were not merely expositors of the Gospel, but came forth from the risen and glorified Christ with new revelations, enlarging and completing the Gospel, so the prophets were not *mere* expositors of the Law, but came forth immediately from the presence of Jehovah as really as Moses did, with new revelations, enlarging and completing the old. The distinction between law and prophecy in the Bible is a fluctuating one, so that the whole Divine revelation may be called law, and also prophecy, according to the usage of the Bible itself.

5. There is in the Law, as in the Gospel, a Divine transforming power which shaped the history of Israel, as the Gospel has shaped the history of the Church in successive stages of appropriation. Not without some reason have many recent Christian scholars after Neander divided the history of the Christian Church

after the names of the chief apostles, as indicating the various types of Christianity. With even more reason might we divide the history of Israel into stages of progress in accordance with the three Mosaic codes. The Christian Church may look forward to a time when the unity and variety of the Gospel of Christ shall be fully manifested in her historic life. The people of Israel also reached a stage when in her historic life the three codes were harmonized, and the whole bent of the nation was in the study of the Law and a conscientious fulfilment of it, and then in the fulness of time Christ Jesus the Messiah came.

The deeper study of the unity and variety of the Pentateuchal narratives and laws, as we defend them against Reuss, Kuenen, and Wellhausen, and advance in the apprehension of their sublime harmony, will fructify and enrich the theology of our day, just as the deeper study of the unity and variety of the gospels by the school of Neander, in the defence of them against Strauss, Renan, and Baur, has been an unspeakable blessing in the past generation. This having been accomplished, we may look forward to a time when our eyes shall be opened as never before to the magnificent unity of the whole Bible in the midst of its wondrous variety. Then the Word of God, as one supernatural Divine revelation, will rise into such a position of spiritual power and transcendent influence, as shall greatly advance the kingdom of our Lord and Saviour Jesus Christ, and hasten the realization of that most blessed hope of both the Old and New Testaments, the coming of the Messiah in glory. *Briggs (Pres. Rev., 1883).*

THE CODES AND THE CRITICAL HYPOTHESIS.

The Critical View.

These three groups of laws the critics declare cannot belong to any one period of the world's history, much less to one so early as that of Moses. It is not denied that this is the uniform representation of the Pentateuch itself; but it is said that it is one which is inherently improbable and does not harmonize with the form and contents of the work. Kuenen does not for a moment hesitate before the alternative, which he himself puts as follows: "Either the laws really came from Moses and the desert, or they are merely put into his mouth, and the desert and so forth belong to their literary form of presentment." The three codes, it is asserted, reflect not only three distinct and widely separated periods, but almost every intervening period. They are a growth in thought, it is

said, which began first to take on tangible written form about the time of the earlier kings of Israel and reached its present completeness at the time of the exile, or, as Kuenen maintains, considerably later than that. During all this time priests and prophets, especially the former, were making new laws supposed to be suitable to the exigencies of their own periods, and, in order to give them currency, ascribed them to Moses, or to Moses and Aaron, or to Moses and Eleazar, after the assumed death of Aaron. As a part of the illusion, Moses is made to say that all the commandments, institutions, and judgments which he had to teach to Israel he received from Jehovah, on Mount Horeb, and on the "face of the whole legislation, we read that the theatre is the desert; Israel is encamped there; the settlement of Canaan is in the future."

Can we fairly conceive of such a process of law-making as possible? It is kept up for a millennium, the sons doing as the fathers did in this respect for thirty generations. Every new statute coming into being is carefully and most ingeniously given the Mosaic stamp and the coloring of the desert. Or if this was not done at the time the laws were made, it was done subsequently through the skilful retouching of later editorial hands. It might be asked, Why should it have been done at all, if not at first? If the help of Moses's name was needed, it was needed most when the laws were first promulgated. To attach it to them after they had once come to be known as the work of contemporaneous legislators would have been, one might suppose, an occasion of weakening, more than strengthening their authority.

But in the one way or the other this most anomalous method of legislating for a great people, it is affirmed, went on for hundreds of years. Nobody pretends to assert that there has ever appeared any evidence that the people of Israel themselves recognized, as such, the illusion with which they beguiled themselves. Every supposed legislator—there must have been scores of them—keeps himself as carefully out of sight as though he had never existed. The result of the whole is the Pentateuch, a literary composition equally a marvel of moral elevation and intellectual strength—a work that presents a body of laws making just claim to be essentially a unit in conception and teaching, and one that, placed at the beginning of the Bible, has left its indelible mark on every part of it. It is admitted that there are some serious difficulties involved in the common view of the origin and literary structure of the Penta-

teach ; there are surely none that call for such a stretch of credulity as this. But it is pronounced highly improbable that such a body of legislation *could* have originated in the limited period allowed—that is, during the first year after the exodus and the closing months of the fortieth year in the wilderness. Admitting the claim, however, that these laws were, to a large extent, supernaturally given, there need be no improbability attaching to the matter. Even without this postulate, their origin in this limited time, all things considered, is much more credible than the alternative hypothesis.

The Moral Question Involved.

At the outset of our inquiries concerning the Pentateuch laws, we are confronted with the fundamental question whether the representation they make that they come "from Moses and the desert" is probably genuine or belongs simply to their "literary form of presentment," as it is alleged. It is certain that there is nothing in the substance of these laws to encourage a theory of deception. The moral plane on which they move is confessedly the highest. Not only is supreme loyalty to Jehovah demanded, but thoroughly upright dealing between man and man. Let there be noted, for example, under what strict rules judges and officers are put in the discharge of their functions (De. 16 : 18-20 ; 17 : 8-13) ; the requirement respecting those testifying in criminal suits (17 : 6 ; 19 : 15) ; the severe punishment visited upon false witnesses (19 : 15-21), and the strenuous insistence on the use of correct weights and measures in business transactions (25 : 13-16). It is too much to suppose, as the theory of Kuenen does, that persons introducing laws of this character would themselves flagrantly sin against them.

Changes in the Legislation of Deuteronomy.

Compare the amount of new or revised legislation called for in one of the United States in a single year with that of the whole Israelitish nation in a peculiar period of its history and during the space of forty years. Compare further with the same the changes that are often thought necessary in laws, made one year, by a legislature meeting the next or the second year after, under circumstances to all appearance quite similar, and one will be surprised not only at the condensed form but the wonderful unity and consistency of the laws of the Pentateuch.

It is said, however, that, as God-given, the same subject being under consideration, there should have been no change ; no Deuteronomy,

for example, following so soon the Book of the Covenant and the code of Exodus—Numbers. Such a statement betrays a serious misunderstanding not only of what might be expected to be, but of what actually is the uniform method of the Bible. It adapts itself to the circumstances of men. Its declared aim is to be a stimulus, and not a discouragement. It was meant to have an educating influence as well as to offer a goal and standard of ultimate appeal. Had it not been so, there would have been no need of any Old Testament at all. The fully developed teachings of Christ and his apostles would have been given at once at the beginning of human history. As it is, we find many precepts and injunctions touching matters civil, social, and ecclesiastical which again and again change their form as the needs of the people for whom they are designed are changed.

It is not surprising that they should change, even within the limits of a few months, when we consider the mighty crisis through which the children of Israel were passing at the time when the laws purport to have been given ; much less that the trying forty years of the wilderness sojourn should make more radical alterations necessary. Meanwhile, it is to be carefully noticed that there is also something unchanging in them : the ethical and spiritual element. The demand for supreme loyalty to Jehovah, for example, is made upon the ancient Hebrew in form and degree just as it is upon the modern Christian. An inflexible standard in certain things, combined with development and change in others that concern not the essence but the form, is in perfect harmony with the theory that the Bible is a supernatural revelation ; it is an inexplicable problem to him who would explain it solely on the hypothesis of a natural development.

Origin of the Three Codes in the Mosaic Period.

Looking at the several Pentateuch codes as distinct collections, there was good and sufficient reason for the origin of each of them in the Mosaic period.

1. *Book of the Covenant.*—The Bible nowhere states that every specific law arose *de novo* at the period of the exodus. It is exceedingly probable that not a few of those found in the so-called Book of the Covenant represent, either in a written or unwritten form, previous customs of the people under their elders and judges. Israel went down into Egypt as a family under its patriarchal head. It dwelt in Goshen as a distinct, and for a long time, as it would appear, as a quasi-independent, people. It cannot have been without laws of some sort during this

time. Whatever laws they may have had they doubtless took back with them to Canaan. In principle, many of them, we believe, are found in chapters 21-23 of Exodus. The terse, laconic form in which they appear is entirely in harmony with this supposition; and there is documentary confirmation of it. Before the giving of the Law on Sinai Moses is represented as saying to Jethro, his father-in-law: "The people come unto me to inquire of God . . . and judge between a man and his neighbor, and I make them know the statutes of God, and his laws."

2. *The legislation respecting the tabernacle and its worship contained in Exodus—Numbers.* The laws centering in the sanctuary, with its sacrifices and ministry, had a no less direct historic occasion. When the people of Israel left Egypt, and for some time afterward, there appeared no sign of a Levitical priesthood. It looked as though Jehovah intended to take as his priests the first-born of every family. By sparing them in Egypt he had made good his claim upon them. This seems, in fact, to be implied in the words addressed to Moses just before the giving of the Sinaitic law: "Ye shall be unto me a kingdom of priests and an holy nation." Such a high calling, however, was a contingent on Israel's obeying in the matter of the covenant. The subsequent sin with the golden calf was of the nature of a revolution. It radically changed the status of Israel. The covenant had been literally broken, as it was symbolically when Moses dashed in pieces the tables of stone. A change of administration was therefore found to be wise. That it had been foreseen and provided for does not alter the facts. It consisted in designating the whole tribe of Levi for service at the sanctuary in place of the firstborn of each family. Why this tribe in preference to another was chosen the history gives us distinct intimation (Ex. 32: 26). And how definitely the idea of substitution ruled throughout—one tribe being accepted for all the firstborn—appears in the fact that the exchange was made in detail, man for man, by actual count. Wherein the one tribe failed to cover the whole number of firstborn was made good by a contribution of money to the sanctuary (Nu. 3: 46-48). Previous to the worship of the golden calf, the building of the tabernacle and the consecration of Aaron and his sons had been enjoined. Subsequent to it, the setting apart of the rest of the tribe of Levi for service at the sanctuary was legalized, and all the laws respecting worship, the maintenance of priests and Levites, and the like, were promulgated. Further, it cannot be disputed that there was a highly fitting occasion

in the exodus period for such a collection of laws as the one found in the middle books of the Pentateuch. To take them out of their present historical setting, in which along with the narrative of the national revolt at Sinai and its alleged results are interwoven such incidents as that of the free-will offerings of the people for the tabernacle, the rebellion of Nadab and Abihu, the leprosy of Miriam, the diary of the journeyings of the camp from place to place, and scores of others, for any such reason as our critics give, appears to us rash and unjustifiable in the extreme.

3. The occasion for the *Deuteronomic code* as a product of this period is perhaps clearest of all. The representation is that the addresses in which it is included were spoken by Moses in the fields of Moab just before the crossing of the Jordan. The introductory address is a brief review of the experiences of the preceding forty years in the wilderness. The code itself has a hortatory, popular form, precisely such as the alleged circumstances might lead us to expect. It is especially noticeable in three particulars: It does not refer in detail to the body of priestly legislation found in the middle books of the Pentateuch, but only cursorily, though sometimes directly, to some parts of it. It has laws peculiar to itself, and, as can easily be shown, they are such as grow out of the altered circumstances of the people. It repeats, enlarges, or otherwise modifies, as occasion seems to demand, the succinct precepts of the Book of the Covenant (Ex. 20: 23; 23). Now, in the very statement of these facts, sufficient ground for the existence of the third code is apparent. The others needed to be supplemented and modified in certain particulars by this, in order to fit them for a people like Israel *at this juncture*. It is not sufficiently to the point, though in general quite true, for Kuenen to say that, inasmuch as the laws contained in Exodus—Numbers were themselves shaped for a settled people, cultivating the soil, there should have been no demand for *any* modification of them on entering Canaan. It is literally true of the greater part of the Levitical priestly legislation of the middle books. It required and received no modification. There were laws that were repeated, it would seem, for the mere sake of repetition and emphasis, as in the case of that concerning the destruction of idols, the worship of Moloch, food as clean and unclean, mourning customs and the like; but, on the other hand, there were some laws which, on the ground of altered circumstances or new experience, actually needed, as they appeared, to be revised to some extent. As it re-

spects such laws, it would be disingenuous to affirm that in their original form they assume to be final, or so to cover the future with their claim as to admit of no alteration.

Supposing, then, that the Pentateuch codes arose in this manner—that is, as described in detail in the Bible—there is nothing surprising in the fact that each has a peculiar linguistic character, and is marked by fixed *formule* not found in the other groups, though too much may easily be made of this fact. Comparing the code of Deuteronomy with that of the middle books, for example, there are no differences of this sort that cannot be readily explained on the ground of the changed point of view of the legislator or other natural circumstances. The one is priestly legislation, the other is popular. The one is at the beginning of forty years of wandering, the other at its close. The one has immediately—though not ultimately—before it life in camp, the other life in Palestine. . . . The statement which the Bible makes concerning the origin of the codes is sufficient to explain perfectly their outward diversity. And if they were not meant to supplement one another, and together present a complete rule, their contradictions are certainly of the baldest character. We should not only be unable to interpret them in harmony with one another as originating in the period of the exodus, but in any other period of Israelitish history. The law of Deuteronomy is naturally fuller than that of the Book of the Covenant, and its amplifications perfectly accord with the representation of its rise in the border lands of Canaan. That Moses actually penned the whole Pentateuch no one holds. Under his general direction a number of hands may have been, and in all probability were, employed upon it. Accordingly, we find ourselves under no necessity for harmonizing the style of the several parts, so that, for instance, the same name of God shall be everywhere used, the same method of designating the months, the same expression for capital punishment, and the like. *Bissell*.

The three Pentateuchal codes do not belong to distinct periods of the people's history. It is claimed for them all in the most explicit manner that they were delivered immediately by Moses himself. The account given of them is quite simple and satisfactory, and there is no sufficient reason for discrediting it. The Book of the Covenant was drawn up at Mount Sinai directly after the proclamation of the ten commandments from its summit and preparatory to the formal ratification of the covenant between Jehovah and Israel. That such a relation was

established then and there and under the circumstances here recorded was the steadfast faith of Israel from that time forward; a faith which is well accredited, and is the more remarkable as the scene is altogether outside of the territory of Israel, the holy land, to which, as the critics tell us, Jehovah and his worship were so strictly bound.¹ No possible reason can be given why this most sacred transaction, which lay at the basis of the entire history and worship of Israel, should have been referred to this remote point in the desert, away from the sacred soil of Canaan, away from every patriarchal association, away from every spot that was venerated in the past or that was hallowed or resorted to in the present, unless that was the place where it actually occurred. That laws first issued in Jehovah's name in Canaan should be attributed to this mountain in the wilderness, with which Jehovah had no special connection before or since, is inconceivable. The sublime miracles attending the promulgation of the Law are surely no reason for disputing the truth of the record; for they were certainly in place if miracles ever were. Moses, trained in the wisdom of Egypt, was plainly competent to the task of framing this simple body of statutes, which was largely intended in the first instance for the guidance of the judges who had recently been appointed to assist Moses in the settlement of controversies arising among the people. And as they expected shortly to take possession of Canaan, these laws naturally contemplated not only the immediate present, but the proximate future when they would be the owners of fields and vineyards and be engaged in agricultural pursuits.

After the covenant with Jehovah had been duly ratified, provision was next made for the maintenance of this relation by instituting ordinances of worship. A new body of regulations was accordingly demanded for this specific purpose, establishing a sanctuary, a priesthood, a ritual, and sacred seasons. This was done in the Levitical law or the so-called Priest code, which was mainly drawn up during the year that the people remained encamped at Sinai, and then added to from time to time during the subsequent journeying in the wilderness. The particularity and minuteness of its prescriptions need not surprise any one who recalls the numerous petty details with which the ritual of ancient Egypt was burdened.

Finally, when Israel had reached the borders of the promised land, and their great leader knew that he must die, he delivered those impressive farewell discourses which are found in

the Book of Deuteronomy, exhorting them in the most tender and earnest terms to adhere faithfully to the LORD's service and to obey his laws. And he takes this opportunity to recapitulate them so far as was needed for the guidance of the people, with such modifications as were suggested by the experience of forty years and the altered circumstances of Israel, who were now to enter at once upon the inheritance promised to their fathers.

Each of these bodies of law has thus its distinct occasion and separate purpose, and each

is appropriate to the circumstances which called it forth. They are throughout cast in the mould of the Mosaic age and of the abode in the wilderness, and their whole style and character are as different as possible from that which they must have borne if they had been produced at any subsequent period. Much of the contents, particularly of Deuteronomy and of the Levitical law, would be not only superfluous, but preposterous, if the former was produced in the time of Josiah, and the latter in that of Ezra. W. H. G.

TABLE OF LAWS PECULIAR TO THE "PRIESTS' CODE."

SUBJECT.	EXODUS.	LEVITICUS.	NUMBERS.
Blasphemy,		24 : 15, 16.	15 : 30, 31.
Sacred Vestments,	28 : 1-43.		
Consecration of Priests,	29 : 1-42.	6 : 12-16; 8.	
Anointing Oil,	30 : 22-33.	10 : 8-11; 21 : 1-24.	
High Priest from Eleazar's Line,			25 : 10-13.
Who might Eat of the Sacrifices,		22 : 1-16.	18 : 10 ff.
Special Privileges of Priests,			6 : 22-27; 10 : 1-10.
Tabernacle and its Furniture,	25 : 1-27; 19; cf. 36 : 1-38 : 31.		
Altar of Incense,	30 : 1-21, 34-38.		
Table of the Shew-bread,	25 : 23-30.	24 : 5-9.	
Care of the Lamps of the Tabernacle,	27 : 20, 21.	24 : 1-4.	8 : 1-4.
The Burnt Offering,		1 : 1-17; 6 : 1-6.	28 : 1-15.
Meal and Drink Offering,		2 : 1-16; 6 : 7-11; 10 : 12, 13.	15 : 1-12; ch. 28.
Peace-Offering,		3 : 1-17; 7 : 11-34; 19 : 5-8; 22 : 29, 30.	
Sin-Offering,		4-5 : 13; 6 : 17-23.	15 : 22-28.
Trespass-Offering,		5 : 14-26; 7 : 1-10.	5 : 5-10.
Of Release from Vows,		27 : 1-34.	
The Nazarite,			6 : 1-21.
Purification at Childbirth,		12 : 1-8.	
Purification by the Ashes of a Red Heifer,			19 : 1-22.
Initial Feast of Seventh Month,		23 : 23-25.	29 : 1-6.
The Day of Atonement,	30 : 10.	16 : 1-34; 23 : 26-32.	29 : 7-11.

TABLE OF LAWS PECULIAR TO OR REPEATED AND MODIFIED IN DEUTERONOMY.

SUBJECT.	DEUTERONOMY.	EXODUS.	LEVITICUS AND NUMBERS.
1 Introductory,	12 : 1 (see Hebrew text throughout).		
2 Destruction of idols, etc.,	12 : 2-4, 29, 30; 4 : 15-19; 7 : 5, 25, 26; 20 : 18	23 : 24, 33; 34 : 12-17; cf. 23 : 13	N. 33 : 51, 52
3 Centralization of worship,	12 : 5-28; cf. 26 : 2 ff.	20 : 24, 25; 34 : 23-26	L. 17 : 1 ff. <i>et passim</i> .
4 Worship of Moloch,	12 : 31; cf. 18 : 10		L. 18 : 21; 20 : 2-5
5 Seduction to idolatry,	13 : 1-19; 16 : 21-22		
6 Destruction of Canaanitish cities,	13 : 13-19; 20 : 15-18	23 : 23, 24, 27-33; 34 : 12-16	N. 33 : 50-56
7 Forbidden mourning customs,	14 : 1, 2		L. 19 : 27, 28; 21 : 5
8 Food as clean and unclean,	14 : 3, 20		L. 11 : 1-21, 22-43
9 Animals eaten to be properly slain,	14 : 21	22 : 30	L. 17 : 15
10 Offerings,	14 : 22-29; cf. 12 : 17-19; 15 : 19-23; 26 : 12-19	22 : 29; 23 : 18, 19a; 34 : 19, 20, 25, 26a	N. 18 : 21-32 <i>et passim</i> .
11 Sabbath Year,	15 : 1-11	23 : 9-11	L. 25 : 1-7
12 Release of Hebrew servants,	15 : 12-18	21 : 2-6	L. 25 : 39-46
13 Sacrifices to be faultless,	15 : 19-23; 17 : 1		L. 22 : 19-27
14 The feasts,	16 : 1-17	23 : 14-17; 34 : 21-23	L. 23 : 4 ff.; N. 28 : 11 ff.
15 Judges and Officers,	16 : 18-20; 19 : 8-13		
16 Oppression of the poor,	16 : 19-20; 24 : 14, 15	22 : 21-24	L. 19 : 33, 34
17 Punishment of Hebrew Idolaters,	17 : 2-5; cf. 4 : 19	22 : 19	
18 Witnesses needful,	17 : 6, 7; cf. 19 : 15, 16		N. 35 : 30
19 The king,	17 : 14-20		
20 Priests and Levites,	18 : 1-8		L. 7 : 8-10; 10 : 14, 15; N. 18 : 8-20
21 Magical arts, etc.,	18 : 9-14	22 : 17	L. 19 : 26, 31; 20 : 6, 27
22 The prophet,	18 : 15-22		N. 23 : 23

TABLE OF LAWS PECULIAR TO OR REPEATED AND MODIFIED IN DEUTERONOMY—*Continued.*

SUBJECT.	DEUTERONOMY.	EXODUS.	LEVITICUS AND NUMBERS.
23 Cities of refuge,	19 : 1-13 ; cf. 4 : 41-43 ; 23 : 21 : 13 16		N. 35 : 1-34
24 Removing Landmark,	19 : 14		
25 False witness,	19 : 15-21	23 : 1-3	L. 19 : 12, 15, 16
26 Preparation for battle,	20 : 1-9 ; 24 : 5		
27 Hostile cities,	20 : 10-14, 19, 20		
28 Purification for murder,	21 : 1-9		
29 Female captives,	21 : 10-14		
30 Right of inheritance,	21 : 15-17		N. 27 : 1 ff. ; ch. 36
31 Disobedient son,	21 : 18-21		
32 Hanging,	21 : 22-23		
33 Property of a brother Israelite,	22 : 1-4	23 : 4, 5	
34 Kindness to animals,	22 : 6, 7 ; cf. 14 : 21 ; 25 : 4	23 : 19b ; 34 : 26b	L. 22 : 28
35 Regard for human life,	22 : 8		
36 Mixing of diverse things,	22 : 5, 9-11		L. 19 : 19
37 Fringes,	22 : 12		N. 15 : 37-41
38 Change of unchastity,	22 : 13-21		
39 Sin against chastity,	22 : 22-29 ; 23 : 1	22 : 16, 18	L. 18 : 6-30 ; 20 : 10-26
40 Persons shut out of the congregation,	23 : 2-9		
41 Cleanliness of the camp,	23 : 10-15		L. 15 : 1-33 ; N. 5 : 1-4 <i>et passim.</i>
42 Fugitive slave,	23 : 16, 17		
43 Prostitution,	23 : 18, 19		L. 18 : 22 ; 19 : 29
44 Usury,	23 : 20, 21	22 : 24	L. 25 : 35-37
45 Vows,	23 : 22-24 ; cf. 12 : 6, 11, 17, 26		L. chs. 7, 22, 23, 27 ; N. chs. 6, 15, 29, 30
46 Divorce,	24 : 1-4		
47 Pledges,	24 : 6, 10-13, 17, 18	22 : 25, 26	
48 Man-stealing,	24 : 7	21 : 16	
49 Leprosy,	24 : 8, 9		L. chs. 13, 14
50 Gleaning,	24 : 19-22		L. 19 : 9, 10 ; 23 : 22
51 Forty stripes,	25 : 1-3		
52 Levirate Marriage,	25 : 5-10		
53 Punishment of immodesty,	25 : 11, 12		
54 Just weights and measures,	25 : 13-16		L. 19 : 35, 36
55 Amalek,	25 : 17-19		
56 Offering of first-fruits, etc.	26 : 1-19		

"The Pentateuch," by E. C. Bissell, D.D.

NOTE.—In this connection refer to Section 181 (Introduction to Deuteronomy). Besides these two Sections, the reader will find upon many pages of this volume citations bearing upon positions assumed by leading critics of the destructive school. These passages are cited for the double purpose of effective refutation and as presenting a clear statement or exposition of particular laws. B.

Section 103.

THE FIRST SINAI COVENANT: COMPREHENSIVE AND SUBLIME PROMISE; CONDITIONED UPON OBEDIENCE; ANSWERING PLEDGE OF THE PEOPLE; THE KINGDOM OF GOD INAUGURATED, AS A THEOCRACY, AT SINAI. DISTINCTIVE NATURE OF THE THEOCRACY. WHAT IT MIGHT HAVE ACHIEVED. UNITY OF THE OLD AND NEW COVENANTS.

EXODUS 19 : 3-9.

Ex. 19 3 AND Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel ; 4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, 5 and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me from among all 6 peoples : for all the earth is mine : and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children 7 of Israel. And Moses came and called for the elders of the people, and set before

8 them all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses reported 9 the words of the people unto the Lord. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and may also believe thee for ever. And Moses told the words of the people unto the Lord.

The Mosaic religion did not start into being as something original and independent; it grew out of the Patriarchal, and was just, indeed, the Patriarchal religion in a further state of progress and development. So much was this the case, that the mission of Moses avowedly begins where the communications of God to the patriarchs end; and, resuming what had been for a time suspended, takes for its immediate object the fulfilment of the purpose which the Lord had, ages before, pledged his word to accomplish. Its real starting-point is the covenant made with Abraham, Isaac, and Jacob, with an especial reference to that part of it which concerned the occupation of the land of Canaan. And as the one dispensation thus commenced with the express design of carrying out and completing what the other had left unfinished, the latter of the two must be understood to have recognized and adopted as its own all the truths and principles of the first. What might *now* be regarded as fundamental, and required as such to be interwoven with the historical transactions by which the dispensation of Moses was brought in, must have been, to a considerable extent, super-additional—including those, indeed, which belonged to the Patriarchal religion, but coupling with them such others as were fitted to constitute the elements of a more advanced state of religious knowledge and attainment. The Patriarchal religion was designed to inspire the hope and direct the steps of Adam's fallen family to a paradise restored. The religion associated with the redemption from Egypt began with an inheritance, not lost, indeed, but standing at an apparently hopeless distance, though conferred in free grant, and secured by covenant promise to a peculiar seed. It was the immediate aim of the mission of Moses to conduct the heirs of that promise into the actual possession of its blessings; and to do this, not simply with the view of having the hope turned into reality, but so as at the same time, and in accordance with God's general plan, to unfold the great principles of his character and government, and raise his people to a higher position in all religious knowledge and experience. In a word, God's object then was, as it has ever been, not merely to bring man to the possession of a promised good, but to fur-

nish by his method of doing it the elements of a religion corresponding in its nature and effects to the inheritance possessed or hoped for, and thus to render the whole subservient to the highest purposes of his moral government. P. F.

With the narrative of the exodus, the forty days in the wilderness, and the conquest of Canaan is interwoven the record of the national code and constitution, moral, religious, political, and social. The historic reality of the Divine manifestation to Abraham, Isaac, and Israel is assumed as the necessary starting-point of God's dealings with their descendants. His promise to Abraham is treated as a "covenant," to which Divine faithfulness stands irrevocably pledged. But a new starting-point is now given, after the deliverance, by a fresh "covenant" granted by Jehovah, and freely accepted by the people. Such a record as this has no parallel in fact or fiction. Many law-givers have claimed Divine authority. Many sacred books have been accounted divinely inspired; many nations have deemed themselves patronized by a national deity and favorites of heaven. But this description of the founding of a nation and laying the basis of national legislation, by a solemn contract of sovereignty and obedience between the Almighty Creator and the representatives of the whole nation, is absolutely unique in its sober majesty, its severe literal reality, and its moral grandeur. On the basis, thus laid, the whole fabric of legislation and framework of national life, according to the books of Moses, rested. All the subsequent history proceeds from this starting-point. The religion of personal faith, prayer, and obedience, depicted in Genesis, is never lost sight of; but it is overshadowed by the religion of national faith, public worship, and obedience to the law binding on the nation. The Ten Commandments, and the subsequent laws given by Moses, are expressed in such a form that the word "Thou" may apply equally to the individual Israelite or to the nation. Divine providence and government are illustrated on a corresponding scale. The wanderings of Abraham, Isaac, and Jacob, and the sufferings and glory of Joseph, illustrate God's care and control of *personal* history down to its least details. Egypt, the Red Sea, Sinai, the desert, the manna, the

water from the rock, the pillar of cloud and fire, teach a like lesson in regard to *national* history, on a scale never equalled, never to be repeated. *E. R. Conder.*

God, the self moved source of the Covenant.

3. Thus shalt thou say to the children of Israel. The Maker and the first Mover of the covenant is God himself. Nothing was said or done by this unthinking people themselves toward this settlement; no motion made, no petition put up for God's favor; but this blessed charter was granted *purely out of God's own good will*. So in all our dealings with God free grace prevents us with the blessings of goodness, and all our comfort is owing, not to our knowing God, but to our being *known of him* (Gal. 4:9). We love him, visit him, and covenant with him, *because he first loved us*, visited us, and covenanted with us. II.

God's gracious dealings the basis upon which the covenant is presented.

4. Ye have seen what I did. This is the ground upon which God presents his claim upon their obedience and fidelity. He had delivered them from the Egyptian bondage. They had abundant evidence of his power to deliver and of his purpose to bless. He appeals to their past experience of his goodness as the proof of his good will toward them, and of his ability to fulfil these new and vastly larger, richer promises. B.—He gave before he demanded; he gave proofs of his love before he asked for obedience; he gave himself to Israel before he required Israel to give itself to him. K.

How I bare you on eagles' wings. The parent bird it is said sweeps gently past the young ones perched on a ledge of rock, and when one venturing to follow begins to sink with drooping wing, glides underneath, and bears it aloft again. This beautiful figure strikingly illustrates the patient tenderness with which the Lord labored to train his people for the escape from Egypt, and guarded them from the hazards of the way. M.—A similitude denoting the speed, the security, and the tender care with which they were transported from the house of bondage, and which is expanded in fuller significance (De. 32:11, 12), "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him." In like manner, as the Church of Israel here fled from the dragon Pharaoh, as he is termed (Ezek. 29:3), so the Christian Church in a time of persecution is represented

(Rev. 12:14) as flying into the wilderness from the serpent or dragon, with two wings of a great eagle. Wings in this acceptation are a symbol of protection. The idea of this passage is strikingly set forth by the prophet at a long subsequent period (Is. 63:9). "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." *Bush.*

The comprehensive and sublime promise (verses 5, 6).

5. And now is added the promise in new and expressive terms, containing the three great elements of salvation, as expressed in the terms which ever since have been household words in the Church of God, **Ye shall be a peculiar treasure unto me.** It is the phrase so often occurring afterward. "For the Lord's portion is his people," "The Lord thy God hath chosen thee to be a special people unto himself," repeated Moses forty years afterward. So David, "The Lord hath chosen Israel for his peculiar treasure." It is this germinal saying which doubtless Paul had in mind when he wrote Titus, "Who gave himself, that he might purify unto himself a peculiar people zealous of good works." And Peter, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." Thus showing that the apostles attached to the language here at Sinai the highest spiritual significance. S. R.—God's promise to Israel, "Ye shall be a peculiar treasure unto me," has often been misconceived as meaning that Israel should be a peculiar people in the ordinary sense of that phrase. The exact sense of the words is "mine own possession"—i.e., peculiarly mine—mine in a sense in which no other people is. *Chambers.*—Throughout the Old and New Testaments (*jewels*, Mal. 3:17, *peculiar people*, 1 Pet. 2:9) the word means something *select, precious, endeared; something exceedingly prized and sedulously preserved.* *Bush.*

As Elohim, he was a King over Israel, as he is over every nation, by virtue of unconditional necessity; as Jehovah, he was King over Israel in consequence of the free concurrence of the people, and in a sense in which no other nation could claim him as King. The first position assigned to Israel by the covenant of Jehovah was this: "Ye shall be my property out of (before) all nations, for the whole earth is mine." All the nations of the earth are God's property—they are so by virtue of their creation. Israel, however, was to be so, not by creation only, but by virtue of redemption also. For this reason the

preliminaries of the covenant commenced with a reference to the deliverance from Egypt. K.

6. Ye shall be unto me a kingdom of priests. That is, a kingdom whose citizens are priests, and as such possess royal dignity and power, or, in the language of Peter, "a royal priesthood." So far as Israel was concerned, the outward and visible Theocracy which God established among them was only the *means* by which this end was to be obtained, just as their observing the covenant was the *condition* of it. But the promise itself reached far beyond the Old Covenant, and will only be fulfilled in its completeness when "the Israel of God"—whom already the Lord Jesus, "the First-begotten of the dead and the Prince of the kings of the earth," "hath made kings and priests unto God and his Father"—shall share with him his glory and sit with him on his throne. Thus the final object of the royal priesthood of Israel were those nations, from among whom God had chosen his people for a precious possession. Toward them Israel was to act as priests. For just as the priest is the intermediary between God and man, so Israel was to be the intermediary of the knowledge and salvation of God to all nations. And this their priesthood was to be the foundation of their royalty. A. E.

Out of the mass of fallen men God purposed to save some in Christ. Until this Saviour actually came, the body of the saved was represented by a chosen people, who might therefore be collectively regarded as a kind of mediator, and correctly represented as a *nation of priests*. But in order that this same great doctrine might be kept before the minds of the representatives themselves, a single tribe was set apart from among them, to represent the whole, and as it were to mediate between God and his people. By a further application of the same symbolical idea, a single family was chosen from this chosen tribe, as if to represent it; while in this family itself, a single individual, its natural hereditary head, represented his family, and through that family his tribe, and through that tribe his people, and through that people the elect of God. In the High Priest, therefore, the entire representation was concentrated and completed. At the same time, this symbolical representative of the body was a typical representative of the Head, the promised Saviour, the two functions being not only consistent but inseparable on account of the peculiar and most intimate relation of the Head and the body to each other. In no other system upon record, whether civil or religious, has the great principle of represen-

tation been so fully embodied and distinctly carried out as in the sacerdotal system of the ceremonial law. An important corollary from this statement is, that even under that economy, the Jewish race was not so much the people of God as its appointed representative. J. A. A.

The Septuagint renders the phrase "a priesthood of kings," instead of "a kingdom of priests;" and the Apostle Peter seems to follow that rendering in calling it "a royal priesthood." And the Apostle John, in the Apocalypse, doubtless referring to these remarkable terms in the Sinai transaction, in his magnificent opening doxology evidently understands it to be both—"And hath made us to be *kings* and *priests* unto God and his father." And in like manner he represents the rejoicing myriads around the throne in heaven as singing, "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us kings and priests to our God; and we shall reign on the earth." Thus not only are these words of Jehovah to be taken in the highest spiritual sense, but whatever is implied in them is true of the Church through all the after ages and onward in eternity. Nor need we any other evidence to prove to us that the matter we are now entering upon, so far from being a mere historical transaction with the house of Jacob at Sinai, is with the redeemed Church of God in all the ages through the "sons of Israel representing there the Church of all ages alike." It is manifest that the kingdom of priests here represents the great idea of a community organized and invested with powers of sovereignty; and being a kingdom of *priests* indicates not only the benign sway of this sovereignty, but also that this kingdom finds mankind under the ban of disobedience and the doom of death. That it is the function of this priestly kingdom to provide atonement for the sin of the world, to intercede for the penitent and lead him to God. And where do these functions meet their full solution until apostles in times describe the spiritual body of which Christ is the head, by virtue of his kingly and priestly offices? Then there is this Church—the one and the same Church of the ages—standing thus at Sinai to renew her covenant of obedience to her redeeming Lord. S. R.

Condition of the Covenant.

5. If ye will obey my voice, and keep my covenant. The key-note to the Mosaic legislation is found in the opening words of the covenant made in Sinai. They precede

all law and all ritual. They also give a tone to the whole legislation, which it loses the moment they are overlooked. The words are, "If ye will obey my voice, and keep my covenant." A form of speech the same, or nearly the same, runs through the whole Old Testament, though lost sight of in our English translation. As the Hebrew word for *to hear* means also to *obey*, the mixing up of the two ideas in the English Bible has obscured the sense in many passages. The phrase, "To obey my voice," with its various changes of form, became the thread on which the events of history were ultimately strung. "*Obey*" was the first and the great thing; "*sacrifice*" came far behind *then*, even as it did in Samuel's day. *Sime.*

This passage is addressed to the people both in their natural relations as "the house of Jacob" and in their spiritual relations as "the children of Israel." After reminding them of the great act of redemption from the bondage of Egypt, and how fully he has kept, on his part, the passover covenant by which he promised to deliver them, he now calls upon them to accept lovingly and cheerfully his claim to obedience. S. R.—God will make no covenant with the unwilling; how much less the Covenant of Grace, which stands all upon love! If we stay till God offer violence to our will, or to us against our will, we shall die strangers from him. The obstinate have nothing to do with God: the title of God's people is, A Willing People. *Bp. II.*

An holy nation. The same word which declared them to have been taken by God for a peculiar treasure, and a kingdom of priests, called them to be *an holy nation*—to be holy, even as God himself was holy. And throughout all the revelations of the Law, and its manifold ordinances of service, the voice which continually sounded in the ears of the people was, in substance, this: "I am the Lord your God, which have separated you from other people. And ye shall be holy unto me; for I the Lord am holy, and have severed you from other people, that ye should be mine." Next to the fundamental principle of the Divine Unity, the point in respect to which the object of Jewish worship differed most essentially from the gods of the heathen, was the absolute holiness of his character. P. F.—"Holy," in the Scripture, always includes the idea of separation from what is common and unclean, "and the surrender to God and his service." In the Old Testament the more external signification appears to prevail, of being dedicated to the outward service of God. But as this outward service of God

bore a continual reference to the inward, the express relation of the holiness of the people to the holiness of God (Lev. 11:44; 19:2), which is represented as the direct opposition to all that is evil, alone explains the perfect, entire meaning of the expression. *Gerl.*

A still more solemn description of Israel, and of us who are called "the Israel of God," is that of "holy nation." As Calvin observes: "This designation was not due to the piety or holiness of the people, but because God distinguished them by peculiar privileges from all others. But this sanctification implies another—viz., that they who are so distinguished by God's grace should cultivate holiness, so that in turn they sanctify God." The Hebrew term for "holy" is generally supposed to mean "separated, set apart." But this is only its secondary signification, derived from the purpose of that which is holy. Its primary meaning is to be *splendid, beautiful, pure, and uncontaminated*. God is holy—as the absolutely pure, resplendent, and glorious One. Hence this is symbolized by the light. God dwelleth in light that is unapproachable; he is "the Father of light, with whom is no variableness, neither shadow of turning"—light which never can grow dimmer, nor give place to darkness. And Israel was to be a holy people as dwelling in the light, through its covenant relationship to God. It was not the selection of Israel from all other nations that made them holy, but the relationship to God into which it brought the people. A. E.—Every part of the Law is directed toward the supreme end of holiness, which is here brought into view at the very beginning: "If ye will obey my voice, and keep my covenant, then ye shall be a . . . holy nation." The religion of the Bible is a character religion throughout. "God hath called us unto holiness"—through form, through faith, through Moses, through Christ; but always to holiness. "Be ye holy, for I the Lord your God am holy." This is the kernel of the Old Testament. It is also the core of the New. . . . Temporal blessings were included under the Old Covenant, just as they are under the new; but the great blessings of the Old Covenant were undoubtedly spiritual, as is manifest here. Nearness to God, dearness to God, holiness—these were the characteristic blessings of the Old Covenant. These promises are among the richest and most deeply spiritual in the whole Bible. J. M. G.

There comes out here the grand idea of this body having kingly and priestly functions, and withal qualified by being "*a holy nation*," to become the agency for the salvation of the

world. S. R.—The words mark the special character assigned to the Israelites, and still more to the spiritual Israel. Not that they were to be separated from all nations in proud exclusiveness, for their own sake : this was the great mistake of their history. But as "all the earth is Jehovah's," they were his in a special sense, to bring all nations back to him ; kings and priests for others' good, and a holy nation for a pattern to all the rest. P. S.—As Israel was ideally, so all nations were through Israel's ministry to become really the possession of God : a kingdom of priests, a holy people ; for all the earth, as well as Israel, was God's. And the realization of this would be the kingdom of God on earth. All the institutions of Israel were in strict accord with this ideal destiny. Alike the laws, the worship, the institutions, and the mission of Israel were intended to express two things : acknowledgment of God and dependence upon God. A. E.

They were to be the trustees, for humanity at large, of the revelations, promises, and ordinances which God communicated, and they were to keep them for the benefit of all mankind. For a time, indeed, these heavenly communications were to be reserved to themselves ; only, however, that they might be the more securely preserved ; but at length all restrictions would be broken down, and that which, in its ritual exclusivism, had been confined to them would, in its spiritual pervasiveness, become the heritage of every true believer who should, like them, enter into covenant with the Lord, not over a merely typical sacrifice, but over the true and real atonement which Christ would make for the sins of men. Thus, in this peculiar promise, which looks at first as if it conferred a patent of protected privilege, we see that the present protection is in order to the future diffusion ; and we have an echo of the Abrahamic blessing, "In thee and in thy seed shall all the nations of the earth be blessed." What the Levitical tribe ultimately was among the Israelites themselves, that the Israelites were to be among the nations ; and the more faithfully they performed their duties, the richer would be the ultimate blessing to the Gentiles. Reading these words in the light of the history to which they form the introduction, it needs no keenness of insight to perceive the bearing of these principles upon ourselves ; for we Christians are now the world's priests, custodians of those spiritual blessings by which our fellow-men are to be benefited ; and only in proportion as we maintain holiness—not of ritualism, but of character—shall we discharge our duties

to mankind at large. So, side by side with these promises, at the foundation of the earthly Theocracy, we place the words of the Lord Jesus Christ, in his manifesto at the inauguration of the kingdom of which he is the head ; and we find in the latter the spiritual interpretation of the former : "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." W. M. T.

Answering Pledge of the People.

S. All that the Lord hath spoken we will do. This was the acceptance of the covenant by the people, Moses acting strictly as mediator or go-between in the transaction. And this his mediatorship was to be substantiated (verse 9) by the speaking of Jehovah, present in the darkness of a cloud, with Moses, and the people hearing. Then they would believe forever in the Divine mission and authority of Moses. *Alf.*

That the people should have an authoritative voice in the enactment of the laws is another of those great ideas which underlie the Hebrew government. When Moses, on descending from the mount, rehearsed to the people the laws which he had received from the Lord, with one voice they answered and said, "All the words that the Lord has said, will we do." What is this but an acceptance by the nation of the constitution proposed to them ? "This adoption by the Jewish nation of the laws which Moses brought from God was repeated at the death of Moses, and by a statute, once in seven years was to be repeated ever after by the assembled nation. So that from generation to generation, once in seven years, the tribes met in a great national convention and solemnly ratified the constitution." E. C. W.

No longer one family as in Abraham and Isaac and Jacob ; no longer a mere tribe, clustering several families under one or more patriarchs, but a group of many tribes, enlarging fast toward the proportions of a great nation ; and what is more, a people no longer under the emasculating incubus of bondage, but emancipated, and free to rise and assume the duties of self-government with all its possibilities of growth and improvement, personal and national—this great people were at this point summoned of God to enter into solemn national covenant with himself. In its spirit and signifi-

cance this covenant differed in no essential point from that which God made with Abraham more than six hundred years before. In that earlier covenant Abraham spake for himself, and so far as it was naturally possible, for his posterity as well ; and God on his part promised to be a God not to him only but to his seed after him ; yet when this seed of Abraham became a great people, there was special fitness in summoning them to renew this covenant *for themselves*. Precisely this was done before Sinai. A. C.

The promise of a covenant with the nation leads us back to the promise formerly made of a covenant with the family ("In thee and in thy seed shall all the nations of the earth be blessed"), and it becomes apparent that the covenant at Sinai was precisely the same as that which had formerly been concluded at Mamre. The one was merely a renewal of the other—a transference to the nation, which had sprung from the family, of the promise and call which the family itself had already received. The individuality and exclusiveness which characterized the former covenant were equally manifest in the latter, for *out of all nations* Israel was the property of Jehovah ; but the fact that the covenant was destined for the most unlimited universalism, appeared in the latter also, bright and clear, as the pole-star of the future. Here also was the truth exhibited and confirmed—that *Israel was merely the firstborn, not the only child of Jehovah* ; that the other nations, as younger members of the family of Jehovah, were to be made partakers of the same sonship which Israel was the first to receive, but which it received as the pledge of the future adoption of the other nations of the earth ; "for the whole earth is mine," saith the Lord. K.

And from this great swearing-in at the foot of the mount which might not be touched, the people passed away with a sublime and awful consciousness that God had spoken and so had they. "I will be your God," had Jehovah said, "and all that thou hast spoken will we do," had they replied, and, registered in heaven, it seemed as if the vow were written on the floor and roof at once of that great desert sanctuary. Had the people been but equal to it, here was an occasion unprecedented, an opportunity given to a new and virgin nation to start on a career the like of which had never been exhibited, receiving their laws from God and from him deriving their protection—God dwelling among them palpably, fighting their battles, brightening their abodes, preserving their going out and coming in, and with his approving pres-

ence glorifying their entire existence. The ideal was imperfectly realized. Except to a very partial extent, and for brief intervals, the nation never rose to its high calling, and seldom was it that either the camp of its pilgrimage or the land of the promise suggested the heaven on earth which it ought to have been. But no knowledge of Israel's frailty, no foresight of human failure, hindered the Most High from expounding his own gracious plan. *Hamilton.*

THE KINGDOM OF GOD INAUGURATED AT SINAI.

The real beginning of the kingly rule was when Jehovah bound the tribes of Israel into a community by the formation of a legal covenant. This covenant was the constitution of the kingdom of God. It had been necessary to make a preparation for this inauguration of the kingdom, even as a preparation was needed for the coming of Christ. The family of Abraham had been enlarged to a tribe—to a race ; the furnace of affliction in Egypt and the wonderful deliverance under the guidance of Jehovah made the race a nation ; the preparation was completed ; the kingdom was inaugurated, for a fulness of time was reached. The records respecting the inauguration of this kingdom are in Ex. 19 : 3-19 : 20 : 18-21 ; 24 : 3-8. The covenant proposed by God was verbally accepted by the people at once, and later it was formally ratified. In Ex. 19 : 3-6 we find that God's assumption of the kingship is based upon his deliverance of Israel from Egypt. Even as to-day we assure the saint and sinner alike that they belong to God by virtue of a redemption wrought out in Christ, so Moses and the prophets always based God's peculiar claims to Israel upon the deliverance from Egypt. There is, however, a yet broader presupposition—i.e., that Jehovah owns all the earth. As all other nations have forsaken God and know him not, God left them and chose Israel as his peculiar people, and this for some reason of his own. In this choice there was also an element of separation or exclusiveness. This exclusiveness was temporarily external. Although there was to be forever an inner separation, the outer separation was not an essential or permanent characteristic of the religion. The real meaning of the exclusiveness concerned a holy character, and that has not abated even at this day. The purpose of this choice was to bring Israel into intimate relations with God. They were to be priests—i.e., servants to God ; holy—i.e., dedicated to him. The exclusiveness was not explained save that it was based upon their relations with God and

that it was for the purpose of maintaining these relations.

THE KINGDOM OF GOD AS A THEOCRACY.

In the historical development of this kingdom it has been called a THEOCRACY. All political powers were united in God, and he ruled through such agents as he chose. The character of the agent was no essential element in the Theocracy, provided he was sent from God. Neither was a constant miraculous element necessary more than it has been in the Christian Church. The great fact was that Israel was in covenant with God, so that they were his peculiar people and he their chosen king. The agent in this Theocracy might be prophet, as Samuel, priest, as Phinehas, or king, as David, or a special servant, as Joshua or Gideon. Still the Theocracy was established through the mediation of a prophet, and a prophet was regarded as occupying a chief rank among the agents in the Theocracy.

The privileges in this kingdom were the nearness of God (De. 4 : 7, 8) and a righteous Law (De. 33 : 3, 4 ; 4 : 6). This relation had been entered as a matter of choice, hence it was a moral relation ; it recognized duties and obligations, hence it required discipline. Such was the ideal of the kingdom at the time of its inauguration. *Denio.*

The Pentateuch is the history and the picture of the personal government by God of the Israelites. "Our legislator," says the historian Josephus, "had in his thoughts not monarchies, nor oligarchies, nor democracies, nor any one of those political institutions : he commanded that our government should be (if it is permitted to make use of an expression somewhat exaggerated) what may be styled a Theocracy." *Guizot.*—To describe the spiritual and mysterious government of the Jewish people, Josephus combined two Greek words in the term *Theokratia*, Theocracy, or God's rule ; a government administered by men, but the sovereignty was held by the Divinity. The Deity manifested himself in the double character of a celestial and a terrestrial sovereign. Wherever the Israelite turned he was reminded of the presence of his God and of his King. His King was in heaven : his God was on earth. *I. D'Israeli.*

But Jehovah was not the less Israel's God because he became Israel's King. The peculiarity of the new relation was just this, that he was God and King in one person ; in other words, was *God-King*. And as divinity and royalty were thus combined in the Head of the new commonwealth (their God manifesting himself

and acting as their King, and their King as their God), all his commandments bore this twofold character : the religious commandments were also political, and the political at the same time religious. The breach of a religious commandment was also a civil crime ; and the violation of a civil and political institution was treated at once as sin. The moral, civil, and ceremonial laws were not in any way subordinated the one to the other, but were in all respects equal ; and whenever they were broken, they all required, according to the heinousness of the offence, in precisely the same way, religious expiation and civil punishment. A faithful subject was therefore a pious child of God, and *vice versa*. And this did not apply to the commands alone ; but the gifts and promises of this God and King partook of the same twofold character. What he promised as God, he performed as King ; and what he did as King, subserved his Divine purposes—viz., the accomplishment of his eternal plan of salvation. *K.*

The distinctive nature of the Theocracy stood in the formal exhibition of God as King or Supreme Head of the commonwealth, so that all authority and law emanated from him ; and by necessary consequence there were not two societies in the ordinary sense, civil and religious, but a fusion of the two into one body, or, as we might express it from a modern point of view, a merging together of Church and State. This is a different thing from giving religion, or the priesthood appointed to represent its interests and perform its rites, a high and influential place in the general administration of affairs. The religious interest was peculiarly powerful in Egypt. The priestly caste stood nearest to the throne, and furnished from its members the supreme council of State. Much of the property, and many of the higher functions of government, were in their hands ; so that they formed a kind of ruling hierarchy. But this by no means rendered the constitution a Theocracy. The civil and the religious were still distinct provinces ; and it was more as "a highly privileged nobility" (to use an expression of Heeren's) that the priesthood had such a sway in the government, than as persons acting in their religious capacity. It was otherwise in Israel, where the doctrine of one living and true God formed the Alpha and the Omega of all instruction. Here there was, what was elsewhere wanted, a proper religious centre, whence a sovereign and presiding agency might issue its injunctions upon every department of the State, as well as upon all the spheres of domestic and social life. And this is simply the idea em-

bodied in the Jewish Theocracy ; it is the fact of Jehovah condescending to occupy, in Israel, such a centre of power and authority. He proclaimed himself "King in Jeshurun." Israel became the commonwealth with which he more peculiarly associated his presence and his glory. Not only the seat of his worship, but his throne also, was in Zion—both his sanctuary and his dominion. The covenant established with the people laid its bond upon their national not less than their individual interests, and the laws and precepts which were "written in the volume of the book" formed at once the directory of each man's life and the statute book of the entire kingdom. Nor was this state of things materially interfered with by the special commissions given to prophets, the temporary elevation of judges, or the more settled government of the kings ; for these had no authority to do or prescribe aught but as the ambassadors and delegates of him who dwelt between the cherubim. Nay, the higher any one might stand in office, he was only held the more specially bound to "meditate in the Law of the Lord, and observe to do all that was written therein." Hence, also, as being alike formally and really at the head of the kingdom, Jehovah charged himself with the practical results of its administration ; according to the loyalty or disobedience of his subjects, he made distribution to them in good or evil.

God himself was disclosed in the details of his ruling. His relation to his people as King of Zion, with the many special appointments of service and interpositions of Providence to which it naturally gave rise, served to bring out, in almost endless variety and minuteness of detail, the revelation of his mind and will. Every attribute of his character received in turn its appropriate manifestations ; and nothing that essentially concerned his wisdom and power, his faithfulness and love, his inflexible hatred of sin or supreme regard to righteousness and truth, could remain hid from those who meditated aright in his word and ways. Not only so : but things connected with these which might have been known, and yet continued dim and shadowy to men's view, became, through the working of the Theocratic institution, clothed as with flesh and blood ; the Eternal was brought as from the depths of infinitude, whither the human spirit labors in vain to find him, and rendered objectively present to the soul by being on every hand allied to the relations of sense and time. The children of the covenant, continually as they came to draw near to his habitation and witness or take part in the

outward ministrations of his service, were made, in a manner, to feel as if they saw his form and heard his voice. And even now, amid the higher privileges and ampler revelations furnished to our hand, yet how much do not we owe for our clearness of conception in the things of God, and for fitting terms to tell forth our conceptions, to the records of these dealings of God with Israel, and the impressions produced by them on the hearts of the people ! What a loss should we not have sustained had we but wanted the more special reflection given of them in the Book of Psalms !—a book to which even the French theosophists of the last century were fain to betake themselves when seeking to compose a liturgical service to their god of nature, and of which one of the profoundest of modern historians (John von Müller) writes : "My most delightful hour every day is furnished by David. His songs sound to the depth of my heart, and never in all my life have I so seen God before my eyes."

The results which the Theocracy produced in the personal and family life of the people were nowhere else produced in the ancient world. It is to Israel alone of all the nations of antiquity that we must turn alike for the more pure and lovely, and for the more stirring examples of moral excellence—sanctified homes, where the relations of domestic and family life stood under law to God, and where something was to be seen of the confiding simplicity, the holy freedom, and peaceful repose of heaven ; lives of patient endurance and suffering, or of strong wrestling for the rights of conscience, and the privilege of yielding to the behests of duty ; manifestations of zeal and love, in behalf of the higher interests of mankind such as could scorn all inferior considerations of flesh and blood, and even rise at times in "the elected saints" to such a noble elevation, that they have "wished themselves razed out of the book of life, in an ecstasy of charity and feeling of infinite communion" (Bacon). For refreshing sights and ennobling exhibitions like these, we must repair to the annals of that chosen seed, who were trained under the eye of God, and moulded by the sacred institutions of his kingdom. How different from what is recorded of the worldly, self-willed, luxurious Asiatics around them ! And how fraught with lessons of wisdom and heroic example to future times and other generations !

Let but one be selected who had thoroughly imbibed the spirit of the Theocracy, and entered cordially into its design : take David, for example, of whom this may strictly be said, notwith-

standing a few mournful failures, which he himself most bitterly deplored ; and where, in those ancient times, shall any approach be found to his marvellous combination of gifts and graces ? Where may we descry a character at once so high-toned and so fully orb'd ? Think of this man as passing from the rustic simplicities of shepherd-life to the throne of the kingdom, yet bearing with him still the same tender, open, and glowing heart ; treated on his way to the throne with the basest ingratitude and most ruthless persecution, forced even to become for many tedious years the tenant of savage wilds and caves of the desert, yet never lifting, when it was in his power to do so, the arm of vengeance, but ever repaying evil with good, and over the fall of his fiercest persecutor raising the notes of a most pathetic lamentation ; distinguished above others by deeds of chivalry and military prowess, by which the kingdom was raised from its oppression and widely extended in its domain, yet reigning not for selfish ambition or personal glory, but as Jehovah's servant for the establishment of truth and righteousness in the land ; gifted, moreover, with a genius so fine, with sympathies so fresh and strong, as to be able to originate a new species of poetry, yet consecrating all to the service of the same Lord, in celebrating the praise of his doings, and telling forth the moods and experiences of the soul in its efforts to be conformed to the will of Heaven ; and doing it in strains of such touching pathos and power, that they have found an echo in every pious bosom through succeeding generations, and to myriads of tempted souls have proved the greatest solace and support. The history of remote times can indeed tell of individuals who have risen from humble and sequestered life to sit with princes of the earth, or extend the glory of their country ; but it can tell of no individual fitted by many degrees to be placed beside the shepherding and sweet psalmist of Israel. Nor could it have told of him, but for the training he enjoyed under that Theocracy with which he was so closely identified, and of which, in the grand features of his character, he was at once the legitimate offspring and the noblest representative. P. F.

What the Theocracy Might have Achieved.

The Israelitish, or Theocratic government, was a model of society beyond all human contrivance ; it was a government of tutelage, and no form of government approached its simplicity and its magnificence. Had men been more per-

fect, it was a state which would have everlastingly endured. *D'Israeli.*

Bishop Butler, in his "Analogy," refers to the Jewish people as an illustration of the influence which a kingdom, administered with highest wisdom and perfect righteousness, would have on the face of the earth. "It would plainly be superior to any other, and the world must gradually come under its empire. The head of it would be an universal monarch ; and the Eastern style would be literally applicable to him, that all peoples, nations, and languages should serve him." In the fullest sense would this have been realized in the Jews abiding as a faithful people under the Theocracy. An example of the highest form of national life, just, virtuous, peaceful, and prosperous, undisturbed by internal strifes, invincible yet not ambitious or aggressive, these influences must have been felt throughout all nations ; and the truth of their religion, their conceptions of God, of his unity, wisdom, holiness, goodness, and power, must have found wide recognition in all lands. In due time all peoples would have recognized them as the just and holy nation ; their land as "a delightful land," and their God as worthy the reverence and adoration of all. Thus through the Theocratic relation and as the Head of a nation could Jehovah present himself as the King to whom all rulers on the earth owed obedience, and as the God whom all should worship. However bitterly opposed the spirit of heathenism to the pure religion of Jehovah, many would have been found among all peoples who would have hearkened willingly to spiritual truth coming to them from a people which illustrated it in all its national acts, and in the holy, blameless lives of its citizens. The words of the prophet Isaiah (2 : 3) would early have found the beginning of their fulfilment : "Many people shall go and say, Come ye, and let us go up to the house of the God of Jacob : and he will teach us of his ways, and we will walk in his paths." *Andrews.*

The Ulterior Development and Final Issues of the Jewish Theocracy in Christianity.

There was a striking difference in respect of development between the kingdom of God in Israel and the worldly kingdoms by which it was surrounded, and for a time overborne. "Their end and aim," so the difference is drawn even by Ewald in his *History of the Jewish People*, "lay only in themselves, rose into strength through human power and caprice, and again passed away. But here (viz., in the Jewish Theocracy) we have, for the first time in his-

tory, a kingdom which finds its origin and its aim external to itself, which did not come into being of man, nor of man attained to its future increase ; therefore a kingdom which, itself affecting only what is Divine, carries also in its bosom the germ of an eternal duration, in spite of all incidental change, preserves still its inner truth, and revives anew in Christianity as with the freshness of a second youth." P. F.—The form of the Theocracy was changeable and temporary. Its essence, like the purposes of salvation from which it had sprung, was imperishable : it existed before the establishment of the ancient covenant, and continued to exist when the design of the covenant had been fully accomplished. The kingdom of God on earth then passed beyond the national limits, within which the wisdom of God had confined it during the time of the ancient covenant ; the sphere of the operations of *Jehovah* henceforth embraced all nations, and was co extensive with that of the operations of *Elohim*. *Jehovah* was still a King, as he had been before ; but his kingdom was no longer a national one, and his government no longer political and magisterial. For the political affairs of a State arise out of its separation from other States, and its connection with or opposition to them ; but in the new Divine State, in the kingdom of God under the New Testament, all distinction, separation, and opposition between tribes and nations have been abolished — "there is neither Jew nor Greek, but all are one in Christ." In the same way are the magisterial functions (*lit.* the police administration) of the Divine government intrusted (or rather, like the political, they naturally fall again) to the very same authorities to which they had been intrusted from the beginning, under the universal government of *Elohim*. But the real, eternal, imperishable kernel of the Theocracy, the personal interposition on the part of God to carry out his plans of salvation, his personal activity in connection with human affairs, his incorporation in the creature, have not come to an end, but, on the contrary, have now received their complete and highest fulfilment. K.

The Spirit-endowed Church of Christ is the Theocracy in its new, its higher, its perennial form ; since it is that in which God peculiarly dwells, and with which he identifies his character and glory. Every individual member of this Church, according to the proper idea of his calling, is a king and a priest to God ; therefore not in bondage to the world, nor dividing between the world and God, but recognizing God in all, honoring and obeying God, and receiving power, as a prince with God, to prevail over the

opposition and wickedness of the world. Every particular Church, in like manner, is, according to the idea of its calling, an organized community of such kings and priests ; therefore bound to strive that the idea may be realized by the united strenuousness of its exertions in the cause of Christ, and the steady growth of its members toward a state in which they shall be without spot and blameless. The more this is the case, the more is the prayer of the Church fulfilled, "Thy kingdom come ;" and the nearer shall we be to that happy time, when all power, and authority, and rule shall give way before the one heaven-anointed King, to whom the heritage of the earth belongs. P. F.—Simple as the phrase "kingdom of heaven" may seem, we cannot be said to have grasped the fulness of its meaning until we see in it the germinant thought of all the Scriptures ; the moving force of all dispensations ; the focal point of all the activities in heaven and on earth. It is no insignificant height to which we are lifted when we pray : "Thy kingdom come ; thy will be done in earth as it is in heaven." Nothing appears as more characteristic of this kingdom, whose proclamation and unfolding engaged the thought of prophet and apostle, whose realization is the mission of the Church, than the directness of its relation to each one of its innumerable subjects. It is not the rule of preservation, or of Providence, or even of moral law, but of *grace*, to which our attention is summoned ; the kingdom of redeemed and sanctified souls, of a new heaven and earth, delivered from bondage, cleansed from sin, established in righteousness. That kingdom is not of the letter but of the spirit. It comes not in and by ordinances ; its every enactment is a law of life. The rule is immediate, personal, spiritual. There is very little of pomp ; there is much of power. It is a kingdom whose constitution inheres in the holy will of God ; all the machinery of whose administration is lodged in his moral omnipotence ; representing the most absolute of autocracies sustained by the most radical of all democracies. The emphasis on this feature of personal authority appears in the very word translated "kingdom," which signifies both the royal authority, and the constituency or territory under its control. So intimately related are the authority and the subjects on whom it terminates, that one word describes them both. The despotisms of the East present no such concentration of power as that which meets us in the kingdom of heaven. Yet was Athens not half so democratic. For there is no compulsion but that of reason, no constraint but that of love.

The enactments are not formal and external, enforced by the instruments of law or fear; they are inward and self-administrative, mastering the thoughts, bringing into captivity the deepest and subtlest of mental and moral activities. The kingdom of God is a form of government in which the ruler and the subject are brought into closest personal relation. It takes its departure from the New Birth; personal, radical regeneration is the centre of which the kingdom is the rounded sphere—the renewal of the soul into complete and cordial conformity to the will of God.

It is plain that Church and State, the forms of civil and religious life as we know them, must both disappear before the rising into noonday sovereignty of this coming rule. They are means, not ends; a universal and inclusive Theocracy or Christocracy is the ideal of Scripture. The clamor for a king by Israel was treated as an act of apostasy, an abandonment of their lofty calling to a nationality of kings and priests. Instituted government is indeed of God, and the civic magistracy is worthy of honor; the Church, too, is of Divine parentage; but they exist in deference to man's weakness, his inability of complete self government; they are limitations and helps that are provisional and disciplinary, to be laid aside when he has reached his spiritual maturity. The final form of government is that in which the civil and the ecclesiastical blend in the Divine, in which all machinery becomes needless, in which freedom and law, duty and preference, walk arm-in-arm, in which every citizen is a sovereign, a king, and a priest, while one personal will billows its authority over and through all minds and hearts. *Behrends.*

Reasons for the Study of the Hebrew Theocracy.

The first reason for the study of the Hebrew Theocracy is found in the supreme worth to the race of moral ideas, and the for this reason immense interest that attaches to that nation which, during an age of comparative groping after moral truth among otherwise extremely enlightened peoples, received and transmitted from generation to generation a morality that in its outlines presents still the canons for all mankind. This morality, intimately connected with, even the outgrowth of, a sublime monotheism, is presented in the Old Testament in such commanding simplicity and with such reasonable grandeur as to make all the precepts and corollaries of the heathen mythologies of refined peoples seem puerile and empty. If the mythologies of Greece and the Norsemen are

worth studying for the thought of the people whose conceptions they embody, then the ethical and religious conceptions of a people more ideal than the Germans, of intenser self-respect than the Romans, of majestic purity as compared with the Greeks, of more ardent family feeling than the English—the people from whose moral and religious reservoir all the world has drawn the tonic of daily social life—is worthy of study in its origin and history, in its ritual and its literature.

The second reason for the study of the Hebrew Theocracy is to be found in the great influence which the ideas of this Theocracy have exerted in the reformatory crises in the history of the race. To pass by for the present the transition of those ideas into the essence of Christianity, with what intensity and power the idea of the wide and ineffaceable difference between right and wrong—the idea of retribution swift and certain for iniquity, and of ultimate blessedness for the righteous—the idea as applied to nations that there can be no permanent peace or prosperity except through obedience to the perfect moral law, with what intensity and power these ideas leaped forth in the preaching of Savonarola, in the reformation work of Luther and Calvin, in the awakening of the demand for liberty of conscience in the Netherlands and in England, and in the settlement and early legislation of our own New England. In the preparation of the nations for, and in the attainment of, a purer life, it has always been the ideas of that Theocracy that have had the most stimulating and unrelenting force. The Law, the Hebrew moral law, has always been for the nations the schoolmaster to quicken and arouse the sleeping conscience, and to prepare the way for liberty.

Another reason for the study of the ideas of the Hebrews is found in the thoroughness with which these ideas pervade the new literatures. This is but an extension of the previous reason, but by considering this we shall see still more plainly how momentous the Jewish influence has been in the new moral beginnings, in the great revivals of the world. As Ulflas carried the Bible to the Goths in their own tongue, and secured the fragments of that precious monument to scholars, so every renewal of literary life among the Germans has been enkindled or accelerated by Hebrew ideas, though in some cases the Jewish conceptions have been overlaid by the Christian. The old High-German literary revival had its impulse in connection with the extension of the sway of the Roman Church, the Middle-German from the crusades,

though translations from the Psalms and the Pentateuch are among the remains from that period ; but the revival of morality in the Reformation, by the aid of Luther's Bible, renewed the German language, and that popular translation did for the common language the same, but much more than King James's version has done for the English. Hence even in the noblest literary monuments the traces of the original inspiration, both in language and ideas. Milton's "Paradise Lost" was the outgrowth of a greater moral revival than Dante's "Inferno," and to it must be referred the inspiration that produced for the Germans Klopstock's "Messiah."

The attitude and isolation of the Jews, the origin and maintenance of such a morality under such conditions, the history and polity of that Theocracy furnish a valid argument against the sceptical patrons of development and the best antidote for too much Hellenism in modern education. If with all our boasted progress we have not yet in moral purity surpassed what underlies the Ten Commandments, if the history of the Jews studied with care confirms the teaching of sound philosophy that in ethical conceptions the race has descended, not ascended, then what is better wherewith to controvert a false philosophy than the records of a people who cannot be brought under the deductions of developed atoms endowed with the promise of morality, but as a unique race, though sometimes disobeying and sometimes stoning their prophets, who yet on the whole make good by the majesty and purity of their ideas their claim to be the chosen people of the one true God? And if in the development of individualism in the modern enthusiasm for Greek art and the dominion of beauty, there are creeping in tendencies among the most cultivated akin to those which John Foster deprecated as likely to result from classical study, but far more devastating in a land like ours than any that could arise in England, what shall hold to the supremacy of perfect moral law and prevent any man's becoming a law unto himself, any man's assuming as good for his life and personality such freedom of habits and such disregard of moral sanctions as characterized the Greeks? The agnostic philosophy and the adoration for beauty may issue in Greek license and frivolity—in an utterly sociological morality in which depravity is sin because it is hideous, and not hideous because it is sin. As preventive of such results, as destructive of the very germs of such a ghastly morality, the ideas of the Hebrew Theocracy furnish the best antidote.

Once more, we need this study because it is the historical basis of Christianity. However foreign the knowledge of those types and symbols might have been, if the thing signified had never come forth ; however vague and shadowy those prophetic utterances of rapture over a coming Messiah might have been, if the Messiah were still expected ; these types and utterances would still command the admiration of the upright, as embodying the loftiest morality and representing in the sharpest light the wide, eternal difference between right and wrong. One might tremble beneath Sinai and wonder at the imprecations in the Psalms, but an earnest mind could not fail to feel the solemnity of human conduct under the reiteration of such commandments, of rubrics so red with the blood of sacrifices. But now that the sharpness of law has been merged in the love of an incarnate rectitude ; now that the prohibitory maxims like faint day-stars have paled before the law of love, the splendor of a risen "Sun of righteousness ;" now that "the blood of bulls and of goats" has given place to "the Lamb slain from the foundation of the world ;" now that Jesus has come in the line of Abraham and David, and the reign of this pacific Prince has expanded the scope and dominion of Hebrew ideas through the loving zeal of his followers, and embraced as did his arms upon the cross all the world ; now that what Matthew Arnold calls the narrow, dogmatic spirit of Hebraism has been lost in the charitable sweetness of Christianity, how profoundly instructive the Old Testament becomes and all Hebrew history previous to Christ. Who would not know the history and the customs of that people? *Carter.*

THE OLD TESTAMENT COVENANT ONE WITH THE NEW, AN UNCHANGEABLE COVENANT OF GRACE.

With a mighty arm Jehovah leads his people out of the land of bondage ; and when they have been witnesses again and again of his power and merciful protection, he, at Mount Sinai, enters into a covenant relation with them as a people. The motive is the same in the cases of both Abraham and Israel—namely, outwardly to establish them in such surroundings that God could accomplish his inner educational purpose within them. The rule of God, or the Theocracy, in the individual now becomes such in a people. For that reason, they are to form one nation separated entirely from all the rest, living in a land chosen for them and their historical mission by God himself, and under his own peculiar rule and government. If the great plans of God are to be realized then such a separation

and such a Theocracy were a necessity. Otherwise the attractions of sin would have thwarted the Divine purposes.

The plans of God in Israel are the same as those he had in view in the case of the patriarchs ; for the covenant he makes with the people is the same in principle and character, and is, in fact, identical with the one entered upon by Abraham and the other fathers. This identity is throughout the sacred records everywhere felt and expressed. God reveals himself to Moses as the God of Abraham, Isaac, and Jacob, and as such Jehovah is to be proclaimed to the people, and Moses is to inform them that now the time has come when God will redeem his promises given unto the patriarchs, and will lead his people into the possession of the land flowing with milk and honey. But as these promises were given to Abraham, Isaac, and Jacob in virtue of the covenant of grace and faith existing between them and their God, this fulfilment of the promises on God's part is in itself alone a sufficient testimony that the same covenant was still abiding in the case of the people. There is not only not a syllable in all the revelations through Moses, and in all the arrangements of Mosaism, that points to a change or abrogation in the character of the covenant, but there is proof abundant both clearly expressed and implied, that, before as after, the covenant relation depended upon the faith and trust put by men in the promises and words of God.

The objective ground of this covenant, or the reason why God selects Israel and no other people to be the recipients of his special mercies, is everywhere in the Pentateuch recognized to be the unmerited grace of Jehovah. Nowhere is there any intimation given that Israel was chosen on account of any special merit ; but rather the very opposite, the confession that Israel was entirely unworthy of this election, finds repeated expression. The Lord chose them because he *loved* them (De. 7 : 7, 8 ; 8 : 17). The mighty deeds of God in delivering the people from the hands of their oppressors, and of doing so without any merit or virtue on their part to deserve it, is a thought underlying not only all Mosaism, but also all later revelation. He who fails to see this deep undercurrent of a confession of unworthiness of God's grace, and the strong consciousness of sin in the whole Old Testament revelation, will never be able thoroughly to understand and appreciate pre-Christian revelation. Mosaism knows nothing of self-righteousness, but acknowledges itself as the constant recipient of undeserved

mercies in God's hands. This idea, which necessarily lies at the bottom of, and is presupposed in, a covenant of grace, finds a much clearer expression in the early narratives of Israel than in the accounts of Abraham. It was only on this basis that they hoped to be a "peculiar treasure above all people . . . a kingdom of priests and a holy nation" For in the disavowal of all merit or righteousness in themselves lay the other element, or the subjective side, of this covenant—namely, faith in God. Although this demand of the covenant finds its clearest and plainest expression not in words, but in the actions of the people, in the following of God's appointed servant, in their willingness to be guided by Jehovah, in their religious ceremonies and ordinances ; yet it is also plainly expressed, that Israel as a people, and individually, is acceptable and righteous before the Lord—i.e., is true to the covenant relation with the Lord, if he, like his forefathers, the patriarchs, puts his trust and confidence in God and in God alone. The chief sin of which the Mosaic system, and indeed the whole Old Testament and its covenant has any knowledge, is that of idolatry, which is nothing but the transfer of a faith and confidence from the true to a false God. In this manner the spirit of the covenant could be, and was, most easily violated ; and against this sin the very first of the Ten Commands which form the corner-stone of the whole Mosaic structure is directed. It recognizes faith, then, as the subjective basis of this covenant. Indeed, the whole spirit of God's revelations to Israel and His deeds in the formative stage of their national life, show clearly enough two things as essential elements in the covenant established between them : *First*, that God chose Israel, and showered His blessings upon it as an act of pure grace and mercy ; and, *secondly*, that Israel, if it would be acceptable before the Lord, must in faith and obedience follow the leading of the Lord, as this is laid down in the ordinances and commands he has given to them. An Israelite was then true to the covenant, if his life and actions showed that he had faith and confidence in the Lord of the covenant.

But how about the Law ? Does not the existence and object of the Mosaic Law prove false the view of the Old Testament religion here expressed ? By no means ; but, if rightly understood, it only confirms what has been said. It cannot be repeated too often, that to identify the Old Covenant with the Mosaic dispensation, or to make Mount Sinai annul the Abrahamic covenant, and establish in its place a new covenant with the principle of legal righteousness,

is totally false. Mosaism nowhere claims this for itself, and there is no scriptural warrant for such a view. The Law finds its mission in and within the covenant, and represents one stage in the growth and unfolding of this covenant. Its object was not to supplant the covenant of grace and faith, but rather to be subservient in making this effectual in Israel's spiritual life and in the history of God's kingdom. Paul, who so clearly states that the Old Testament saints were justified by faith alone, has not forgotten to inform us of the important work of the Law in the unfolding of God's plans. He says (Gal. 3 : 19) : " Wherefore then serveth the law ? It was added because of transgressions, till the seed should come to whom the promise was made ; " and in verses 21-24 : " Is the law then against the promises of God ? God forbid : for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto faith which should afterward be revealed. Wherefore the law was a school-master [R. V. tutor] to bring us unto Christ, that we might be justified by faith." *Παιδαγωγὸς εἰς Χριστόν* tells the secret. The Law was an educational means to bring the people to a realization of the requirements and to a full and real acceptance of the covenant. Its aim was a propædæutic and preparatory one, both for Israel and for the history of God's kingdom. If the ideal attitude of the souls of the covenant adherents toward the covenant Lord, as this is expressed in the official covenant established at Mount Sinai, was ever to become a life and a truth in the hearts of the people, and not a mere outward formality, then the people would have to be educated up to an understanding of its principles, and the acceptance of all that it involved. That they had not attained to this standard when the covenant was established, nor indeed ever afterward, is one of the most evident teachings of their history. A righteousness accounted through faith implies recognition of a want of righteousness in one's self, and a dependence for righteousness and salvation upon somebody else. In the covenant of the Old, as well as in that of the New, Testament, the anthropological principles of an absolute inability to render one's self acceptable or just before God, as also the soteriological principle that such a salvation or re-establishment of that true relationship between God and man, which existed before the break caused by sin, must

come from the grace and mercy of the Lord, are implied and presupposed. The covenant required faith and absolute allegiance to God ; but faith and absolute allegiance to God would be possible only when it was apparent that such faith and allegiance were the only means of righteousness ; and this brought with it the further truth that any departure from such a life of faith — i.e., any sin of whatever nature and character, was also a violation of the covenant relation, and hence a forfeiture of the blessings it brought ; for which sin some restoration and atonement would have to be made, if the broken covenant relation was to be re-established. That all these principles are embraced in the covenant in its Mosaic form is apparent from the sacrificial and atonement system, where they are recognized by word and deed.

In order that these great truths in God's plans of redemption should work out their way into the consciousness and convictions of the chosen people, and in order that these should become the people of the covenant in truth, God established them as a po'itico-religious state, under His own special government, and gave them the whole complex system of moral and ceremonial law known as Mosaism, and contained in the Pentateuch. This body formed the limits in which the covenant as a soul should have its being and undergo its development. The whole legal system, as established by Moses, in its religious, political, and social features, was the outward wall that protected the inner growth of the covenant principle, and at the same time promoted the latter. The commandments of the Lord, from the highest of the Ten Commandments to the lowest and least behest for the conduct of private affairs, represented to those under the covenant the just demands which the Lord of the covenant had a right to make upon those who would possess the blessings of the covenant ; it represented to those who, of their own free will and choice, had sworn allegiance to this covenant at Mount Sinai the duties which they owed to Jehovah. It brought vividly and strongly before their eyes the knowledge of what the faithful performance of their covenant relation involved and demanded of them, and at the same time would necessarily awaken in them a consciousness of their inability to comply with these demands, and to be faithful to their promises. Indeed, this latter fact of inability, and of a sinful state, is recognized by the Law itself as a necessary feature in the life of those subject to it. For the same law that commands and condemns also provides for means of pardon and atone-

ment for the violation of its mandates, primarily indeed only typically and hopefully; but this in view of the real atonement and pardon to come in Christ. The sacrificial portion of the Mosaic system can be understood only on the premises that an honest child of the covenant would recognize his sinful state and deserved condemnation and rejection, and that the life under the Law would necessarily be a life of constant contrition and confession of transgressions, and a constant resort to the throne of grace for pardon and a renewed acceptance. This feature of the legal code shows that at the bottom of the covenant, of which it was the outward framework, lay the ideas of repentance for sins and faith in Jehovah to forgive these sins. As Christ says (Matt. 23 : 23) the weightier matters of the Law were "judgment, mercy, and faith." To promote these in the hearts of the Israelites was the purpose of the Sinaitic code. Its complex character and minute ramifications covered the whole public and private existence of the Israelite, and constantly reminded him of what he owed his Divine King, whose rule he had chosen for himself by agreeing to accept his covenant. Hence, too, for the Israelite there was no difference between a moral and a ceremonial law; both were equally an expression of the will of Jehovah under the covenant relation; a violation of either was a rejection of the principle of faith and obedience, and hence equally punishable. Later, when the kingdom of God had passed beyond the circumscribed limits of a single state and nation, and had become more spiritual, and particularity had developed into universality, then those features of the Law which were conditioned by the preparatory stage, and were not based upon the fundamental truths of the covenant, could fall away, as they did when Christ came and established the congregations of saints, not only in Israel, but over the whole world. But as long as the covenant was circumscribed by locality and nationality for the education of a peculiar people, so long, too, all those laws established by God for effecting his purpose were equally binding upon the adherents of the covenant. Under such circumstances, a transgression of a ceremonial law was punishable equally with one of the moral command.

These facts explain why it is that in the establishment of the covenant, as this is recorded in Ex. 19 sqq., so much stress is laid upon the obedience of the people to the commands of the Lord. This obedience is the obedience of faith, and the faith of those living under the legal rule finds its expression in the obedience

to this law of the covenant. An Israelite is צִדִּיק, or *just*, in so far as he complies with the norm of the Law; because a transgression of these laws given by Jehovah for the guidance of his life and worship is a rejection of the authority of God and a refusal to trust him. A rebellion against God's ordinances is a rebellion against the very covenant itself. An Israelite who truly believed in Jehovah would necessarily feel himself in duty bound to obey these laws. He could not do otherwise, or his life and his confession would antagonize each other. But never do we read that such an obedience is to be regarded in itself as a meritorious act, or a means of righteousness. The Mosaic system knows of no legal or work righteousness.

While recognizing, then, their duty to obey in all their *mindful* the commands of the Law, and learning by that how sinful they were, those under the Law put their trust for righteousness and deliverance in the mercy of the Lord. Just to what extent the object of their faith was the mercy of God in general, or the merits of the promised seed, might be a debatable question. In truth, the real objective ground ever was the latter, and was undoubtedly recognized to be such by at least the most advanced among the covenant children. (Cf. John 8 : 56 ; Gal. 3 : 10-18.) Their life under the Law certainly pointed out to them the necessity of looking solely to the grace of Jehovah; but whether, and to what extent, they were conscious of the fact that the objective grounds of this grace were the life and death of the promised Messiah may not be easily decided. Certain it is, though, that from the time of the protevangelium in Gen. 3 to the evangelistic flights in the second part of Isaiah (chiefly in ch. 53) there is a golden chain of prophecies running through the whole Old Testament life and revelation, that a Redeemer and a Messiah should come. And that in the Mosaic system this personal Saviour is the object of faith seems evident from the typical and symbolical actions in the sacrifices and atonements, as their true significance and meaning are explained in the Epistle to the Hebrews. There and in other places in the New Testament the typical character of the tabernacle, of the cultus in its different kinds, of the festivals, etc., is recognized, and the relation between the type and thing typified shown, and there Mosaism repeatedly recognizes the coming of a personal Messiah and Deliverer, and has before it all the grand prophecies to this effect given to the patriarchs centuries before.

Such then, according to the New Testament, and also according to the Old, was the histori-

cal mission of the Law in its relation to and bearing on the Old Covenant. Far from standing in an antagonism to a covenant of grace and faith, its aim was to develop and make such a covenant the soul and life of a nation, so that its principles might become in the growth of this people some of the great truths of history, that, in the fulness of time, Christianity might base its work of victory on such results of an earlier development.

Hand in hand with the Mosaic dispensation, and closely allied to it, was prophecy in Israel. It is a fatal error of the new critical school to place the Law and the prophets in antagonism to each other. Those passages in the prophets that seem to speak slightly of the Law can be interpreted as in opposition to the proper mission and functions of the Law *only* by a misinterpretation of the legal features in the religious development of Israel; not the use, but the abuse of the Law, by reducing it to an *opus operatum* formalism, or to a means of pharisaic self-righteousness, is condemned by the prophets. The Law and the prophets are not only contemporaneous in the point of time, but are also closely related in the covenant work and mutually complimentary. The fact that the earlier prophets were men of action chiefly, and the latter engaged also in literary work, should not mislead us into separating, as far as time is concerned, what is actually found at the same time. Moses himself, the Lawgiver, was also a prophet; and both Mosaism and Prophecy, in their Divine purposes and actual workings, conspired together toward the development of the great truths of the covenant between God and the chosen people. Instead of being contradictory and antagonistic, they rather work together to make God's plans facts and truths. While the Law points out to man the duties he is to perform as a child of the covenant, and thus instructs him in the great truths of sin and the constant need of Divine pardon and mercy, and while this Law is to make these truths the teachings of Israel's history in them and for others, the prophets, as the speakers and seers of God, accompany this historical development with their revelations of knowledge, reproof, guidance, and consolation. The prophets are the instructors of the people, sent by the Lord of the covenant, so that the people would be taught to walk and live aright under the conditions of this covenant, toward the fulfilment of their historical mission. Prophecy had thus, like the Law, a work to perform in the unfolding of God's kingdom, and this work was for the same ultimate end. It must not be forgotten that the

chief work of the prophets was not, as it is sometimes supposed to be, the prediction of future events. The prophets were decidedly men of words and actions for the immediate present, for the demands of the hour. They preached to Israel, and not only or principally to later generations; and what they did and said was intended to have its effect in moulding the religious destiny of the people they addressed. All prophecy, both those specially so called, as also the books written in a prophetic spirit, as also the Psalms and the other Hagiographa, must be looked upon and interpreted as reflecting the character, spirit, and life of the Old Covenant. They represent one phase in the development of this covenant, and hence can fairly be called upon for instruction as to what the nature of this covenant really was. The lives and teachings of the prophets and psalmists, as well as of all those under the Old Covenant who proved acceptable before the Lord, can be fairly regarded as expressive of its genius and soul. Yet nowhere do we find among the Old Testament believers a single one who considers himself just because of his obedience to the Law, and who bases the correctness of his attitude to the covenant, and consequently his hope of justification, upon the fulfilment of the Mosaic code. The experience and faith of the men of God under the old dispensation, as this finds utterance in the records of the sacred volume, those correct exponents and indices of the religious life and hope under the covenant, leave no room for doubt or debate that they knew nothing of a legal or self-righteousness. So strongly does the confidence of faith find expression in the Psalms, for instance, that later revelation and Christian gratitude have found no higher and deeper utterance for it. One thing is sure, that the saints of the Old Testament felt and rejoiced in their acceptance before the Lord; for them full righteousness and membership in the kingdom of God was not regarded simply as a possibility of the future, but as a present reality and a fact. That the prophets and psalmists, and all the true representatives of the Old Testament covenant life, feel this in their heart of hearts, and that peace with God was to their souls existence and life, is as historically certain as anything in the sacred records can be, and that they did not base this happiness upon the righteousness of the Law is equally certain. The total absence of any hint or word in this direction is alone a sufficient testimony. But the evidence for the opposite is found in abundance. Every page of the prophetic books or the Hagiographa fur-

nishes this. The prophets, as a rule, start out with the lesson of the Law—namely, the recognition and confession of sin. They recite how merciful the Lord has been to his people, how undeserving of this grace they have been, and how unfaithful they have been in their covenant relation. On the basis of this knowledge they exhort the people to repentance and faith, assuring them in the name of the Lord of the covenant, whose spokesmen they are, that if the sinners will return in repentance the Lord will pardon them their transgressions, and again receive them as his own peculiar people, and that they should put their confidence in him, and in him alone. It is this line of thought that we everywhere find in the prophetic words and the prophetic deeds. They upbraid sin, call to repentance, and then offer to the repentant and trusting sinner the fulness of God's mercy. In the prophetic features of the Old Testament development, these are the cardinal and leading thoughts, and show with clearness that for them, too, it was a covenant of grace. In one prominent point the prophets advance beyond Mesianism—namely, in the clear announcement of the objective ground of grace which God promises to the penitent sinner. The Messianic feature of the prophecies constantly grows in clearness and emphasis, until in such visions as Isaiah 53 we seem to hear not prophecy, but the record of history. The evangelical clearness in prophecy is ever unfolding itself more and more. In their hands the Law becomes more and more a school-master unto Christ, because they can interpret the Law. They teach not only that the Law cannot justify, and that in his mercy God will do so, but also that he will do so for the sake of the future Redeemer. They believed not only in a salvation to come, but also in a Saviour to come, and it was thus only that the circuit of saving truth was completed.

This, then, in general outlines, is the character of the Old Testament covenant. It is, like the New, a covenant of grace; the fundamental ideas of both are the same. The chief difference lies in this: that in the Old is found the preparatory stage, where, within the bounds of a nation and the hedge of a law, the consciousness of sin and the need of a Saviour were developed; the New starts out with this knowledge, and proclaims the Saviour from these sins. The sins demanded a sacrifice; Christ did, by his life and his deeds, become a sacrifice and atonement; and with these words the greatest difference between the Old and the New Testament covenant has been stated. The Old teaches the knowledge of sin, and looks forward to the

coming sacrifice as a hope and a promise; the New starts out with this conviction, and has the complete sacrifice already performed. But the basis of hope, the object of faith, is in both the same—namely, Christ Jesus our Lord.

In view of these facts, it may be called a piece of doubtful wisdom to speak of two covenants, as now understood, at all. In reality there is but one covenant—namely, that of grace and faith, but in two historical stages of development, the preparatory and the completed. Between the two there is a difference, not of kind, but merely of degree. The biblical and traditional theological terminology, concerning a new and an old covenant, as these are generally understood, tends rather to separate and keep apart as distinct, or even antagonistic, two things that are really but the two sides of one and the same thing. The covenant idea is the connecting link between the two testaments, as it is declared to be by the preaching of John the Baptist, and of Christ. They announce that the kingdom of God, which has hitherto been in preparation and a promise, has now arrived and is at hand; and they, consciously, thus place their mission and work in direct connection as complementary to that which has preceded. They build upon the foundation of Moses and the prophets.

Our examination has shown how intimately, in their roots and essence, the two testaments are connected, and how correct is the terse *dictum* of St. Augustine, that the New Testament lies concealed in the Old, and the Old lies revealed in the New. Both proclaim the sin of man, but both announce also the mercy of God, ready to pardon man if he repents. They record for us how God, who did not desire the dire work of sin to succeed, made a covenant for the purpose of thwarting the destruction of mankind; how this covenant, in which God asked that man should have faith and confidence in him alone, grew and developed under the politico-religious kingdom of Israel, until in the fullness of time this development had taught, beyond a doubt, its great lesson, the need of a Saviour; the Saviour really came and performed what had been predicted, prefigured, and typified before—namely, the work of redemption and salvation. The New and the Old are one undivided revelation, because they are the record of one kingdom of God on earth. *Schodde.*

The *Covenant* is the fundamental principle of the Divine revelation, to which the Divine revelation commits its treasures and from which man continually draws upon them. The Cov-

enant has a great variety of forms in the sacred Scriptures, but the most essential and comprehensive form is that assumed in the Mosaic Covenant at Sinai which becomes the *Old Covenant* pre-eminently, and over against that is placed the *New Covenant* of the Messiah Jesus Christ, so that the great historical division becomes the *Theology of the Old Covenant* and the *Theology of the New Covenant*. The *Covenant* is a union and communion effected between God and man. It involves a *personal* relationship which it originates and maintains by certain events and institutions. This is Religion. The *Covenant* and its relations, man apprehends as an intel-

ligent being with meditation, reflection, and reasoning. All this he comprehends in *doctrines*, which he apprehends and believes and maintains as his faith. These doctrines will embrace the three general topics of *God*, of *Man*, and of *Redemption*. The *Covenant* still further has to do with man as a *moral* being, imposing moral obligations upon him with reference to God and man and the creatures of God. All these are comprehended under the general term *Ethics*. These distinctions apply equally well to all the periods of Divine revelation; they are simple, they are comprehensive, they are all-pervading. *Briggs*.

Section 104.

PREPARATION FOR AND DESCENT OF JEHOVAH UPON SINAI.

EXODUS 19 : 10-25.

- Ex. 19** 10 AND the LORD said unto Moses, Go unto the people, and sanctify them to-day and 11 to morrow, and let them wash their garments, and be ready against the third day : for 12 the third day the LORD will come down in the sight of all the people upon Mount 13 Sinai. And thou shalt set bounds unto the people round about, saying, Take heed 14 to yourselves, that ye go not up into the mount, or touch the border of it : whoso- 15 ever toucheth the mount shall be surely put to death : no hand shall touch him, but 16 he shall surely be stoned, or shot through ; whether it be beast or man, it shall not 17 live : when the trumpet soundeth long, they shall come up to the mount. And 18 Moses went down from the mount unto the people, and sanctified the people ; and 19 they washed their garments. And he said unto the people, Be ready against the 20 third day : come not near a woman.
- 21 And it came to pass on the third day, when it was morning, that there were thun- 22 ders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet 23 exceeding loud ; and all the people that were in the camp trembled. And Moses 24 brought forth the people out of the camp to meet God ; and they stood at the nether 25 part of the mount. And Mount Sinai was altogether on smoke, because the LORD descended upon it in fire : and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet 26 waxed louder and louder, Moses spake, and God answered him by a voice. And the 27 LORD came down upon Mount Sinai, to the top of the mount : and the LORD called 28 Moses to the top of the mount ; and Moses went up. And the LORD said unto 29 Moses, Go down, charge the people, lest they break through unto the LORD to gaze, 30 and many of them perish. And let the priests also, which come near to the LORD, 31 sanctify themselves, lest the LORD break forth upon them. And Moses said unto 32 the LORD, The people cannot come up to Mount Sinai : for thou didst charge us, 33 saying, Set bounds about the mount, and sanctify it. And the LORD said unto him, 34 Go, get thee down ; and thou shalt come up, thou, and Aaron with thee ; but let 35 not the priests and the people break through to come up unto the LORD, lest he 36 break forth upon them. So Moses went down unto the people, and told them.

God had entered into covenant with his people. Israel was now no longer a family or tribe. They had begun to be a great nation. God would make them his "peculiar treasure." And all the people had said, "All that the Lord hath spoken, we will do." But a people that

is to be the Lord's must know his will. That will he is now to make known. And he prefaces the utterance by signs which indicate that he is great and terrible in his holiness ; a jealous as well as long-suffering God. Everything is ordered so as to deepen this impression. Two days are given to cleansing. Bounds are set so that neither man nor beast can come near the mountain. Then, amid thunderings and lightnings, the quaking of the mountain and the terror of the people, the Lord descends. *Am.*

PREPARATION FOR THE THIRD DAY (verses 10-15).

10. They were about to approach a holy God, a God of infinite purity, who cannot bear any unclean thing in his presence, and therefore they were to take care that no defilement was upon them. They were to wash their clothes and preserve their persons free from all impurity. Not that there was any intrinsic virtue in mere external ablutions and abstinences ; they were to do this *in token* of their cleansing themselves from all sinful pollutions. *Bush.*

12. By what follows in verse 23 it appears that this command of setting bounds was meant of placing a material fence around the bottom of the actual rise of Sinai, so that the people *could not* break through. *Alf.*

13. If a man or a beast should break through the prescribed limits and advance toward the mountain, they were to slay him on the spot by casting stones or shooting darts at him from a distance. What a speaking commentary upon God's estimate of presumptuous sin ! *Bush.*

See the difference of God's carriage to men in the Law and in the Gospel : here, the very hill where he appeared may not be touched of the purest Israelite ; there, the hem of his garment is touched by the diseased woman, yea, his very face was touched with the lips of Judas : here, the very earth was prohibited them on which he descended ; there, his very body and blood is proffered to our touch and taste. Oh, the marvellous kindness of our God ! How unthankful are we, if we do not acknowledge this mercy above his ancient people ! They were his own ; yet strangers, in comparison of our liberty. It is our shame and sin, if, in these means of entireness we be no better acquainted with God, than they which in their greatest familiarity were commanded aloof. *Bp. H.*

JEHOVAH DESCENDS UPON THE MOUNT (verses 16-25).

As the people gazed on it, "Mount Sinai was altogether on smoke." That vast isolated

mountain-block—two miles in length and one in breadth—seemed all on fire ! As "the smoke of a furnace" it rose to heaven, "and the whole mount quaked greatly," and "there were thunders and lightnings," and "the voice of the trumpet exceeding loud." But, more awful than any physical signs, "Jehovah came down upon Mount Sinai." *A. E.*

The account of the way in which God appeared and of what he did, is worthy of him, and quite in harmony with the nature and object of revelation at this stage. The two greatest phenomena of nature, sea, and mountain, obey his will and bow before his glory ! The sea divides ; the mountain trembles. Both become scenes of the display of his righteous power. By the sea his might as judge is revealed upon his enemies ; on the mountain, his might and authority as Ruler and Legislator for the people. Through the act of giving the Law, Jehovah comes personally before the people as their King and Lord, in the fulness of his majesty. That they might be thrown upon him, and not be engrossed again with worldly affairs, Israel is not led directly to Canaan, but by long journeys through the desert. He undertakes, as the wilderness is without food and without a road (the simplest signs of civilization) to feed the people with manna and to lead them by the pillar of cloud and fire, so that they may be pointed to him directly, and accustomed to the thought of him. Therefore was the wonder-working grace of God thus daily visible throughout the long march in the wilderness, on the earth by the manna, in heaven by the cloudy, fiery pillar. *Auberlen.*

The great miracle of Judaism was the Divine institution of the religion. "The earth shook and the heavens also dropped in the presence of God." The devouring fires of Sinai proclaimed the deliverance of the Law of Moses. The apparition of the Deity—an apparition without similitude—rested before the eye of mortal man. Two millions of human witnesses attested and trembled. From amidst the dense cloud hanging on the mountain, "the voice of the words" established Judaism. On this awful revelation to a whole people rests the foundation of the Jewish faith in the Law of Moses. *D'Israeli.*

16. And it came to pass on the third day. The eventful day at length arrived, the sixth of the month Sivan, and the fiftieth after the departure from Egypt. The morning was ushered in with terrible thunders and lightnings, and a cloud of deep lowering darkness resting upon the summit of the mount. The

heavens and the earth and the elements conspired to signalize the advent of the Creator and Lord of the universe to this part of his dominions. Nearly every object of grandeur and awe of which we can conceive, enters into the description. Thunder, lightning, tempest, the blackness of darkness, smoke, fire, earthquake, and the trumpet of God ! Never till the light of the last morning shall dawn, and the trump of the archangel shall peal its summons to arouse the dead, will such a spectacle be again witnessed on earth. A deep moral impression in regard to the Law about to be delivered was to be produced. Everything accordingly was so ordered as to afford the most striking display of the glorious majesty of the Lawgiver, to point out the character of the Law in its strictness and rigor, and its tremendous penalty.

The people trembled. When a sound was heard, shrill and piercing like the notes of a trumpet, but rising above the peals and the crash of the thunder, no wonder that the impression upon the people was terrific beyond all conception. No wonder that the terms "voice of the archangel and trump of God" should have arisen from this incident of the dread phenomena which struck the senses of assembled Israel at the base of the holy mount ; and that the Scriptures associate the sound of a great trumpet with the awful occurrences of the day of judgment, of which the giving of the Law from Sinai was intended to be a faint type and shadow.

19. God answered by a voice. Their hearing with their own ears the voice of God speaking to his servant, would utterly cut off all future pretext for saying that Moses palmed upon them a system of laws and statutes of his own devising, or imposed upon their credulity in any way whatever. In affirming this they would be witnesses against themselves. They had a demonstration that the Laws to which they were required to submit, were promulgated from the highest authority in the universe, of which Moses was merely the ministering mediator. *Bush.*

Never was so great a congregation called together, and preached to, at once, as this was here. No one man's voice could have reached so many, but the voice of God did.

Now, at length, is come that memorable day, that terrible day of the Lord, that day of judgment, in which *Israel heard the voice of the Lord God speaking to them out of the midst of the fire, and lived* (De. 4 : 33). Never was there such a sermon preached, before or since, as this which was here preached to the Church in the wilderness.

The Preacher was God himself (verse 18) : *The Lord descended in fire*, and (verse 20), *The Lord came down upon Mount Sinai*. The *Shekinah*, or Glory of the Lord, appeared in the sight of all the people ; he *shined forth from Mount Paran, with ten thousands of his saints* (De. 33 : 2)—that is, attended, as the Divine Majesty always is, with a multitude of the holy angels, who were both to grace the solemnity and to assist it. Hence the Law is said to be given *by the disposition of angels* (Acts 7 : 53). The pulpit (or throne rather) was Mount Sinai, hung with a *thick cloud* (verse 16), covered with *smoke* (verse 18), and made to *quake* greatly. Now it was that the earth *trembled at the presence of the Lord*, and the *mountains skipped like rams* (Ps. 114 : 4, 7) ; that Sinai itself, the rough and rocky, *melted from before the Lord God of Israel* (Judg. 5 : 5). Now it was that the *mountains saw him, and trembled* (Hab. 3 : 10). *H.*

God was ever wonderful in his works and fearful in his judgments ; but he was never so terrible in the execution of his will, as now in the promulgation of it. Here was nothing but a majestical terror in the eyes, in the ears of the Israelites ; as if God meant to show them by this how fearful he could be. Here was the trumpet of God drowning the thunder-claps, the voice of God outspeaking the trumpet ; the cloud enwrapping, the smoke ascending, the fire flaming, the mount trembling, Moses climbing and quaking, paleness and death in the face of Israel, uproar in the elements, and all the glory of heaven turned into terror. And if the Law were thus given, how shall it be required ? If such were the proclamation of God's statutes, what shall the sessions be ? I see and tremble at the resemblance. To the one, Moses, that climbed up that hill and alone saw it, says, "God came with ten thousands of his saints ;" in the other, "thousand thousands shall minister to him, and ten thousand thousands shall stand before him." In the one, Mount Sinai only was on a flame ; all the world shall be so in the other. In the one, there were fire, smoke, thunder and lightning ; in the other, a fiery stream shall issue from him, wherewith the heavens shall be dissolved and the elements shall melt away with a noise. O God, how powerful art thou to inflict vengeance upon sinners, who didst thus forbid sin ! and if thou wert so terrible a Lawgiver, what a Judge shalt thou appear ! *Bp. H.*

If he was dreadful at Sinai, coming in threatening flames to promulgate his Law ; what must he be "coming in flaming fire to take vengeance on them that know not God, and obey not

the Gospel of our Lord Jesus Christ?" *Bush.*
 —For even in Calvary, Sinai is not forgotten. The steps of the earthquake are felt beneath the Cross, thick darkness overshadows it, a piercing voice that tells of the fearful evil of sin descends from it, and we are addressed in the Gospel: "Wherefore let us have grace whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." *Ker.*

The Law was given in an awful manner to make all sensible how great that authority, power, and justice was, that stood engaged to exact the fulfilment of this Law, and to see it fully executed: and how strictly God would require the fulfilment: and how terrible his wrath would be against every breaker of it; that men, being sensible of these things, might have a thorough trial of themselves, and might prove their own hearts, and know how impossible it is for them to have salvation by the works of the Law, and might see the absolute necessity they stood in of a mediator. We regard this Law now given at Mount Sinai not as the covenant of works, but as a rule of life; so it is made use of by the Redeemer as a directory to his people, to show them the way in which they must walk as they would go to heaven: for a way of sincere and universal obedience to this Law is the narrow way that leads to life. *Edwards.*

20-21. Moses, called of God, ascended, followed by the eager eyes of the multitude, up into the cloud; only, however, to be sent down again, to take yet stronger precautions lest any one, through ignorance or rashness, might break through the bounds and perish. *W. M. T.*

20. All the verbs here should be rendered in the pluperfect tense, "had come down," "had called," "had gone up," and the *whole verse considered as parenthetical.* The scope of it seems to be, to inform us how it happened that Moses was in a situation to hold this intercourse with Jehovah; for it does not appear that in any stage of the proceedings did God communicate with Moses while he remained among the people below. He was invariably called up to the summit, or near the summit of the mountain. *Bush.*

When we think of Moses coming so near to Jehovah in his majesty wielding the terrific agencies of flood and storm and fire, of darkness and lightning and the voice of trumpet exceeding loud—Mount Sinai rocking beneath his feet, and Moses alone drawing near the Awful Presence and talking with God face to face there—what shall we say of the possibilities of communion between man and his Maker? Whatever speculations we may have as to the means

and methods by which the thought of God was borne to the mind of Moses and the thought of Moses to the mind of God, the great fact of *communion* of mind with mind—thought meeting thought—of command from the superior party, received and obeyed by the inferior—is on the outer face of the whole history and admits of no question. God can speak to man so that man shall know the voice to be His and comprehend perfectly its significance. Relations of obedience, confidence, and love on the part of man toward his Maker are established, and God meets them with appropriate manifestations of his favor. This great fact is one of telling significance in the whole province of Christian experience. Its significance cannot terminate with the present life, but must pass on to be unfolded far more gloriously in the revelations of the eternal world. "It doth not yet appear" [in all points] "what we shall be"—but it does appear that God has made us capable of exceedingly intimate relations to himself—as we shall know more perfectly when we shall see as we are seen and know as also we are known. *H. C.*

22. Let the priests sanctify themselves. There were *priests* among the Hebrews *before* the consecration of Aaron and his sons. Though their functions might be suspended while under persecution in Egypt, yet the persons existed whose right and duty it was to offer sacrifices to God. Moses requested liberty from Pharaoh to go into the wilderness to *sacrifice*; and had there not been among the people both *sacrifices* and *priests*, the request itself must have appeared nugatory. *Sacrifices* from the *beginning* had constituted an essential part of the worship of God; and there certainly were *priests* whose business it was to offer them to God, before the giving of the Law; though this for especial reasons was restricted to Aaron and his sons, after the Law had been given. As sacrifices had not been offered for a considerable time, the priests themselves were considered in a state of impurity; and therefore God requires that they also should be purified for the purpose of approaching the mountain. *A. C.*

There is a tradition current among the Jews that the Law was given upon Mount Sinai on the fiftieth day from the date of the Exodus; and there seems every reason to accept it. Sinai then was the Pentecost of the old dispensation. And conversely, Pentecost is the Sinai of the new. Fifty days after the slaying of the paschal lamb there was the coming down of the

Holy One upon the mount. Fifty days after "Christ our Passover was sacrificed for us" the Holy Spirit descended on the Church met together on that mount of ordinances in the upper room. The inner relations of the two events will be clearly discerned by an examination of that passage in Jeremiah which is quoted with so much effect in the Epistle to the Hebrews: "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah: not according to the covenant which I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my Law in their inward parts, and write it in their hearts" (Jer. 31: 31-33). This, as we all know, is the work of the Holy Ghost. On the Pentecostal day of the Old Covenant, Jehovah came down from heaven to reveal himself as the Holy One, and give his Law to his redeemed people; on the Pentecostal day of the New Covenant in like manner he de-

scended in the person of the Holy Ghost, to write his Law, "not in tables of stone, but in the fleshy tables of the heart"—the hearts of all who were redeemed by the blood of the Great Sacrifice which had been offered up on Calvary; and this seems to have been in the mind of the apostle when he wrote: "The Law of the spirit of life in Christ Jesus hath made me free from the Law of sin and death" (Rom. 8: 2). And just as the holy Law was securely kept in the ark of the covenant within the holiest of all; so has the Holy Ghost remained in the midst of the true Church of Christ, according to the Saviour's promise. So too every true believer should have in his inmost heart a shrine for the Holy One, who comes to dwell in us in the blessed fulness of Pentecostal grace. Thus and thus only can we realize the fulfilment of those "great and precious promises," which were given of old to Israel, and of which we who believe in Christ are the true heirs; thus and thus only can we prove ourselves to be "a chosen generation, a royal priesthood, a holy nation, a peculiar people, to show forth the praises of him who hath called us out of darkness into his marvellous light." J. M. G.

Section 105.

MORAL LAW: "GOD SPAKE." MEANING OF "THE TEN WORDS." DIVISION INTO TABLES. TWO COPIES OF THE DECALOGUE. ITS CHARACTER AND PERPETUITY. RELATION OF MORAL LAW: 1. TO THE CEREMONIAL; 2. TO THE PROMISE; 3. TO CHRIST. RELATION OF THE CHRISTIAN TO THE LAW.

Exodus 20: 1. DE. 4: 11-13; 5: 22.

Ex. 20 1 And God spake all these words, saying,

De. 4 11 And ye came near and stood under the mountain; and the mountain burned with fire unto the heart of heaven, with darkness, cloud, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of words, but 13 ye saw no form; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even the Ten Commandments; and he wrote them upon two tables of stone.

De. 5 22 These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them upon two tables of stone, and gave them unto me.

Definitely conceive this natural scenery of a plain sloping gradually down for a mile in width, extending two miles, with crescent shape in length, as a huge amphitheatre, with the dark, perpendicular cliff of granite rising from

the foot of the gentle slope some fifteen hundred feet in height, seeming to one standing near—for such is ever the impression from gazing directly upward from the foot of a lofty crag—to tower "up to the midst of heaven,"

while the loose, black, ragged masses of granite appear ready to let go their hold on the side of the crag and drop into the plain beneath. As Israel is waiting in solemn expectation this morning, behold, the immense pillar of cloud, that hitherto has guided their march, is observed to rise slowly and majestically. It ascends upward and upward to the midst of heaven. Then it moves toward the lofty summit and covers Sinai as a cloud. Thereupon the lightnings begin to flash from the cloud and the thunders roll terrifically, causing the earth to tremble under their feet. Then the clang of the mighty signal trumpet calls forth all the hosts of Israel from their camp. Under the direction of Moses and their leaders, they approach near the foot of the dark cliff, and the myriads are arranged, row upon row, in serried ranks of two miles in length. They stand in breathless silence, for every spirit is awe-struck. As the thunders at length cease, and the voice of the trumpet is hushed, suddenly there bursts forth from the darkness on the summit an articulate voice, loud as the voice of the thunders and the trumpet.

"AND GOD SPAKE."

Distinctly and audibly the voice of Jehovah himself spake to the assembled nation—issuing from the Glory on the summit of Sinai. The inspired lawgiver forty years afterward declares, "The Lord talked with you face to face out of the midst of the fire. These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness with a great voice, and he added no more. And he wrote them on two tables of stone and delivered them unto me." Thus the very mode of the revelation of this Law, in view of Moses, the lawgiver, set it apart to itself as above all the revelations made through Moses. S. R.—Moses adds elsewhere, "For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is; or hath been heard like it? *Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?*" Bush.

In Acts 7:38 Stephen affirms that Christ was the Jehovah who spake to Moses in Mount Sinai (see also Ps. 68:7, 8; Eph. 4:8). B.—God has many ways of speaking to the children of men: by his Spirit, by conscience, by

providences, by his voice; all which we ought carefully to attend to; but he never spake, at any time or upon any occasion, so as he spake the Ten Commandments, which therefore we ought to hear with the *more earnest heed*. It was not only spoken audibly, but with a great deal of dreadful pomp. H.

The scenes of Sinai were a long and magnificent step of progress in the revelations of God to men. We may think here not so much of the external surroundings—the bringing into service of all the grandest agencies of nature to impress men with reverence and fear and awe, and so to plant the more deeply in their souls the idea of law as emanating unmistakably from the Infinite One: but we may consider the *great fact itself of a revealed Law*. It is surely a point in the progress of God's revelations of himself second to nothing that has gone before—second to nothing in all the ages save the greater mission of his Son for the purposes of redemption. God revealing to man a rule of duty; expressing it in terms at once so simple and so comprehensive; including the duties we owe to God on the one hand and to fellow-beings on the other; putting it on permanent record; accompanying it with demonstrations of majesty and glory, endorsing it so surely and so sublimely; adjusting it so nicely in harmony with the intelligent convictions of rational minds, and so commending it to every man's conscience as intrinsically and eternally right:—truly the promulgation of such a law through such agencies is surpassingly grand and glorious; and is one of the great epochs in the march of God's revelations of himself to mortals. H. C.

The Ten Commandments formed a distinct part of God's revelation. They were spoken by God's own voice from the midst of the fire. They only were thus promulgated; "he added no more." They were written on tables of stone. They were deposited in the ark of the covenant. These facts show that they held a distinct place in the Law-giving at Sinai, and that they are not to be confounded with the ceremonial and judicial statutes, subsequently given. *The grounds of this distinction*: The Decalogue was: (1) An epitome of universal moral truth. (2) Internally complete as such—the first table laying down our duties to God, as respects his being, his worship, his Name, his day, his human representatives; the second forbidding all injury to our fellow-men (injuries to life, property, chastity, character), while requiring by implication the fulfilment of all positive duties, and the regulation even of our secret thoughts. (3) The basis of the covenant with Israel. The

foundation on which all subsequent legislation was reared. *Orr.*

The Promulgation of the Decalogue from the heights of Sinai, in the manner set forth in the Book of Exodus, stands before us as an instance that is better fitted than any other which might be named, as *determinative* of the question now moved within the Church, concerning the Reality of a Revelation, authenticated by supernatural attestations. There needs no argument to show that, if the Promulgation of the Law from the heights of Sinai took place in the manner affirmed in the Mosaic books—if, indeed, then and there God spake these words “from out of the thick darkness,” and amid the blasts of the trumpet; if it be so, then this descent of the ALMIGHTY—speaking to man, carries with it, as well the immediate antecedents of the event, as its more proximate conditions, and its next following consequences. If this history be true as to its *central fact*, it must be true, also, as to its indispensable conditions. The Sinaitic narrative must be true altogether, or it must be false altogether. I ask a moment's attention to the central fact.

The most unmarked spot on earth's alluvial levels might have been chosen as the scene of the event of which we read in the nineteenth and twentieth chapters of the Book of Exodus. But it was otherwise ordered, and a group of mountains, remarkable beyond any other elsewhere found, was singled out as the fittest for so great an occasion. Thus, therefore, it is that the enduring continuity of local traditions which gives a sort of indestructible vitality to the names of places, whether they be important or unimportant, has clustered upon this mountain mass with a peculiar strength, as if it should never come to be doubted where it was that the Eternal, the King, Immortal, Invisible, came down to hold converse—not, as often heretofore, with favored men apart and singly, but now with a people congregated to meet him at his call. The stern sublimity of this group of precipices, its unchanging conditions, which neither man nor nature has affected in the lapse of ages, have preserved, in its primeval majesty, a scene which the modern traveller, devout or undevout, acknowledges as signally proper for the purpose when a nation was summoned to appear before God. Sinai, in its aspect as the Hebrew people saw it when it was crowned with the unquenchable fires, and such as the traveller now sees it in its unchanging aspect of sterile majesty, is a scene proper for the purpose to which then it was made subservient.

The Arabian spearman, as if heaven had

placed him there, has held watch around the heights of Sinai these thirty centuries and more; and this guard has been conservative of the Sinaitic tradition. Throughout the ages of the Saracenic history, this functionary—whether intended or involuntary—has held the memory of the one event, as if in the freshness of a recent recollection. Yet more has the Law, spoken from Sinai, lived in the constant heart and in the obduracy, too, in the better nature, in the noble martyr strength, and also in the senile traditions, and in the daily habitudes, and in the ponderous literature, and in the speech of the people, whose ancestors then filled the wide plain at the foot of Sinai. It is the same people, immovable in mind, and now, as for ages past, a witness for God in all lands. Each Jewish heart is an enduring tablet whereupon the Sinaitic words are anew and anew written—as with the finger of God. I. T.

THE TEN COMMANDMENTS.

Name, and its Meaning.

The Hebrew name which is rendered in our Version the *Ten Commandments* occurs in Ex. 34 : 28 ; De. 4 : 13, 10 : 4. It literally means the *Ten Words*. In Ex. 24 : 12, the Ten Commandments are called the *Law*, even the *Commandment*. They are elsewhere called the *Words of the Covenant* (Ex. 34 : 28, where the strict rendering would be, the *Words of the Covenant, even the Ten Words*), the *Tables of the Covenant* (De. 9 : 9, 11, 15), and simply the *Covenant* (De. 4 : 13) ; also the *Two Tables* (De. 9 : 10, 17). But the most frequent name for them in the Old Testament is, the *Testimony*, or the *Two Tables of the Testimony*. In the New Testament they are called simply the *Commandments*. The name *Decalogue* is found first in Clement of Alexandria, and was commonly used by the Fathers who followed him. *Clark.*

What we call the “Ten Commandments,” are currently called in the Hebrew text “the ten words” (see Ex. 34 : 28 ; De. 10 : 4 ; 4 : 13, the article being used in all three places). The words of the Hebrew stem *ç ā w ā*, commonly translated by the English verb “command” and its derivatives, are not currently used to denote what we call “the Ten Commandments,” and are, perhaps, not even once used distinctively in this meaning. This special meaning of the word “commandment” is purely a matter of translation-usage, and not of Hebrew usage. What is thus true of the term *commandment*, as applied to “the ten words,” is perhaps even more emphatically true of the

term "law" in the same application. We are accustomed, and correctly, so far as the ethical aspects of the matter are concerned, to regard "the ten words" as being pre-eminently the Law of Jehovah, as recorded in the Old Testament. Nevertheless, neither the Old Testament nor the New are accustomed to apply the term Law distinctively to "the ten words;" it is doubtful whether they so apply it in even a single instance. "The ten words" are a portion of the commandments of Jehovah; they are found in the Law of Jehovah; they are an especially important part of the Law and the commandments; but it is not according to biblical usage to call them either by the name law or by the name commandments. This is the more noteworthy because the Bible, instead of signalizing their importance by applying these two names to them, has other names which it uses for this purpose. It speaks of "the two tables of the *testimony*" (Ex. 31:18; 32:15, etc.), and of "the tables of the *covenant*" (De. 9:9, 11, 15; Heb. 9:4, etc.). The Bible regards "the ten words," indeed, as precepts to be obeyed; but it far more prominently regards them as the foundation and evidence of special privileges accorded to Jehovah's people—as a charter of rights, rather than a code of prohibitions. The Law was kept beside the ark, the pot of manna and other national memorials, before the ark, but only the two tables within the ark (1 Kings 8:9). The two tables were kept, not for purposes of study or appeal (it was death to look into the ark), but as a testimony, as sacred Divine credentials; the Law, on the other hand, was in the custody of the priests and elders for purposes of administration. The two tables, in the ark, with the mercy-seat over them, forming the central object of the sanctuary and its worship, represent the moral principle of the religion of Israel. God's covenant with Israel, as with any man in all time, is on the basis of the keeping of the "Ten Commandments;" yet there is propitiation for the repentant man, who is conscious of sin because he has failed to keep them. This twofold symbol is to the religion of the Pentateuch what the life and death of Christ are to Christianity—a fixed standard of obligation, coupled with a proclamation of forgiving grace. *Beecher.*

Division into Tables.

We know that the Tables were two, and that the Commandments were ten, in number. But the Scriptures do not, by any direct statements, enable us to determine with precision how the Ten Commandments are severally to be made

out, nor how they are to be allotted to the Two Tables. On each of these points various opinions have been held. *Cook.*

The Ten Commandments were engraved on two tables of stone (Ex. 31:18), and on both sides of the tables (32:15, 16), and when these were broken by Moses, as significant of the fact that the covenant of God with the people had been broken by the sin of the golden calf (32:19), two other tables of stone were by Divine direction prepared like unto the first, and the Lord wrote the commandments upon them afresh (34:1). We are nowhere expressly informed how many commandments were written on each of the tables. The most equitable division of the *matter* would be to put the preface, together with the first three commandments, in the first table, and the last seven in the second. The original tables of stone upon which they were written, and which Moses deposited in the ark of the covenant, were still in existence in the time of Solomon (1 Kings 8:9). Probably they perished together with the ark when the temple was burned by Nebuchadnezzar. But if monumental evidence is worth anything, the text of these commandments is beyond dispute. *W. H. G.*

In the numerical arrangement and distinction of the several precepts of the Decalogue, the Romanists differ essentially from Protestants. The Roman Church makes but one commandment of the first two, while they divide the tenth into two, making the first sentence of that commandment the ninth. The motive for thus abstracting the second commandment from the Decalogue is very easily imagined on the part of a church which gives so much countenance to image-worship; and it is equally obvious that the partition of the tenth into two, is wholly with a view to compensate the mutilation by leaving the *nominal* integrity of the code unimpaired. That such a disjunction of the parts of the tenth commandment is wholly unauthorized and violent, will be evident upon a comparison of the text as it stands in Exodus with that of Deuteronomy. In the one the coveting of a "house" occurs *before* the coveting of a "wife;" whereas in the other the order is reversed, and "house" occurs *after* "wife." If, then, the Papal division were well founded, the *ninth* commandment according to the one reading would be, "Thou shalt not covet thy neighbor's *house*," and according to the other, "Thou shalt not covet thy neighbor's *wife*." Such a diversity, it appears from Hallett's "Notes on Scripture Texts," actually exists in some of the Catechisms and Manuals of the Roman Church. *Bush.*

Two Copies of the Decalogue.

In addition to the *copy of the Decalogue* in Ex. 20, which is evidently the original and authentic one, we have a second, and in some respects a different copy, in De. 5. The differences are merely formal and for the most part immaterial. K.

In De. 5 : 7-21, we find a *repetition of the Ten Commandments*. On these, as the basis of the covenant, the whole legislation rests, and therefore a rehearsal of them is a fitting introduction to a repetition and enforcement of the Laws of the Theocracy. Some differences appear between the statement of the "ten words," as given here and as given in Ex. 20. It is chiefly in the fourth commandment that these are to be found. It begins here with "remember" for "keep;" reference is made to the command of God as sanctioning the Sabbath, which is omitted in Exodus; a fuller description of the animals to be exempted from work on that day is given; the words, "that thy manservant and thy maidservant may rest as well as thou," are added; and in place of a reference to the resting of God after the Creation as the ground of the Sabbath institute, as in Exodus, there is a reference to the deliverance of the Israelites out of bondage in Egypt as a reason why the Lord commanded them to keep the Sabbath day. In the fifth commandment there are two additions here—the one of the words, "as Jehovah thy God hath commanded thee," and the other of the words, "that it may go well with thee." In the tenth commandment the first two clauses are transposed, "desire" appears in place of "covet" in relation to "wife," and "field" is added to the specification of objects. These differences are of little moment. The only one demanding notice is that in the fourth commandment, where different reasons are assigned for the ordinance of the Sabbath. The two reasons assigned, however, are perfectly compatible; the one is fundamental and universally applicable, the other is subsidiary and special in its application; the one is a reason why the Sabbath was originally instituted and is for all men, the other is a reason why it was specially and formally instituted in Israel and was especially memorable to that people. In a popular address to them it seems fitting that the latter rather than the former should be the one adduced. As a memorial of their deliverance from Egypt, the Sabbath was all important to them, for by it they were constantly reminded that "they were thereby freed from the dominion of the world to be a peculiar possession of Jehovah, and so amid the toil and trouble

of the world had part in the holy rest of their God." Baum.—It was also fitting in a recapitulatory address that special emphasis should be laid on the fact that what the Law enunciated was what "the Lord had commanded." The addition of "field" in the tenth commandment is probably due to the fact that now, the occupation and division of the land having begun, the people were about to have what they had not before—each his own property in land. In the tenth commandment, also, there is a difference in the two accounts worthy of notice. In Deuteronomy "field" is added to the enumeration of objects not to be coveted, and the "wife" is put first and apart, while in Exodus the "house" precedes the "wife," and the latter ranks with the rest. In Deuteronomy also this separation of the wife is emphasized by a change of the verb: "*Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house.*" W. L. A.

A mere annalist would naturally repeat these laws verbatim, as first pronounced on Sinai. But Moses was God's own lawgiver, filled with the Spirit of God to complete a code already begun. And hence, in his case alone, there might be weighty reasons for some partial change in the way of expansion or comment when the Decalogue was republished. In the preface and the first three commands where the first person is used, the repetition is exact. But in the fourth and fifth commandments Moses speaks as the Lawgiver, and renews them both with Divine authority, adding that significant clause, "as the Lord thy God commanded thee." A fresh reason is now given for the observance of the Sabbath, from the great deliverance and redemption which God had wrought for his people Israel. Such a change is quite natural, and adds to the force of this repetition of the Decalogue, transferring the command from past time to time present, when the speaker is God's own inspired messenger, the dying Lawgiver of his people. Instead of a mere record of what had occurred forty years before, it now becomes a present voice of authority from the living God to his own people. And nothing else than the high dignity of Moses as the mediator of the Old Covenant can fully explain this transition from the simple annalist to the voice of authority and the tones of the Legislator, so that the change increases and renews the impressiveness without impairing the authority of the original message. Birks.

Negative or Prohibitory Form of the Precepts.

The predominantly negative character is

rather a testimony to their deep spiritual import, as confronting at every point the depravity and sinfulness of the human heart. The Israelites then, as professing believers now, admitted by Divine grace into a covenant relation to God, and made heirs of his blessed inheritance, should have been disposed of themselves to love and serve God; they should not even have needed the stringent precepts and binding obligations of law to do so. But as a solemn proof and testimony how much the reverse was the case, the Law was thrown chiefly into the prohibitory form: "Thou shalt not do this or that;" as much as to say, Thou art of thyself ready to do it—this is the native bent of thy inclination—but it must be restrained, and things of a contrary nature sought after and performed.

In itself the Law was simply the revelation of God's holiness, with its circle of demands upon the faith, love, and obedience of his people: it testified of what was in his heart as the invisible Head of the kingdom, in respect to the character and conduct of those who should be its members. But the testimony it thus delivered *for him* necessarily involved a testimony *against them*, because of the innate tendency to corruption which existed in their bosoms. And this incidental testimony against the sinfulness of the people—which is, at the same time, an evidence of the Law's inherent spirituality and goodness—has its reflection in the very form of the precepts in which it is contained. . . . It is also to be noted that the negative commands include in them the injunction of the contrary duties, and the positive commands the prohibition of the contrary sins, so that in each there is something required as well as forbidden. Further, the precept which forbids the *external* acts of sin, forbids likewise the *inward* desires and motions of sin in the heart; so also the precept which commands the external acts of duty, requires at the same time the inward feelings and principles of holiness, of which the external acts could only be the fitting expression. P. F.

Character and Perpetuity of the Moral Law.

The Jew had three sorts of law. They had the moral law, the ceremonial law, and the civil law. The civil law existed for a time; its principles, as far as they are moral, relate to all time. The ceremonial law lasted till Christ, its end and its object, came. But the moral law, like the God that announced it, is the same yesterday, to-day, and forever. This law was not invented on Mount Sinai, but only enunciated there. It was ever true; it is now true;

and it ever will be true. God's enunciation of it on Mount Sinai was an act of mercy in letting his creatures know what was the precise exaction of his will, and what would be the highest conformity to that will, if the commands in stone could be transferred to the heart, and be made actual and real in the life and the experience of mankind. J. C.—The moral law, expressed briefly in the Ten Commandments, is that part of the Law of Moses which is binding upon all men, and at all times. It contains a brief view of what is ever and unchangeably right—right in the eyes of God, and right for man to do; it is the Law that should be engraven upon every heart; it should ever be the standard of duty; and every man's prayer should be that his heart "may be inclined to keep it always, even to the end." W. G. B.—Though the Mosaic dispensation be now at an end, yet concerning these moral precepts of it, our Saviour declares, that "one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18). Accordingly we find both him and his apostles quoting these Ten Commandments as matter of perpetual obligation to Christians; who are now, as the Jews were formerly, "the Israel of God." *Abp. Secker.*

In every mode of incidental allusion, and of the most solemn and formal authentication, CHRIST, in the exercise of his public ministry, recognized the Decalogue, and also the summary of it, in two great commandments, as the Law of God. CHRIST, the Light of the world, and the Author of a spiritual religion for all nations, to the end of time, CHRIST, whose word is our warrant, and it is our *only* warrant for the hope of immortality, establishes his mission, and he expressly founds his religion upon the Mosaic revelation at large; and he does so in an emphatic manner upon the Sinaitic Decalogue. He takes this Law as the very ground of that higher and more spiritual interpretation which an *intimate* moral code demands. The several occasions on which he does this at once *authenticate* the Mosaic Canon, and expand its letter so as to send it in to govern the thoughts and intents of the heart. I. T.—Only one Law and Testimony was ever referred to by our Lord; one Law of Love (Lev. 19:18; De. 6:5). Christ's words illuminated the unity and Mosaic authorship of the whole when he said, "On these two commandments hang all the law and the prophets." He never quoted any other code nor referred to any other lawgiver than Moses. Neither did his disciples nor the apostles. "Master, Moses said" (Matt. 22:24); "Master, Moses wrote to us" (Luke 20:28);

"This is that Moses in the wilderness, who received the living oracles to give unto us" (Acts 7:37). *Cheever*.—Even if there were no Pentateuch in existence, the fact of the giving of the Law at Sinai through the mediation of Moses would be more firmly established than any other fact of ancient history. An event which has struck such deep roots in the consciousness of a nation as the giving of the Law at Sinai rests upon as sure a foundation as the existence of the nation itself. To establish this conclusion, we do not even need the line of testimony which we actually possess, and which reaches back to the very earliest antiquity of the nation of Israel. K.

The Laws of the Ten Commandments stood out from all the other precepts enjoined under the ministration of Moses, and were intended to form a full and comprehensive exhibition of the righteousness of the Law, in its strict and proper sense. No doubt many of the other precepts teach substantially what these commandments did, or contain statements and regulations bearing some way upon their violation or observance. But this was not done with the view of supplying any new or additional matter of obligation; it was merely intended to explain their real import, or to give instructions how to adapt to them what might be called the jurisprudence of the State. P. F.

Its two tables are a standing declaration of the true relation between morality and religion for all nations and ages. The fourth commandment is, in its principle, no exception to this. The Decalogue belonged to the Israelites, not because the truths expressed in it were exclusively theirs, but because it was revealed to them in a special manner. *Clark*.—The very order of the precepts is suggestive. First come our duties to God, and then those to our fellow-men. As in the Lord's Prayer we are taught to think first of God's name and kingdom, before we ask anything for ourselves, so in the Decalogue our obligations toward God are first set before us, and then those under which we lie to our fellow-men. The earliest thing to be sought by any one is to be right with God, and that will bring him into harmony with men. Religion is the foundation of morality. The first table of the Law is the root and trunk of the tree; the second is the outbranching, efflorescence, and fruitage thereof. W. M. T.—No theory of morals is built upon the deepest foundation which does not recognize the final ground of the obligation of duty in the voice of God. Duty is *debitum*—debt. Who is the creditor? Myself? An impersonal law? Society? No, God. The practice of morality depends,

like its theory, on religion. In the long run, and on the wide scale, nations and periods which have lost the latter will not long keep the former in any vigor or purity. He who begins by erasing the first commandment will sooner or later make a clean sweep of all the ten. And, on the other hand, wherever there is true worship of the one God, there all fair charities between man and man will flourish and fruit. The two tables are one law. Duties to God come first, and those to man, who is made in the image of God, flow from these. A. M.

By every precaution against their destruction and by every honor which could be paid to them, God seemed to intimate what a peculiar value was to be attached to this central code of duty; as though he would imprint on Israel and on us this great truth, that no rites of worship and no statutes of civil jurisprudence are of worth in his eyes unless, at the heart of them all, there lie enshrined and observed the great maxims of spiritual religion and of everlasting rectitude. It is morality which must lie at the basis of national order and prosperity. It is religion which must form a foundation for national morals. Both religion and morality must live as the informing soul at the centre of a nation's institutes, if the nation is to possess true vitality. Are not these the lessons taught by the very history of the Decalogue, and by its position in the statute books of Israel? *Dykes*.

It was the boast of Josephus, that whereas other legislators had made religion to be a part of virtue, Moses had made virtue to be a part of religion. Of this, among all other indications, the Ten Commandments are the most remarkable and enduring example. Delivered with every solemnity of which place and time could admit, treasured up with every sanctity which religion could confer, within the holiest shrine of the holiest of the holy places—more sacred than altar of sacrifice or altar of incense—they yet contain almost nothing of local or ceremonial injunction. The words were "written by the finger of God," but the tables were not less surely fragments hewn out of the rock of Horeb. Hard, stiff, abrupt as the cliffs from which they were taken, they remain as the firm, unyielding basis on which all true spiritual religion has been built up and sustained. The Ten Commandments, in letter and in spirit, represent to us, both in fact and in idea, the granite foundation, the immovable mountain on which the world is built up; without which all theories of religion are but as shifting and fleeting clouds; they give us the two homely fundamental laws, which all subsequent revelation

has but confirmed and sanctified—the law of our duty toward God, and the law of our duty toward our neighbor. A. P. S.

It is a law exclusively religious and moral, which only busies itself about the duties of man to God and to his fellow-creatures, and admits, by its very silence, all the varying forms of government that the external or internal State of society may seem to require. Characteristic, grand, and original, not to be met with in the primitive laws of any other nascent state, and an admirable and remarkable manifestation of the Divine origin of this one! It is to man's natural and his moral destiny that the Decalogue addresses itself; it is to guide man's soul and his inmost will that it lays down rules; whereas it surrenders his external, his civil condition to all the varying chances of place and of time. Another characteristic of this law is not less original or less urgent. It places God, and man's duties toward God, at the head and front of man's life and man's duties; it unites intimately religion and morality, and regards them as inseparable. If philosophers, in studying, discriminate between them; if they seek in human nature the special principle or principles of morality; if they consider the latter by itself and apart from religion, it is the right of science to do so. But still the result is but a scientific work, only a partial dissection of man's soul, addressed to only one part of its faculties, and holding no account of the entirety and the reality of the soul's life. The human body, taken as one whole, is by nature at once moral and religious; the moral law that he finds in himself needs an author and a judge; and God is to him the source and guarantee, the Alpha and Omega of morality. *Guizot.*

The Law of God is not a string of precepts; it is a principle, a spirit, a unity. It encircles one like a ring of gold. If he steps over it at any point, he goes outside of it, and is a transgressor as really as though he should break it in pieces at every point. J. P. T.

The Law is to be regarded as a unity. It is not made up of isolated precepts. Our Saviour declares that it is summed up in two commandments. And the apostle reminds us that "Love is the fulfilling of the Law: 'love to God the root, and love to man the fruit. Taking them in order, the first four require of us a love that shall worship God alone, honoring his nature, revering his name, and guarding his rest day for his special service. The six later ones enjoin love to man, requiring loyalty in the home, restraint in the temper, purity of the body, fidelity of the hand, government of the tongue, un-

selfishness in the heart. What part or power of our being is there that is not held in the Law's comprehensive grasp? And how deeply it strikes! It is a "critic" of the thoughts and intents of the heart. No superficial obedience can meet its claims. It is not difficult to see the purpose which it was designed to serve. It was the basis of Israel's national life and legislation. It was for the instruction of the nations round about. And though it was set on a basis of redeeming mercy, it was designed to awaken the conscience to a sense of sin, to take the people to school, and thus to become their child-guide unto Christ. It was a form, written, of that high, that holy, that eternal law of righteousness which is the same for all times, all places, and all peoples—yea, of that Law of perfect love which the Divine Being fulfils in absolute perfection, and after which he would have his creatures conformed. C. C.

If men loved God supremely, there would be no idolatry upon the earth, nor any of its attendant abominations; no profaning of the name of God, nor making a gain of godliness; no perjuries nor hypocrisies, no pride nor self-complacency under the smiles of Providence; no murmuring, sullenness, no suicide under its frowns. Love would render it men's meat and drink to obey God, and they would take everything well at his hands. And if they loved their fellow-creatures as themselves, there would be no wars between nations; no strifes between neighbors; no intolerance nor persecuting bitterness in religion; no deceit nor overreaching in trade; there would be no murders, thefts nor robberies; no cruelty in parents or masters; no ingratitude nor disobedience in children or servants; no unkindness nor treachery between friends; no jealousies nor bitter contentions in families—in short, none of those streams of death, one or more of which flow through every vein of society, and poison its enjoyments. *Andrew Fuller.*

Its contents are just what they ought to be. They enjoin only what is right; they forbid only what is wrong. They err neither in excess nor in defect. No error or incongruity can be detected from beginning to end. The ground that is covered takes in all the relations and interests of man, the recognition, the worship, the reverence, and the proportion of time he owes to God, all relative duties arising from the family, the household and the state, the regard due to the life, the domestic circle, the property, and the good name of one's neighbor; and then the whole winds up with a precept that shows that thought as well as speech and act is in-

cluded in the obligation. No modern theory of practical ethics discloses any duty which is not contained in the Sinaitic summary. That summary is suited to all lands, all races, all times, all states of society. It contains nothing that is sectional, or national, or fortuitous, or temporary. It is addressed to man as man everywhere and always. It lays hold of Jew and Greek, Barbarian and Scythian, male and female, bond and free, high and low, all nations, all classes without exception; for whatever other differences obtain, all stand upon the same footing as rational, responsible beings, and alike need some authoritative directory of conduct. . . . The perfection of the Decalogue may be argued from its manifest reasonableness. If there be no God, then religion does not exist, and it is folly to talk of sacred precepts; but if there be a God, the maker of heaven and earth, and sole ruler of the children of men, the one in whom we live and move and have our being, then the duties prescribed in the first table are due unto him. Nothing less can meet his exalted claims. Every feeling of propriety and gratitude summons us to render to him love, honor, reverence, worship, and obedience. And so with the other part of the Ten Words. If men be a race, if they have sprung from a common ancestor, if they are of one blood, if they are linked together, not casually or temporarily, but by a bond of nature, then beyond question they owe to each other all that the second table enjoins. They are members one of another, and as such must be governed invariably by the law of love. There is nothing arbitrary or capricious in any precept. All spring from a common source, and are self-commended by their bearing upon human welfare. And as far as the Decalogue is obeyed in its spirit, just so far is earth made to resemble heaven. . . . The Decalogue stands alone in the literature of the world. Whether we go to the west or to the farthest east, nowhere is there found anything approaching it in correctness and completeness as a standard of human duty. All rivals fall short either in excess or in defect. They are vague or inaccurate or confused. They mingle the trivial with the important, or they confuse ethics with politics or economics. They overlook the state of the heart, and they omit to ground their precepts either in right reason or the will of the supreme lawgiver. In distinction from all these, the Ten Words stand out as a clean-cut manual, resolving all duty into its essential principles, stating these with the utmost precision and clearness, and basing them upon the nature and perfections of the

ever-living God. As has well been said, "There is contained in this short summary the outline of all treatises on morality and all codes of justice. Not the least blemish of any vicious or barbarous legislation is mingled with it. The form is Hebrew, national; but the truth is as broad as human life, and fitted to the wants of the race. If we compare this code with the remains of other ancient peoples, with the code of Menu, the sacred books of China, the fragments of the Persian religion, there is nothing like it." *Chambers*.

If these Ten Commandments are examined closely reasons will appear on the face of them for their perpetual obligation. Their binding force comes not from the fact that they are enactments, but from the fact that they represent duties that cannot be separated from man's well-being, or even from the normal conception of right and righteousness. They were before the Mosaic code, and they will survive it, like the life that precedes organization and outlives it. Had God not said, "Thou shalt have no other gods before me," it would have been sin to worship any other God. And so of every other command. The Sabbath can be traced back to Eden, and was sanctified before any sin marred the creation, and even before or a prohibition was laid upon man. These laws need no apology or vindication, because the moral instinct of mankind approves them as holy, just, and good. We might almost say that if God had not framed the Decalogue, the conscience and reason of man would have demanded it. *Pierson*.

It was not given to give life. "By the deeds of the Law shall no flesh living be justified." It was designed as a Divine revelation of man's religious and moral duties, as a perfect standard and rule of obedience, and one of perpetual and universal obligation. For as every precept of it flows directly from the unchangeable perfections of God, it must forever make the same uncompromising demand upon the obedience of its subjects. The ceremonial statutes might serve a temporary end and be abolished. But the moral law must necessarily enter into the Christian dispensation, and pervade it through every period of its existence. It will even pass into heaven itself, and there, be the delight and govern the service of every glorified spirit and ministering angel. *Bush*.

The brevity of the Sinaitic Law, its comprehensiveness and its spirituality, its firm theistic cautions and its ethical effectiveness—these, its own qualities, these, its intrinsic attestations, this, its proper force for grasping and holding the human conscience—these qualities, which

are, indeed, the strength of the Law, given in ten precepts, have, from that remote age to this, commanded the conscience of men, wherever the knowledge of it has come. These Ten Words, true as to their substance in all worlds, and of perpetual force, as in heaven so toward the human family throughout all time—this Sinaitic proclamation—who is it now that shall dare spend upon it his nugatory criticism?

I. T.—How marvellous is the logical arrangement! How completely exhaustive its requirements! How all-searching its reach—leaving not an act of the life or thought of the soul untouched. Who can carefully study it and not see that “a greater than Moses is here?” Simple in its structure, sublime in its aim, all-embracing in its infinite sweep, and glorious in its holiness, it stands before us as a blazing mirror, reflecting the attributes of God. S. R.

Nothing can be added to it or taken from it, so as to make it better. It is perfect. The first commandment directs us to make the Creator the object of our supreme love and reverence. This is right. If he be our creator, preserver, and supreme benefactor, we ought to treat him, and none other, as such. The second forbids idolatry. The third forbids profaneness. The fourth finds a time for religious worship. If there be a God, he ought surely to be worshipped. It is suitable that there should be an outward homage, significant of our inward regard. If God is to be worshipped, it is proper that some time should be set apart for that purpose, when all may worship him harmoniously and without interruption. One day in seven is certainly not too much. The fifth defines the peculiar duties arising from the family relations. Injuries to our neighbor are then classified by the moral law. They are divided into offences against life, chastity, property, and character. And, applying a legal idea, I notice that the greatest offence in each class is expressly forbidden. Thus, the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now, the greater offence must include the less of the same kind. Murder must include every injury to life; adultery, every injury to purity, and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbor.

Where did Moses get that law? I have read history. The Egyptian and adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this.

Where did Moses get this Law, which surpasses the wisdom and philosophy of the most enlightened age? He lived at a period comparatively barbarous, but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so high above his age as to have devised it himself. *It must have come from heaven. An.*

Worshipping the Deity under the image of even the lower creature-forms, the religion of Egypt must have been of an essentially grovelling tendency, and could scarcely fail to have carried along with it many foul excesses and pollutions. Some of the most profound inquirers into the religion of the ancients have recently shown, on evidence the most complete, that the worship of ancient Egypt was essentially of a bacchanalian character, full of lust and revelry; that its most frequented rites were accompanied with scenes of wantonness and impure indulgence; and that it sometimes gave rise to enormities not fit to be mentioned. Such was the atmosphere in which the Israelites had lived during their abode in Egypt; and it was when fresh from such a region that the Law of the Ten Commandments was proclaimed in their hearing, and given to be enshrined in the innermost recess of their sacred structure—a law which unfolds the clearest views of God’s character and service—which denounces every form and species of idolatry as inconsistent with the spirituality of the Divine nature—which enjoins the purest worship and the highest morality, and in its very form is a model of perfection and completeness. Wisdom of this kind Moses could least of all have learned from the Egyptians; nor could it have been his, unless it had descended to him from above. P. F.—Step by step in the space of one thousand years the whole world had become utterly degraded. As men became gods, their gods more and more became men, with all the follies, vices, and passions of men. Thus the idolatry of Assyria, Phœnicia, Egypt, had become foul and odious. And these were the centres of the world’s civilization and power. Now, just at the lowest stage of this degradation, in every nation of earth, as all history testifies, arises this man Moses among a band of Egyptian slaves, and sets forth to the world a law every way worthy of the character of God, as reason will certify. Whence, then, came this Law? From what human source could he have gathered it in such an age? There is but one of two solutions of the wonder possible—either the eternal God spake it and gave it to Moses, or Moses and his Law of

Ten Commandments stands yet as the greatest miracle of all history. S. R.

When we know how early in the world's history this Law was promulgated, it is very marvellous to find that an infant nation should, at starting, have a code of moral law so complete, yea, so elevated, that no other nation at that time presented anything like it, and that even now, thirty-three hundred years afterward, not the wisest man in the world can suggest anything loftier! The kingdoms of Babylon, Assyria, Egypt, have furnished us with naught like this, to say nothing of the Roman, Grecian, and Persian empires, the earliest of which was not founded for centuries after. And if, leaving the merely civil and political side of legislation, we ask for an embodiment of a moral and religious code on which legislation could safely be based, we do not find aught to be compared with this. Nor, if we look at the record of the national life of the very people to whom this Law was first given, do we find that even they approximated to conformity to it. In fact, nothing is more marked in their subsequent literature than their grievous departure from their own standards. When man makes any code of laws, those laws reflect himself and his own standard of attainment. But here is a code far beyond the attainment of any yet recorded nation. It is not necessary, however, to go to ancient nations to show that this Law betokens a higher than human origin. Look at legislation now. Look at the moral sentiment of peoples now. What is the cry? Love thy neighbor as thyself? Emphatically *no*! But "take care of your own interests, and let your neighbors look after themselves!" "Remove your neighbor's landmark as you think well!" Why, if no nation in the world is good enough to adopt the standard of the Decalogue, could it have *created it*, without ever having had any of its educating influence? And if no nation now could do it, how could they who were just liberated from centuries of slavery? But more than this. This Law is high above the attainment of well-trained Christian congregations. Let a minister proclaim the mercy of God in forgiving sin, and his preaching may charm. Let him insist on the demands of God's righteousness, and while some earnest holy souls will lay it to heart, and humble themselves before God, many will be offended at the enforcement of righteousness. *This Law from man?* No! it is too good for that. When man is brought face to face with its holy heart-searchingness he *hates it*! But again. Take the most advanced and holiest Christian you can find. Let him stand in full front of this holy Law—

and soon he will be crying out, in agony, "God be merciful to me the sinner!" "But," it may be said, "are not Christians always preaching up to a higher level than that of their attainments?" But why? Because they feel and know that here is a Law which is infinitely above them, and which proclaims its intrinsic authority, and proves itself Divine. This Law shines by its own light, and is "a lamp unto our feet and a light to our path." C. C.

The Law and the Ceremonial Institutions of the Old Testament.

The Law, perfect in its character and perpetual in its obligation, formed the groundwork of all the symbolical services afterward imposed; as was distinctly implied in the place chosen for its permanent position. For, as the centre of all Judaism was the Tabernacle, so the centre of this again was the Law—the Ark, which stood enshrined in the Most Holy Place, being made for the sole purpose of keeping the two tables of the covenant. So that the reflection could hardly fail to force itself on all considerate and intelligent worshippers, that the observance of this Law was the great end of the religion then established. And imperfect as those symbolical rites and services were, the members of the Old Covenant were still chiefly dependent upon them for having the character of the Divine Law exhibited to their minds, and its demands kept fresh upon the conscience. It was therefore fit that they should pervade all the more important relations of life, that the Israelite might thus find something in what he ordinarily saw and did—in the very food he ate and the garments he wore—to remind him of the Law of his God, and stimulate him to the cultivation of that righteousness which it was his paramount duty to cherish and exemplify.

Were these things duly considered, another and worthier reason would easily be discovered for the occasional intermingling of the moral and the ceremonial parts of the Mosaic legislation, than what is very commonly assigned. This did not arise from a confounding of the positive and moral, the shadowy and the abiding, as if they stood upon the same level, and no distinction were recognized betwixt them. The position of the Law of the Ten Commandments in the ark of the covenant, to say nothing of the other marks of distinction belonging to it, stood as a perpetual sign before the eyes of the people, that the things there enjoined held immeasurably the highest rank. It is, in truth, the most sublime exaltation of the moral above all material symbols of revelation, or ceremonial

forms of worship, to be found in the religious annals of antiquity. In heathendom there is nothing to be compared with it, nor in the after history of the covenant people is there anything that can justly be placed above it. The elevated moral teaching of the prophets is but the reflection, or specific and varied application, of what stood embodied before them in the lofty pattern exhibited in the handwriting of Moses, wherein the ceremonial was appointed only for the sake of the moral, and in a relation of subservience to it. P. F.

Relation of the Law to the Promise.

The Old Testament Church had two covenants connected with her constitution—a covenant of grace as well as of law; and that the covenant of law, as it came last, so it took for granted the provisions of the elder covenant of grace. It was grafted upon this, and grew out of it. Hence, in revealing the terms of the legal covenant, the Lord spake to the Israelites as already *their* God, from whom they had received life and freedom—proclaimed himself as the God of mercy as well as of holiness—recognized their title to the inheritance as his own sovereign gift to them—thus making it clear to all, that the covenant of law raised itself on the ground of the previous covenant of grace, and sought to carry out this to its legitimate consequences and proper fruits. It was to impart greater solemnity to this revelation of righteousness—to give to its calls of duty a deeper impression and firmer hold upon the conscience—to render it clear and palpable that the things required in it were of most sure and indispensable obligation—it was for such reasons alone that the Law, after being proclaimed from Sinai, was solemnly ratified as a covenant (Ex. 24 : 3-8). But its having been turned into a covenant did not confer on it a different character from that which belonged to it as a rule of life and conduct, or materially affect the results that sprang either from obedience or disobedience to its demands; nor was any effect contemplated beyond that of adding to its moral weight and deepening its hold upon the conscience. And the very circumstance of its being ratified as a covenant, having God in the relation of a Redeemer for one of the contracting parties, was fraught with comfort and encouragement; since an assurance was thus virtually given, that what God in the one covenant of *law* required his people to do, he stood pledged in the other covenant of *promise* with his Divine help to aid them in performing. The blood of the covenant as much involved a Divine obligation to confer the

grace to obey, as it bound them to render the obedience.

That this also is the order of God's procedure with men under the Gospel, nothing but the most prejudiced mind can fail to perceive. Everywhere does God there present himself to his people as in the first instance a giver of life and blessing, and only afterward as an exactor of obedience to his commands. Their obedience, so far from entitling to salvation, can never be acceptably rendered till they have become partakers of the blessings of salvation. These blessings are altogether of grace, and are therefore received through faith. For what is faith but the acceptance of heaven's grant of salvation, or a trusting in the record in which the grant is conveyed? So that, in the order of each man's experience, there must be, as is fully brought out in the Epistle to the Romans, first a participation in the mercies of God, and then growing out of this a felt and constraining obligation to run the way of God's commandments. Men must first become partakers of grace through the channel of God's own providing. Only when they have done this are they in a condition to please and honor him. Not more certainly is faith without works dead, than all works are dead which do not spring from the living root of faith already implanted in the heart. P. F.

The Law a Schoolmaster, Leading to Christ.

The apostle states (Gal. 3 : 19) that "the *Law* was added because of transgressions, till the seed should come to whom the *promise* was made." It was added to the provisions secured in the earlier covenant of promise because of the disposition in the hearts of the people to transgress the obligations under which they stood. It had an immediate and direct purpose of restraining the innate tendency to transgression, while it might be said to have the further end in view of preparing the minds of men for that coming seed. It brought the people into contact with the moral character of God, and bound them by covenant sanctions and engagements to make that the standard after which they should endeavor to regulate their conduct. But conscience, enlightened and aroused by the lofty ideal of truth and duty thus presented to it, became but the more sensible of transgressions committed against the righteousness required. Instead of being a witness to which men could appeal in proof of their having fulfilled the high ends for which they have been chosen and redeemed by God, the Law rather did the part of an accuser, testifying against them of broken

vows and violated obligations. And thus keeping perpetually alive upon the conscience a sense of guilt, it served to awaken in the hearts of those who really understood its spiritual meaning, a feeling of the need, and a longing expectation of the coming, of him who was to bring in the more perfect state of things, and take away sin by the sacrifice of himself. It was this feature of the Law which the same apostle had more particularly in his eye, when he described it as a "schoolmaster to lead men to Christ," shutting them up, by its stern requirements and wholesome discipline, to the faith which was afterward to be revealed. And the contrast which he draws in 2 Cor. 3 between the Law and the Gospel, proceeds entirely upon the same ground in reference to the Law; that is, it is viewed simply as a revelation of the perfect righteousness of God, and apart from the covenant of promise with which it was connected, fitted only to inspire fear, or to bring condemnation. He therefore calls it the ministration of condemnation, a letter that killeth, as in Rom. 7:10 he testifies of having found it in his own experience to be unto death. The apostle does not mean to say that this was properly the object for which the Law was given; but that it was an inseparable effect attending it, arising from the perfection of its character as a rule of righteousness, compared with the manifold imperfections and sins of men. And hence it only required spiritual minds, first to make them deeply sensible of their own guilt, and then to awaken in them the desire of something higher and better than was then provided for the true consolation of Israel.

An important connection thus arises between the Law and the Gospel, and both are seen to hold respectively their proper places in the order of the Divine dispensations. "It is true," as Tholuck has remarked with sound discrimination, "that the New Testament speaks more of grace than of sin; but did it not on this very account presuppose the existence of the Old Covenant with the Law, and a God who is an holy and jealous God, that will not pass by transgression and sin? The Old Covenant was framed for the conviction of sin, the New for the forgiveness of sin. The moral law, which God has written in indelible lines upon the heart of every man, was once also proclaimed with much solemnity from Sinai, that it might be clear that God, who appeared in fire and flame as the revealer of his holy Law, is the same who has imprinted the image of holiness deep in the secret chambers of the bosom. Is not Israel, incessantly resisting with his stiff

neck the God of love, until he has always again been reduced to subjection by the God of fiery indignation, an image of proud humanity in its constant warfare against God, who seeks to conquer them by anger and love?" Hence the order of God's dispensations is substantially also the order of each man's experience. The sinner must be humbled and bruised by the Law—that is, through the manifestation of God's righteousness, he must have his conscience aroused to a sense of sin—before he can be brought heartily to acquiesce in the Gospel method of salvation. P. F.

Relation of the Christian to the Law.

When the believer receives Christ as the Lord his righteousness, he is not only justified by grace, but he comes into a state of grace, or gets grace into his heart as a living, reigning, governing principle of life. What, however, is this grace but the Spirit of life in Christ Jesus? And this Spirit is emphatically the Holy Spirit; holiness is the very element of his being, and the essential Law of his working; every desire he breathes, every feeling he awakens, every action he disposes and enables us to perform, is according to godliness. And if only we are sufficiently possessed of this Spirit, and yield ourselves to his direction and control, we no longer need the restraint and discipline of the Law; we are free from it, because we are superior to it. Quickened and led by the Spirit, we of ourselves love and do the things which the Law requires.

Does not nature itself teach substantially the same lesson in its line of things? The child, so long as he is a child, must be subject to the law of his parents; his safety and well-being depend on his being so; he must on every side be hemmed in, checked, and stimulated by that law of his parents, otherwise mischief and destruction will infallibly overtake him. But as he ripens toward manhood he becomes freed from this law, because he no longer needs such external discipline and restraint. He is a law to himself, putting away childish things, and of his own accord acting as the parental authority, had he still been subject to it, would have required and enforced him to do. In a word, the *mind* has become his from which the parental law proceeded, and he has consequently become independent of its outward prescriptions. And what is it to be under the grace of God's Spirit, but to have *the mind of God*?—the mind of him who gave the Law simply as a revelation of what was in his heart respecting the holiness

of his people. So that the more they have of the one, the less obviously they need of the other ; and if only they were complete in the grace of the Spirit, they should be wholly independent of the bonds and restrictions of the Law. . . . The Law would be of no use to those really under the Spirit if the work of spiritual renovation, which his grace is given to effect, were perfected in us. But since this is far from being the case—since imperfection still cleaves to the child of God, and the flesh, in a greater or less degree, still wars against the Spirit, the outward discipline of the Law can never be safely dispensed with. Even Paul was obliged to confess that he found the flesh lusting against the Spirit, and that though he was ever following after, he was conscious of not having yet attained to the full measure of grace and excellence in Christ. Therefore, for his own quickening and direction, as well as for that of others, he felt it needful to press the demands of law, and to look to the exceeding breadth of its requirements.

Thus there are three different respects in which we still need the Law of God : (1) To keep us under grace, as the source of all our security and blessing. This we are ever apt, through the pride and self-confidence of the flesh, to forget, even though we have already in some measure known it. Therefore the Law must be our schoolmaster, not only to bring us to Christ at the beginning of a Christian life, but also afterward to keep us there, and force continually back upon us the conviction that we must be in all respects the debtors of grace. For when we see what a spirituality and breadth is in the Law of God, how it extends to the thoughts and affections of the heart as well as to our words and actions, and demands, in regard to all, the exercise of an unswerving devoted love, then we are made to feel that the Law, if trusted in as a ground of confidence, must still work wrath, and that, convinced by it as transgressors, we must betake for all peace

and consolation to the grace of Christ. Here alone, in his atonement, can we find satisfaction to our consciences ; and here alone also, in the strengthening aid of his Spirit, the ability to do the things which the Law requires. (2) The Law, again, is needed to restrain and hold us back from sins which we might be inclined to commit. It is true that in one who is really a subject of grace there can be no habitual inclination to live in sin ; for he is God's workmanship in Christ Jesus, created in him unto good works. But the temptations of the world, and the devices of the spiritual adversary, may often be too much for any measure of grace he has already received, successfully to resist ; he may want in certain circumstances the willing and faithful mind either to withstand evil or to prosecute as he should the path of righteousness ; and therefore the Law is still placed before him by the Spirit, with its stern prohibitions and awful threatenings to move with fear, whenever love fails to prompt and influence the heart. Thus even the Apostle Paul, with all his zeal and devotedness to the cause of Christ, finds it necessary to place before his view the dreadful possibility of his so far failing in duty as to become a castaway. (3) And the Law is yet again needed to present continually before the eye of the mind a clear representation of the righteousness which, through the grace of the Spirit, believers should be ever striving to attain. While that grace is still imperfect, they are necessarily in danger of entertaining low and defective views of duty ; nay, in times of peculiar temptation or undue excitement, they might even mistake the motions of the flesh for the promptings of the Spirit, and under the guise of truth embrace the way of error. But the Law stands before them, with its revelation of righteousness, as a faithful and resplendent mirror, in which they may behold, without any danger of delusion or mistake, the perfect image of that excellence which they should be ever yielding to God. P. F.

From the first, the great revelation of Sinai was designed to work in the mind of the Hebrew a deeper conviction of his sinfulness, and a wider appreciation of what the Divine holiness required of him. It was meant to teach him that the Law of God is searching, pure, and spiritual ; that it demands truth in the inward parts ; and that it is not possible for unrenewed human nature perfectly to fulfil it. It was meant to bring home to his conscience the sense of failure to stimulate his trust in God's mercy, and to educate him for the advent of a religion in which external rules should be interpreted by a Spirit of moral life, and the Law be written no more on blocks of stone, but on the tablets of a loving heart. *Dykes.*

So there it stood, this Law so holy, just, and good, so brief, so plain, so self-commending in its requirements, so majestic in its origin—there it remained ; by Jehovah's finger written on the

tablets of stone ; by Moses transcribed in the Book of the Covenant ; engraven on the minds of the people by the solemnities of so august a promulgation. There that Law remained, a revelation of its Author's holiness, a preacher of righteousness, a protest against the sins of men, and furnishing a text of tremendous import to every Elijah or Malachi or John the Baptist who came enforcing the claims of God, and appealing to the conscience of his countrymen. There it stood a challenge to the world for fifteen centuries, when at last Christ came. Entering on his mission, one of the first things he did was to resuscitate this Law and expound it all anew. The Sermon on the Mount was a sequel and a supplement to Sinai ; but, as befitted the dawn of a more spiritual era, there was no cloud nor voice of trumpet to stun the soul and overwhelm the sense ; but it was the simple force of truth, the tremendous power of heart-searching words—words penetrating as Omniscience, and weighty as unchanging righteousness. Then, as in many others of his sermons, the Lord Jesus expounded the Decalogue. From its negative he printed off the positive, and showed how beautiful is the resultant holiness, how blessed is the soul thus brought to harmony with God ; and by something more Divine than any rhetoric, by the authority with which he spoke, and by his own sublime separateness from sin, he awakened in his hearers at once a wonder and a wistfulness : “ Never man spoke as this man. Oh, that I were like him ! ”
Hamilton.

Section 106.

MORAL LAW : THE PREFACE ; FIRST AND SECOND COMMANDMENTS.

EXODUS 20 : 2-6. DE. 5 : 6-10.

Ex. 20 2 I AM the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage.
3 Thou shalt have none other Gods before me.
4 Thou shalt not make unto thee a graven image, nor *the likeness of* any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself unto them, nor serve them : for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me ; and shewing mercy unto thousands, of them that love me and keep my commandments.

De. 5 6 I am the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage.
7 Thou shalt have none other gods before me.
8 Thou shalt not make unto thee a graven image, *the likeness of* any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself unto them, nor serve them : for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and upon the fourth generation of them that hate me ; and shewing mercy unto thousands, of them that love me and keep my commandments.

THE OPENING WORDS OF THE MORAL LAW.

Ex. 20 : 2. De. 5 : 6.

I am the Lord thy God. Heb. *Jehovah thine Elohim.* These words may be considered as a *preface* to the ensuing commandments, embracing a declaration of the grounds on which their authority rests. *Bush.*—The preparation of the salvation of the world by Israel inevitably required as its starting-point the rev-

elation of this fundamental verity, “ I am that I am,” to which the natural intelligence of mankind could not of itself attain. Accordingly God, after having revealed to Moses this sublime idea, inscribed it on Mount Sinai at the head of the national law : “ I, Jehovah, am thy God.” The fulfilment of the ancient promises

made to Abraham by El Shaddai, the present work entrusted to the ministry of Moses, the future salvation of mankind to be effected by Christ, all rested definitively upon this doctrine, as the entire building, from the lowest to the highest story, rests upon the foundation laid once for all. *Godel.*—The two grounds or motives on which God required the obedience of the Jews are : that He was "the Lord their God ;" and that He had "brought them out of the house of bondage." These reasons extend to us Christians, no less if not more than they did to the Jews. For *we* are the "spiritual Israel, and heirs of the promises." He is the "Lord our God," by a more excellent covenant than he was theirs. He has brought *us* out of that slavery, of which the Jews' Egyptian bondage was but a type. And he has prepared for us an inheritance in heaven, in comparison of which their land of Canaan is of no account. *Abp. Wake.*

The ground and reason of the Law is not that which underlies all natural law—the obligation of man the creature to God the Creator ; but of man redeemed to God the Redeemer. "I am Jehovah, thy God, who brought thee out of the land of Egypt and out of the house of bondage." And seeing that ye are mine by this double right, and bound to me by every tie of gratitude, I ask this obedient service at thy hands. *S. R.*—The motive to obedience involved in this miraculous interposition is still more emphatically dwelt upon De 6 : 20–24, "And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt ; and the Lord brought us out of Egypt with a mighty hand : and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes : and he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day." *Bush.*—Even here, in the Ten Words, grace is the foundation of all. The preface to the Decalogue is the gospel of the grace of God. One of the Rabbinical questions on this preface used to be : "Why did not Jehovah rather proclaim himself as Lord of heaven and earth?" It is easy for us now, in the light of the New Testament, to answer the question which perplexed the rabbis. It is not the great-

ness, but the goodness of God, and specially his redeeming love, that leads men to repentance, that inclines their hearts to obey all the words of this Law. *J. M. G.*

The covenant is based upon a merciful deliverance. God gives his Law to his people after their deliverance from Egyptian bondage. It is intended to be a rule of life for those already redeemed. The Gospel precedes the Law—Moses the deliverer precedes Moses the law-giver ; the Lord was first known as the fountain of freedom, and then as the fountain of that Law within whose bounds freedom is to be realized. *Elgar.*—God speaks to the nation as a whole, establishing a special relation between himself and them, which is founded on his redeeming act, and is reciprocal, requiring that they should be his people, as he is their God. The manifestation in act of his power and of his love precedes the claim for reverence and obedience. This is a universal truth. God gives before he asks us to give. Even in the system, which is eminently "the Law," the foundation is a Divine act of deliverance, and only when he has won the people for himself by redeeming them from bondage does he call on them for obedience. His rule is built on benefits. He urges no mere right of the mightier, nor cares for service which is not the glad answer of gratitude. The flashing flames which ran as swift heralds before his descending chariot wheels, the quaking mountain, the long-drawn blasts of the trumpet, awed the gathered crowd. But the first articulate words made a tenderer appeal, and sought to found his right to command on his love, and their duty to obey on their gratitude. The great Gospel principle, that the Redeemer is the Lawgiver, and the redeemed are joyful subjects because their hearts are touched with love, underlies the apparently sterner system of the Old Testament. God opens his heart first, and then asks for theirs. *A. M.*

The Jehovah of the Bible is our Maker unquestionably ; our Providence, too ; our Legislator and Rewarder and Arbiter. All these, with other characters, does he sustain. He sustains them to all men, and, as common and underlying and natural, they are everywhere taken for granted in Scripture ; but the character which is peculiar to the God of revelation, and which it has pleased him throughout the history of revelation to sustain toward selected men, is that of Deliverer or Saviour from evil. Is man in bondage? Jehovah sets him free. Is man assailed by foes, visible and invisible? Jehovah is his defence. Is man sick in soul? Je-

Jehovah heals him. Is he under sentence of law? Jehovah redeems him. Is he spiritually dead? Jehovah regenerates. Whatever evil, in brief, his chosen people underlie, the history of revelation is the history of gracious interposition for rescue and deliverance out of it. "I am thy God, which have brought thee out of the land of Egypt, out of the house of bondage!" "Thou shalt call his name Jesus: for he shall save his people!" *Dykes.*

The Law of God, in its holiness, justice, and goodness, is held up to those who have been delivered from the bondage of sin—those who have been released from the spiritual Egypt. It is not so held up to the ungodly—they cannot love it, they cannot see its beauty. The Law of God is given as a rule of life, not as a means of salvation. By the Lord's telling us that he has already brought us out of Egypt and bondage, he does not say when he gives us the Law, "Do this and live," but, "Since ye live, do this;" "Since my grace has redeemed you, and you rejoice in the liberty of the children of God, use my Law, the reflection of my perfections, as your beloved guide." This is the position of the Decalogue to us. In its love and obedience it is only for God's Israel; for the rest it is simply a monument of condemnation, a token that they are unholy and cannot keep it. The Law comes before the Gospel historically and logically, but the Gospel comes before the Law biographically and practically. The Law is the token and standard of holiness, but the Gospel is the gate to that holiness. *Crosby.*

The Opening Words God's Covenanting Words.

The Bible calls the two stone tables the "Tables of the Covenant" and the "Tables of the Testimony." The words written on those tables are the record and testimony of a twofold covenant between God and his people, rather than the mere record of the commandments of God for the government of his subjects. *God's covenanting words are the opening words on the stone tables of the covenant which he delivered to Moses on Mount Sinai: "I am Jehovah thy God, which brought thee out of the land of Egypt, out of the house of bondage."* The very name Jehovah includes the idea of a covenant-making and a covenant-keeping God. The reference to a deliverance already wrought by God for his people is in itself a promise of an abiding readiness to deliver, at any time and always, out of any bondage into which those people may be brought, or may bring themselves. This is the agreement of the party of the first part, in the *covenant* which is here made and recorded. And

all this rests, as an agreement, on the performance, by the party of the second part, of the duties hereinafter specified and promised. Then follows the record, or the *testimony*, of the specific duties devolving on the people of God in and under this covenant of agreement between God and his people. The promise of God is responded to by the implied promise of his people. His terms of agreement are met by their terms of agreement. And the twofold covenant is complete, as recorded on the stone tables of the covenant, or the stone tables of the *testimony of the covenant.*

That this was the light in which the tables of the covenant were viewed by ancient Israel, all the course of the Bible narrative would go to show. In the first place, there was a formal acceptance of the terms of the covenant by the people of Israel. When Moses came down from the mount, "and told the people all the words of the Lord, and all the judgments, . . . all the people answered with one voice, and said, All the words which the Lord hath said [as a condition of the covenant] will we do." And when the first set of stone tables were broken, other tables like them were prepared, "and the Lord said unto Moses, Write thou these words: for after the tenor of these words *I have made a covenant with thee and with Israel.* . . . And he wrote upon the tables the words of the covenant, the Ten Words." Then these two "tables of the covenant," or "tables of the testimony" of agreement, were enclosed in a sacred casket, which was known as the "ark of the covenant," or the "ark of the testimony;" which was thenceforward guarded as the testimony and proof of the formal union between God and his people in their covenant relation.

To view the words of the Decalogue as arbitrary commandments of God, is to lose sight of their true place in the relation of God and his people. To view them as indicating the obligations of that people under the covenant which secures to them the abiding presence and favor and protection of God, is to bring them into that light where it is seen that "love is the fulfilment of the Law." It is not enough to call the opening words of the record on the tables of the covenant "the preface to the Ten Commandments," nor yet to count those words a portion of the first commandment. They are the covenant promise of Jehovah to his people, and there is in them the promise of the Gospel of Jesus Christ—in Jehovah's covenant assurance of redemption from spiritual bondage. S. S. T.

Engraved by the special exertion of Omnipo-

tence on slabs of rock, these "ten words" were designed to be imperishable. Placed by Divine command in the centre of the most sacred of all symbolic objects, in the most reverent and awful situation within the purview of Divine worship, beneath the mercy-seat, within the ark, in the Holy of Holies, they were thus certified by God, through his ritual and symbolism, as the very centre and foundation of all that relates to that bond between man and his Maker, which we call religion. In the light of all these facts, the titles given to the Decalogue by God in the various passages in which reference is made to it in the general legislation are very important. Taken together, they also are unique. Nothing else in all the circle of symbol or service or prophecy bears two titles. They are "covenant" and "testimony." Both words are not uncommon. But to only one thing are both applied in common. The Decalogue alone is both covenant and testimony.

These two names for the Decalogue must be taken to illustrate and explain each other. The testimony was a declaration from God of something on which his covenant must rest. The covenant was an assurance from God to that which answered his testimony. The substance or matter of the Decalogue, as between God and mankind, was God's testimony—his most emphatic, solemn, and unique declaration. As between God and those who reciprocate his declaration and conform to its substance, it was his covenant. What, then, does the testimony testify? What does the covenant pledge? It testifies the Divine ideal of perfect human living. It pledges Divine communion with such an ideal in practice—"I am the Lord thy God." The administrative and ritual Law was added because of transgression. There were none among mankind who answered to that ideal. Hence the testimony, by itself, cut off every man from the covenant. Imperfect men—transgressors—had to be dealt with. Therefore the ritual and statute Law was ordained as a school-master, to teach a sinful people both to expect the advent of a Perfect One, and to comprehend how he would help them, transgressors as they were, to reach God's ideal, to obtain his eternal adoption. Israel knew that those two stone tables lay immediately under the mercy-seat. The Church also knows that her justification is through the "righteousness" and "obedience" as well as through the sacrificial "blood" of the Perfect One, Jesus Christ. But unlike that ritual and administrative Law, the Decalogue corresponded perfectly with the promise. It was adapted to all nations. Not a tribe of men

is known who have not been able to understand the broad terms of its testimony, and to apply it to themselves. As a covenant, it pledges positive and absolute blessedness to those who conform to it. *Grey.*

First Five Commandments.

The first commandment enjoins that God shall be worshipped and honored as the only God in the universe. The second commandment enjoins that God's worship and honor shall be a spiritual worship and honor. The third commandment enjoins that God shall be worshipped and honored in sincerity and in truth; for the whole point of that commandment is not that God's name shall not be taken, but that it shall not be taken insincerely, or as an empty form. The fourth commandment enjoins that God shall be worshipped and honored statedly—one day in seven especially. The fifth commandment enjoins that God shall be worshipped, or revered and honored, in his representatives; in the person of all those who represent him in places of rightful authority. And so the first five commandments point upward toward God, defining the scope and limits of his worship; as the worshipping of him solely, spiritually, sincerely, statedly, substitutionally—or in the persons of those who stand for him. S. S. T.

The *first* and *second* commandments enjoin the adoration of the one true God, who made heaven and earth, the sea, and all that in them is; who must, therefore, be infinite in power and wisdom and goodness; the object of exclusive adoration; of gratitude for every blessing we enjoy; of fear, for he is a jealous God; and of hope, for he is merciful. They prohibit every species of idolatry, whether by associating false gods with the true or worshipping the true by symbols or images. Commanding not to take the name of God in vain, the *third* precept enjoins the observance of all outward respect for the Divine authority, as well as the cultivation of inward sentiments and feelings, suited to this outward reverence; and it establishes the obligations of oaths, and, by consequence, of all compacts and deliberate promises; a principle, without which the administration of laws would be impracticable, and the bonds of society must be dissolved. By commanding to keep holy the Sabbath, as the memorial of the creation, the *fourth* precept establishes the necessity of public worship, and of a stated and outward profession of the truths of religion, as well as of the cultivation of suitable feelings; and it enforces this by a motive, which

is equally applicable to all mankind ; and which should have taught the Jew that he ought to consider all nations as equally creatures of that Jehovah whom he himself adored ; equally subject to His government, and if sincerely obedient, equally entitled to all the privileges His favor could bestow. *Graves.*

Form of the Commandments, Personal and Negative.

Throughout the Decalogue the address is made in the *singular* number. This is to render the language in the highest degree emphatic. Every individual to whom this Law comes is as directly and personally addressed as though it had been spoken to him alone. *Bush.*—In the form in which most of them are conveyed, “Thou shalt not,” we may perceive how God through the Law speaks to a sinful people, which could render submission to his will only by an inward struggle against its own. We see how the main object of the Law was to lead to the knowledge of sin. At the same time, the task is imposed on the people of gathering from everything which is forbidden that which is commanded. *Gerl.*—Where any sin is forbidden, the opposite duty is implicitly enjoined ; and where any duty is enjoined, the opposite sin is implicitly forbidden. Where the highest degree of anything evil is prohibited, whatever is faulty in the same kind, though in a lower degree, is by consequence prohibited. And where one instance of virtuous behavior is commanded, every other that hath the same nature and the same reason for it is understood to be commanded too. What we are expected to abstain from, we are expected to avoid as far as we can all temptations to it and occasions of it ; and what we are expected to practise, we are expected to use all fit means that may better enable us to practise it. All that we are bound to do ourselves, we are bound on fitting occasions to exhort and assist others to do, when it belongs to them ; and all that we are bound not to do, we are to tempt nobody else to do, but keep them back from it as much as we have opportunity. *Abp. Secker.*

THE FIRST COMMANDMENT.

Ex. 20 : 3. De. 5 : 7.

Man must have a god ; but he forms his own god, and he makes it a god after his own image. Instead of forming his own character after the likeness of God, he would fashion a god after his own likeness. At a very early age in the history of the world there was a tendency to

carnalize the Divine character by representing it in symbol, in brute symbol, as among the ancient Egyptians ; in the more glorious of the inanimate works of God, as among the Persians ; and in images of man’s own construction, as among the majority of nations. The very beauty of the works of God stole away men’s minds from the author, and they lifted up an eye, first of reverence and then of worship to the sun and moon and host of heaven, considered by the philosophers as emanations of Deity, and by the multitude as the Deities themselves. Others were more impressed with the heroic and the ancient, and deified the heroes of bygone ages, the renowned warriors of their country, the promoters of the arts and sciences. So strong was this desire to bring down celestial things to the level of terrestrial things, that in the Egyptian mythology heaven was merely a celestial Egypt, watered by a celestial Nile, lightened by a celestial sun, and divided into the same number of gnomes as the earthly country, and each of these the peculiar residence of the God worshipped in the corresponding district of the terrestrial Egypt. . . . “Man has never failed to make a God of his own image, and his various religions have never surpassed himself ; for, if by these he imposes on himself acts and privations which he would not otherwise impose, those toils which are of his own choice do not raise him above himself. Hence those religions do not change the principles of his inner life : they subject him to an external sway only to leave him free at heart.” (*Vinet.*) —Our ideas of God thus originating in our own hearts can never be made to rise higher than the fountain from which they have flowed. Hence the need of a revelation from a higher source to make known a God, not after the image of man, but a God after whose image of heavenly descent man may remodel his character, and thereby exalt it to a heavenly elevation and brightness. *M’Cosh.*

Man’s nature is religious. He instinctively worships some being, whom he regards as God. It is the nature of religious worship to assimilate the character of the worshipper to that of the being worshipped. The objects of worship, everywhere throughout the ancient world, were corrupt and corrupting. In order to man’s moral improvement, he must have a holy object of worship. It is obviously impossible for an imperfect and sinful man to originate the idea of a perfect and sinless god. The gods whom men invented and set up were as imperfect and wicked as themselves ; and from the nature of the case, they could not be otherwise. Moses,

on the contrary, revealed a holy and a perfect God. How pure, how amiable, how sublime, how transcendently glorious the character with which this God is invested by the Hebrew law-giver! How striking the contrast which his sublime delineation of Jehovah as the Maker, Proprietor, and Sovereign of the universe, invested with every conceivable excellence, presents to the grovelling mythology of the most enlightened portions of the ancient world, in which the objects of religious worship were pictured with the passions and vices of the fierce and licentious chieftains of the primitive ages! The publication of such a theology in such an age, when polytheism had covered the earth with the temples and the altars of its monster gods cannot be satisfactorily accounted for without allowing, and is satisfactorily accounted for by allowing, the truth of the Mosaic history, and the establishment of the Mosaic constitution by Divine authority. E. C. W.

Heathenism was in all its parts a nature-religion, the deification of nature in its entire compass. It saw in the world and nature not merely a manifestation of Godhead, but the very essence and being of nature were regarded in it as identical with the essence and being of Godhead, and as such thrown together: the ultimate foundation of all heathenism is pantheism. Hence the idea of the oneness of the Divine Being, though not absolutely lost, was not that of a *personal* existence, possessing self-consciousness and self-determination, but an impersonal One, the great *It*, a neuter abstract, the product of mere speculation, which is at once everything and nothing. Wherever the Deity appeared as a person, it ceased to be one, and resolved itself into an infinite multiplicity. But all these gods were mere personifications of the different powers of nature. From a religion which was so physical in its fundamental character, there could only be developed an ethics which should bear the hue and form of the physical. Above all that is moral rose natural necessity—fate, to which gods and men were alike subject; the highest moral aim for man was to yield an absolute submission to this necessity, and generally to transfuse himself into nature as being identified with Deity, to represent in himself its life, and especially that characteristic of it, perfect harmony, conformity to law and rule. The Mosaic religion, on the other hand, has for its first principle the oneness and absolute spirituality of God. The Godhead is no neuter abstract, no *It*, but *I*; Jehovah is altogether a personal God. The whole world, with everything it contains, is his work,

the offspring of his own free act, his creation. Viewed as by itself, this world is nothing; he alone *is*—absolute being. He is in it, indeed, but not as properly one with it; he is infinitely above it, and can clothe himself with it as with a garment, or fold it up and lay it aside as he pleases. Now this God, who reveals and manifests himself through all creation, in carrying into execution his purpose to save and bless all the families of the earth, revealed and manifested himself in an especial manner to one race and people. The centre of this revelation is the word which he spoke to Israel; but this word is his Law, the expression of his perfect holy will. The essential character, therefore, of the special revelation of God is holiness. Its substance is, “Be ye holy, for I am holy.” So that the Mosaic religion is throughout ethical; it always addresses itself to the will of man, and deals with him as a moral being. Everything that God did for Israel, in the manifestations he gave of himself, aims at this as its final end, that Israel should sanctify the name of Jehovah, and thereby be himself sanctified. *Bähr.*

The idea of God, so far from calling forth in the ancient world the idea of worship, ever stood in antagonism with it. The idol was worshipped because he was not God; God was not worshipped because he was. One small nation alone of all antiquity worshipped God, believed the universal being to be a personal being. This whimsical fancy of that nation, as it appeared in the eyes of the rest, was cherished by it as the most sacred deposit. It was the foundation of its laws and polity; and from this narrow stock this conception was engrafted upon the human race. *Mozley.*

Thou shalt have none other gods before me. The same reasons which prove that God is prove that there is but one God. And what reason teaches in this matter Scripture everywhere confirms: forbidding us to worship or believe in any other Deity than the one Maker and Ruler of heaven and earth, who hath manifested himself to all men by the works of his hands; to the Patriarchs and Jews in the revelations recorded by Moses and the prophets; and to Christians by his Son our Lord, who, in a way and manner to us inconceivable, is one with the Father, and the Holy Spirit with both. *Abp. Secker.*

The first commandment, which concerns the acknowledgment of God, forbids the sin of atheists, who acknowledge no God; the sin of such as serve false gods; the sin of such as serve not the true God only, and aright. It also enjoins that we acknowledge but one God; that

we have the only true God for our God ; which must appear by our loving, fearing, trusting in and obeying Him above all others. *Oxford Catechism.*

The commandment forbids them to "have any other gods *before*" Jehovah—that is, not in *preference to*—such a height of impiety is not alluded to—but in *presence of* Jehovah, or as it is afterward expressed, *with him*. For false worship began not with the positive rejection of the true God, but by associating with his worship that of other gods and their images ; nay, even images which professed to represent Jehovah himself. This was the sin of Aaron in the matter of the golden calf ; we meet it again and again in the history of Israel. P. S.

The form is negative ; the intent is positive. They are to know *none but* God, that they may concentrate all their strength *on* God. The command is equivalent to this : "Let all your personal, family, social, national life be regulated completely by the commandments of your God. And let this be done from love." "Is this practicable ? Can a man put forth all his strength for God when his energy is absorbed in trade ?" "Yes ; by regulating his business rightly, as God wills." "Can a mother put forth all her strength on loving God, when the care of her family is taxing and even straining all her powers ?" "Yes ; by training her children for God." And so in each one of life's tasks. THIS IS SET ON GROUNDS OF TENDER APPEAL. God does not say, "When you love me supremely I will redeem you from Egypt ;" but "I *have* redeemed you, therefore yield me your all." The religions of man go out to an unrevealed being, if perchance he may be propitiated. Scriptural religion is the response of the heart of man to the revealed love of the Infinite One. Hence the Gospel claim is in substance like the Mosaic, although its form is new and the view we get of Divine love is larger (Rom. 12 : 1). In both duty is the same : the whole heart of man is demanded for God. But note the advance in light, tenderness, and strength in "the mercies of God ;" the "beseeching" tone ; the "consecration of a living sacrifice" asked ; the reason given, "Your reasonable service." Here is the difference in the method of the Gospel. C. C.

This first precept is levelled against the allowing of anything else to occupy the place in the heart which God should occupy. This command may be as really broken mentally as by setting up a physical image, or by setting up as an idol something else, or by the conception of another being as God. Nor is the sin of idol-

atry any less prevalent in our age than in the ages when men formally worshipped "gods many and lords many." The chief difference between the modern and the ancient idolaters is merely in the different phase of thought—the ancients having a greater propensity than the moderns for giving the apprehensions of the mind and the creations of the imagination a visible outward expression. S. R.—The sin against this commandment which *we* are most in danger of, is giving the glory and honor to any creature which are due to God only. Pride makes a god of self, covetousness makes a god of money, sensuality makes a god of the body ; whatever is esteemed and loved, feared or served, delighted in or depended on, more than God, that (whatever it is) we do in effect make a god of. This prohibition includes a precept which is the foundation of the whole Law, that we take the Lord for our God, acknowledge that he is God, accept him for ours, adore him with admiration and humble reverence, and set our affections entirely upon him. H.—Under this prohibition was included every pretence to supernatural power of commerce with supernatural beings, except with God himself in his own ordinances. Hence the severe laws against witchcraft and divination [of which we speak hereafter]. P. S.

This Precept is here Set in the Forefront of Israel's National Laws.

It was the law for each one's life. It was the rule for all. In their legislation, the supreme feature was to be the national recognition of God. And even now, yea ever, so far as the legislation of any people is based on righteousness, so far as that legislation recognizes the rights of the Great Supreme, so far as a people are loyal to God, to that extent will there be the surest guarantee for individual, family, social, and national prosperity. And it is owing to the supreme importance of thus launching into the world a nation with God for its Lord and righteousness for its law, that the open transgression of this first commandment was so severely punished, as being a crime against the State as well as a sin against God. C. C.

The first commandment bears in its negative form marks of the condition of the world when it was spoken, and of the strong temptation to polytheism which the Israelites were to resist. But the monotheism, which was here laid at the very foundation of Israel's national life, parted them by a deep gulf from all the world, and determined their history. The prohibition has little force for us ; but the positive command

which underlies it is of eternal force. We should rather think of it as a revelation and an invitation than as a mere command. For what is it but the declaration that at the centre of things is throned not a rabble of godlings, nor a stony impersonal somewhat, nor a hypothetical unknowable entity, nor a shadowy abstraction, but a living Person, who can say "me," and whom we can call "Thou," and be sure that he hears? No accumulation of finite excellencies, however fair, can satisfy the imagination, which feels after one Being, the personal ideal of all perfectness. The understanding needs one ultimate Cause on which it can rest amid the dance of fleeting phenomena; the heart cannot pour out its love to be shared among many. Only when human nature finds all in one, and that one a living person, the Lover and Friend of all souls, does it fold its wings and rest as a bird after long flight. The first commandment enjoins, or rather blesses, us by showing us that we may cherish supreme affection, worship, trust, self-surrender, aspiration, toward one God. After all, our God is that which we think most precious, for which we are ready to make the greatest sacrifices, which draws our warmest love; which, lost, would leave us desolate; which, possessed, makes us blessed. If we search our hearts with this "candle of the Lord," we shall find many an idol set up in their dark corners, and be startled to discover how much we need to bring ourselves to be judged and condemned by this commandment. It is the foundation of all human duty. Obedience to it is the condition of peace and blessedness, light and leading for mind, heart, will, affections, desires, hopes, fears, and all the world within, that longs for one living person even when it least knows the meaning of its longings and the reason of its unrest. A. M.

Man can only conceive of the Personal Power who rules above by transferring to him the noblest, and none but the noblest, features of man's own nature. The spirit in man is nobler than his body. God is a Spirit not representable under any bodily shape. The noblest faculties of the human spirit are these: reason, or the power to perceive truth; conscience, or the power to prefer and choose good over evil; and free will, or the power to originate action. These, therefore, raised to an ideal height, we ascribe to the Divine Being. We adore him as Infallible Reason, Faultless Goodness, and Absolute Sovereign Will. Better than this we cannot do; higher than this we cannot go. Still the question remains: Are we in all this follow-

ing a reliable or a delusive guide? What is it we are doing? We are virtually finding an image or reflection of our Maker within ourselves. Are we justified in doing so? The question is one which marks the limit beyond which speculation upon Deity cannot go. No answer to it is to be had from nature or reason. From revelation it has received two answers: an answer in word, when God said, "Let Us make man in our likeness!" An answer in fact, when the Son of God was made flesh and we beheld his glory. In him we do possess an image of the Invisible Godhead; an image human and therefore conceivable; yet not an image material or visible to the senses. The flesh even of Jesus profiteth nothing as a representation of the Divine Glory. But the Spirit of Jesus, his words that are Spirit, his acts that discover character, his self-revelation as righteous love—this is the likeness of the perfect Godhead. Having thus an image which we may lawfully and helpfully picture to our own minds, it ought to be an easy thing for us to keep ourselves from idols. We, when we draw nigh to worship, approach the Invisible and Incomprehensible through the Man Christ Jesus. Such as we picture to ourselves the gracious, lowly, and pure Son of Mary, such is the Father of our Lord Jesus Christ. Let us humbly employ, to aid us in our acts of worship, the human character of our Lord. Let us strive toward an ever worthier conception of Jesus himself. *Dykes.*

THE SECOND COMMANDMENT.

Ex. 20 : 4-6. De. 5 : 8-10.

Any graven image. All representations of God being false and absolutely contrary to his true likeness, the worship paid by their help or intervention is a lie, consequently an abomination to him; and all actions, gestures, or postures bespeaking religious worship, honor, or reverence to such *images* is the sin of idolatry. *Wogan.*—A good man is more an image of God than any painter or engraver can make; but if we give Divine honors to a good man it were idolatry; therefore much more if we give it to an image. *Bp. Taylor.*

To prevent every evasion, it is added, **nor the likeness of any form.** This command had the purpose of preventing the religion of Israel from becoming a worship of nature, which first honors God under the form of some creature, and then loses in nature the idea of him, and itself altogether. *Gerl.*—"The heaven above" refers to the worship of the stars and the sun; "the earth beneath," to that

of man and the beasts of the field ; “ *the waters under the earth*,” to aquatic animals—all of these having reference to what Israel had seen in Egypt. C. G. B.

Nor serve them. If they were forbidden to *make* or to *acknowledge* by the most casual outward gesture any such images, much less were they to *serve* them, or unite with those that did, either by *offering sacrifice, burning incense, pouring out libations, making vows, building altars, consecrating temples*, or any other act of equivalent import. The spirit of this second commandment, like that of the whole Decalogue, is plainly “*exceeding broad*.” It is undoubtedly implied that in paying our devotion to the true God we are not to employ any image or likeness for the purpose of directing, exciting, or assisting that devotion. Though it were worship designed to terminate in God, yet its being offered through such a medium would divest it of all acceptableness in his sight. God knows the downward and deteriorating tendency of our nature even in its best estate, and he sees that the employment of outward symbols of worship would gradually tend to lower the standard of devout feeling and finally to withdraw the mind from the ultimate spiritual object, and fix it upon the gross sensible medium. We have only to look at the history of the Greek and Latin churches for an abundant confirmation. From crosses and relics they proceeded to images and pictures, not only of God and Christ and the Holy Ghost, but of the virgin and of saints and martyrs without number ; until those beings, and the paintings or carvings which represented them, originally designed as mere intercessors and aids to devotion, became to the more ignorant actual objects of worship. *Bush.*

The first two precepts are in substance : Worship God only, and that only spiritually, in the way of his appointment, as befits the worship of God, who is a Spirit. That such is the point of the second command is seen in De. 4 : 12, in the rehearsal of the Sinai scene forty years after. For there the intention of the command may be gathered from the reason assigned for its propriety, which is in substance : You saw no manner of similitude even when Jehovah condescended to appear and speak with an audible voice. As he did not appear to you in any shape, so he ought not to be represented by any shape in your mental conceptions of him, and of course then not in any physical similitude of him.

The modern discoveries of the Egyptologists, revealing so fully the ancient Egyptian idolatry under which Israel had lived for centuries, sug-

gest a reason for the specific details, both of the original command—“*Any graven image or the likeness of any thing*”—and of the repetition in De. 4 : 16, “*The likeness of male or female, the likeness of any beast, winged fowl, or fish, or anything that creepeth*.” The idolatry of Egypt, it appears, was not so much a violation of the first command, enjoining the idea of the unity of God, as of the second command, prohibiting any representations of God. “*The fundamental doctrine*” (of the ancient Egyptians), says Wilkinson, “*was the unity of Deity*.” But this unity was not represented, and he was known by a sentence or idea, being, as Jamblichus says, “*worshipped in silence*.” But the *attributes* of this Deity were represented under positive forms, and hence arose a multiplicity of gods, that engendered idolatry. “*In order to specify and convey an impression of these abstract notions to the eyes of men, it was thought necessary to distinguish them by some fixed representation, and the figures of Pthah, Osiris, Anun, Mant, Neith, and other gods and goddesses were invented as various signs of the various attributes of the Deity*.” Such was the phase of idolatry under which Israel had served for centuries—a worship of God by graven images, as the tombs and temples of the ancient Egypt of that era show abundantly, and likenesses of things in heaven and things in the earth and things under the earth, for there was scarce an animal, or fowl, or fish, or reptile that did not furnish to that idolatry a similitude under which they worshipped God. There was therefore a very special reason for the particular enumeration in detail of this commandment.

A prevalent error on this whole subject arises in part from the usage of our language in applying the term “*idolatry—idolo latría*”—indiscriminately to the breach of the first commandment in worshipping false gods, and the breach of the second command in the worship of the true God by images and in the use of visible forms. Out of some such error as to the scope and aim of these two commands severally probably originated the mistake of the Romish Church in classifying these two commands together as but two clauses of the first commandment, and thereby destroying the force of both. In this case the meaning of both together would be, “*thou shalt not worship any false god, nor shalt thou worship any image or likeness*.” Then by the distinction made between “*dowúw*” and “*latría*”—homage and worship—the dogma is derived, “*thou mayest use the image to aid devotion, but shalt not worship the image itself*,”

but only God through the image." From this exposition of the scope and aim of this great precept of the Law of God, you will perceive that its chief end is to direct how God is to be worshipped as a spiritual being without the intervention of any representations of him by either of the hands or the imagination. S. R.

A jealous God. The passions of a moral being have their right as well as their wrong use. Hence anger, jealousy, and hatred are ascribed to God, not as passions, but as the feelings of a holy being in regard to that which is evil. M. —Throughout the Scriptures, idolatry is represented as spiritual adultery; hence, condescending to human modes of speech, the displeasure of God is described as *jealousy*. Jealousy is quick-sighted, deep-seated, swift-footed. An. —He is a "jealous" God. We need not be afraid of the word. It means nothing but what is congruous with the loftiest conception of a loving God. It means that he allows of no rival in our hearts' affection or in our submission for love's sake to him. A half trust in God is no trust. How can worship be shared or love be parted out among a pantheon? Our poor hearts ask of one another and get from one another, wherever a man and a woman truly love, just what God asks—"All in all, or not at all." His jealousy is but infinite love seeking to be known as such, and asking for a whole heart. A. M.

The force of the phrase is perhaps best seen in the words of Moses to Israel when he gave them his parting advice, "for the Lord thy God is a consuming fire, even a jealous God" (De. 4:24), a passage which is quoted and used by the Apostle Paul in the Epistle to the Hebrews, where he is speaking of the future and eternal judgments of the Almighty. We must free the idea from the attachments which we give it from our view of *human* jealousy. There is no selfishness, no envy, no hatred in God's jealousy. It is the abundant outflow of his holiness, which, by its own virtue, must either assimilate or destroy everything in the universe. It envelops in its grace, or it drives forth from its purity and from all the blessings which accompany its purity. When we say that God is a jealous God, we say that he is no passive Brahm, like the god of the Hindoos, but that he glows with zeal for all that is pure and good and holy and true, and is ever engaged actively in separating the holy and true from the unholy and false, striving to do it first by mercy, but if man makes that fail, then by the cutting off of his judgments. This character of God is especially alluded to in this second commandment,

because this form of sin appeared the most seductive and the most obstinate. *Crosby.*

An image degrades God and damages men. By it religion reverses its nature, and becomes another clog to keep the soul among the things seen, and an ally of all fleshly inclinations. We know how idolatry seemed to cast a spell over the Israelites from Egypt to Babylon, and how their first relapse into it took place almost before the voice which "spake all these words" had ceased. In its grosser form, we have no temptation to it. But there are other ways of breaking the commandment than setting up an image. All sensuous worship in which the treacherous aid of art is called in to elevate the soul, comes perilously near to contradicting its spirit, if not its letter. The attempt to make of the senses a ladder for the soul to climb to God by, is a great deal more likely to end in the soul's going down the ladder than up it. The history of public worship in the Christian Church teaches that the less it has to do with such slippery help the better. We need to remember that the God who is a spirit is worshipped "in spirit," and that outward forms may easily choke and outward aids hinder that worship. A. M. —To picture Him forth by material images is an impossibility. The plausible plea of human nature has always been that material forms serve as *aids* to worship the Unseen. But the facts of human experience have uniformly disproved this hypothesis. It may cost us severe exertion of mind to lift our souls up to the worship of the true God; yet this very exertion is an unspeakable advantage. *Davis.*

Effect of the Use of the Crucifix.

It is impossible to preserve a sense of God's pure spirituality when he is always adored as locally present to the senses in the form of a piece of matter. It is impossible to treat an image as a virtual representative of Deity without assuming that God somehow resembles his representation. The progress of idolatry is therefore downward. So far as it goes, it can be nothing but degrading. It must obscure the essential glory of the Divine nature. *Dykes.* —It cannot be denied that the image of our Lord Jesus Christ in his dying agony may produce a very powerful impression on the imagination and the heart. In the strength of that impression some find a sufficient justification for the devotional use of the crucifix. They say that the visible form does but call up the emotions which should be created by the sorrows and anguish in which the Divine love was revealed, and by which the sin of the world was

atoned for ; and that it makes the great sacrifice for human salvation more intensely real and vivid. But inevitably, by laws of association we cannot control, whatever is habitually associated with the creation of religious emotion comes to be invested with an artificial sacredness. The visible symbol is at first a symbol and nothing more ; it assists thought ; it stirs passion. At length it becomes identified with the God whom it represents. If every day I bow before a crucifix in prayer, if I address it as though it were Christ, though I know it is not, I shall come to feel for it a reverence and love which are of the very essence of idolatry. But there is another objection to this prostration of the soul before the image of the dying Christ. It makes our worship and our prayer unreal. We are adoring a Christ who does not exist. He is not now on the cross, but upon the throne. His agony is past forever. He has risen from the dead, and is at the right hand of God. If we pray to a dying Christ, we are praying not to Christ himself but to a mere remembrance of him. The injury which the crucifix has inflicted on the religious life of Christendom, in encouraging a morbid and unreal devotion, is absolutely incalculable. It has given us a dying Christ instead of a living Christ, a Christ separated from us by many centuries instead of a Christ nigh at hand. *Dale.*

"They that worship Him *must* worship Him in spirit and in truth." God is jealous for *truth* in his worship. He would have us *think* of him as glorious in power, wisdom, righteousness, holiness, and love. Our thoughts of God, limited at the best, need not be untrue. But untrue and dishonoring to him they will be if we come at them through the means of any graven image. God is jealous for *spirit* in his worship. The worship paid to a spiritual Being is nothing if it be not spiritual worship. But in the endless bowings and prostrations, genuflexions, cross-markings, and waving of the body at the word "Jesus," there is, at least in appearance, a taking for granted that bodily postures are spiritual attitudes. Worship paid through the body will sink to merely bodily worship. When the lofty platform of spiritual worship is quitted, religious service will inevitably lose its meaning. Sense first comes as "an aid to faith," and then is put in the place of it ! *C. C.*

Still, as at Sinai, is the Most High a jealous God—jealous for the truth of his own nature ; jealously concerned, that is, to be truly apprehended by his worshipper and truly represented by the conceptions which we frame of him. As

he would not be misrepresented by the pagans' degrading handiwork, so neither would he suffer injury in our thoughts. Be you therefore jealous for the honor of the Lord God of Hosts. Be careful to sanctify him in your hearts. Be scrupulous to cherish the loftiest idea of his grandeur, holiness, and love. And let all the worship we presume to offer at his footstool be such as becomes the revelation which he has made of his own glory in the person and in the cross of our Lord and Saviour. *Dykes.*

Visiting the iniquity of the fathers upon the children. This statement is often represented as not only wanting in equity, but opposed to an express provision of the Israelitish law (De. 24 : 10 ; 2 Kings 14 : 6 ; 2 Ch. 25 : 4), and especially to the Divine procedure as declared in Ezek. 18. The same principle, however, is repeated in a connection which shows it to be a feature of the Divine character in its most gracious aspect (Ex. 34 : 7) ; and even when that character was urged by Moses in a plea for pardon, this feature is introduced in a way that shows that it was not deemed to be contrary to equity, or even hostile to grace (Nu. 14 : 18). *D. M.*—The visiting the iniquity of the fathers upon the children does not mean that he punishes the innocent children of ungodly or the converted children of unbelieving parents for the sins of the latter ; we read the very contrary of this (Ezek. 18 : 20). The threatening lights only upon those children who walk in their fathers' footsteps, and "hate the Lord." *C. G. B.*

If the children of ungodly men forsake the sins of their fathers, they break the chain of transgression and punishment. God deals with every man personally and directly, according to his own individual status and relation to him (Ezek. 18 : 19, 20). Even the hereditary consequences, which by natural laws still attach in such cases, as poverty and disgrace inherited from drunken fathers, have an altered aspect in the Divine intention, and in their real effect, where the sufferer is a true child of God (Rom. 8 : 18). *W. H. G.*—But where a man is opposed to God, rejecting his truth and salvation, he endorses and supports, and thus becomes responsible for the guilt of his ancestors. The stream of guilt runs down from father to son with accumulating force till it ends in its appropriate judgment. This judgment, so far as it is spiritual and eternal, falls on each sinner in the line, but so far as it is earthly and temporal, it falls on him who brings the sinfulness to the top of the climax—who adds the last drop to the fulness of the cup. *Crosby.*

It is not meant for a moment that the pious son of an idolatrous father shall be punished for his father's idolatry. Josiah, the devout son of the idolatrous Amon, was not only exempted from any punishment for his father's sin, but on the ground of his individual piety the penalty hanging over an idolatrous country was suspended until Josiah should be safe beyond its reach (2 Kings 22 : 16-20). It is only if the third and fourth generations continue haters of God themselves that they will be punished at once for their own sin and the sin of their God-hating or idolatrous ancestor. *H. millon*.—"The thrice-holy God can *never* be unjust. The idolatrous spirit would be entailed to children by natural law; hence punishment would culminate in final disaster. The *menace* was gracious, because, if parents will not abstain from sin for their own sakes, they sometimes will for the sake of their children. The mercy shall be far more ample than the wrath. The anger may be entailed on a few, and that in proportion always to the sin; the mercy shall flow, like a mighty river, to "thousands." *Davies*.

We speak of national judgments and of punishments of whole populations as existing modes of Divine action and as what take place now. But this is in the sense in which we understand the Law when working as a part of God's natural providence. We do not suppose that the Law is *judicial*, as punishing the good part of these populations judicially for the sins of the bad, and as guilty of those sins; but only meaning that in these signal calamities the order of nature is made subservient to moral purpose. [In this connection] the law of visitation of sins is regarded as sufficiently fulfilled if God does so connect sin with misery for *any wise end*, any purpose which is instructive, though not implying anything judicial. *Mozly*.—"The Law of his providence sounds hard, but it is nothing more than stating in plain words the course of the world's history, which cannot be otherwise if there is to be any bond of human society at all. We hear a great deal in modern language about solidarity and heredity. The teaching of this commandment is simply a statement of the same facts, with the addition that the Lawgiver is visible behind the Law. The consequences of conduct do not lie with the doers. "The evil that men do lives after them." The generations are so knit together, and the full results of deeds are often so slow growing, that one generation sows and another reaps. Who sowed the seed that fruited in misery, and was gathered in a bitter harvest of horrors and crimes in the French Revolution? Who planted

the tree under which the citizens of the United States sit? Did not the seedling come over in the Mayflower? As long as the generations of men are more closely connected than those of sheep or birds, this solemn word must be true. Let us see that we sow no tares to poison our children when we are in our graves. The saying had immediate application to the consequences of idolatry in the history of Israel, and was a forecast of their future. But it is true evermore and everywhere. A. M.

Them that hate me . . . them that love me. The words of the threatening describe the third and fourth generation, on whom the visitation of evil was to fall, as of *those that hate God*; just as, on the other hand, the mercy which was pledged to thousands was promised as the dowry of those that *love him*. Such children alone are here concerned who, in the language of Calvin, "imitate the impiety of their progenitors." In short, the Lord contemplates the existence among his professing worshippers of two entirely different *kinds* of generations: the one, haters of God, and manifesting their hatred by depraving his worship, and pursuing courses of transgression; the other, lovers of God, and manifesting their love by steadfastly adhering in all dutiful obedience to the way of his holy commandments. To these last, though they should extend to thousands of generations, he would show his mercy, causing it to flow on from age to age in a perennial stream of blessing. But as he is the righteous God, to whom vengeance as well as mercy belongs, the free outpouring of his beneficence upon these could not prevent or prejudice the execution of his justice upon that other class, who were entirely of a different spirit, and merited quite opposite treatment. If children embraced the sinfulness of their parents, with the manifest seal of Heaven's displeasure on it, as their iniquity would be more aggravated, so its punishment should become more severe; the descending and entailed curse would deepen as it flowed on, increasing with every increase of depravity and corruption, till, the measure of iniquity being filled up, the wrath should fall on them to the uttermost. P. F.

The sanction of the Decalogue is entirely Divine. There is no reference in it to human instrumentality for enforcing its observance. On the contrary, it expressly makes the fear and love of God the foundation of obedience. On the creature's relation to God as Creator and Redeemer the *preamble* rests the obligation of all the commandments; love to God is declared to be the keeping of the Law; while the ground

of transgression is stated to be *hatred* of him. With this fully agrees the testimony of Christ and of the apostles. And whatever may be alleged to the contrary, the *morality of the Gospel is not different from or superior to that of the Decalogue*. D. M.—The more closely we examine these precepts themselves, the more clearly we perceive their spiritual and comprehensive character. That they recognize love as the root of all obedience, and hatred as inseparable from transgression, is plainly intimated in this description of the transgressors and doers of the Law, as “those that hate God” and as “those that love him and keep his commandments.” P. F.

Unto thousands. *Unto the thousandth generation.* Jehovah's visitations of chastisement extend to the third and fourth generation, his visitations of mercy to the thousandth—that is, forever. That this is the true rendering seems to follow from De. 7:9. *Clark*.—Judgment is God's strange work, while mercy is his delight. Therefore we have here the forceful antithesis—the visiting of the iniquities of fathers upon children to the third and fourth generation, but the showing of mercy unto thousands of generations of them that love and obey. To a Hebrew mind this last clause of the second command would naturally suggest God's mercies to Abraham, the well-known friend of God, upon whose posterity God was shedding forth his blessings to thousands of generations. So richly does the loving God reward his dutiful and trustful children! So much more grateful to his heart it is to bless even to the thousandth generation than to visit in-

iquity even so far as to the third and fourth! H. C.

There is an intense interest connected with the expression “them that love me.” It plainly intimates that those who have no other God before the true God, and make no other God beside him, are those who at the same time love him. It proves that the negative quality of not forsaking the true God is understood to imply the positive quality of being faithful to him and loving him. This gives a new character to the whole Decalogue. It now becomes not a mere negative law of righteousness, but a positive law of love. This principle applying to the first two precepts will extend to the whole. M.—The very words “love” and “hate” in their connection here directly intimate that *love* is the principle at the root of all obedience and right action; and its opposite—*hate*--is that which lies at the root of transgression and all evil-doing. And this double fact is shown in the simplest analysis of each of the several laws of the second table. Love needs none of these prohibitions. B.—So that the heart may truly be called the alpha and the omega of this wonderful revelation of law: it stands prominently forth at both ends; and had no inspired commentary been given on the full import of the ten words, looking merely to these words themselves, we cannot but perceive that they stretch their demands over the whole range of man's active operations, and can only be fulfilled by the constant and uninterrupted exercise of love to God and man, in the various regions of the heart, the conversation, and the conduct. P. F.

Section 107.

MORAL LAW: THIRD AND FOURTH COMMANDMENTS.

Exodus 20 : 7-11. De. 5 : 11-15.

Ex. 20 7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.
8, 9 Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is a sabbath

De. 5 11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.
12 Observe the sabbath day, to keep it holy, as the LORD thy God commanded thee. Six days shalt thou labour, and do all thy work: but the seventh day is a sabbath unto the LORD thy God: in it thou shalt not do any work, thou, nor

unto the LORD thy God : *in* it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates : for in six
11 days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the LORD blessed the sabbath day, and hallowed it.

thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates ; that thy manservant and thy maidservant may rest as well as thou. And thou
15 shalt remember that thou wast a servant in the land of Egypt, and the LORD thy God brought thee out thence by a mighty hand and by a stretched out arm : therefore the LORD thy God commanded thee to keep the sabbath day.

THE THIRD COMMANDMENT.

In the first commandment, the solitary object of religious observance has been declared in opposition to false or secondary divinities. In the second, the spirituality of true worship has been vindicated against sensuous methods of conceiving and representing God. It remains to decree the true spirit of worship—the religious awe or reverence inspired by the moral elevation of Jehovah—which lies at the root of genuine piety. This I take to be the inner sense and ultimate scope of the third commandment. *Dykes.*

The meaning of the prohibition is that the name of Jehovah is not to be invoked or used unadvisedly, lightly, or wantonly, much less to sanction untruth. By the last clause of the verse a connection is established with the previous commandment, where there is mention of the visiting of guilt. The word used is a remarkable one, the root signifying purification by sacrifice : Jehovah will not purify, absolve, reckon as innocent. *Alf.*—If God has been pleased to discover to us any venerableness in his nature and attributes, we are guilty if we fail to venerate him accordingly. And the name of God in Scripture phraseology is but a compendious sign for all that God has made apparent in human experience of the hidden majesty or goodness of his own nature—in a word, of what Scripture terms his “glory.” Before that manifest glory of the Divine, man’s becoming attitude is one of reverential awe and fear. In this fear or religious veneration lies the indispensable basis of all religion. Destroy that, you destroy the very capacity for worship—nay, for spiritual life itself. Flippancy or contempt for the Divine—is the death of the soul. *Dykes.*

God is to reign supreme in the heart, to be exclusive in his worship, and to be mentioned always with reverence by the lips. The same holy jealousy which burns against the false wor-

shipper for the same reason burns against the reckless speaker, where the subject of speech is the almighty and infinite Jehovah. Where there is a want of reverence there is a want of allegiance. So far forth as a subject is disrespectful, he is rebellious ; and all true government, especially the pure and holy government of God, must take cognizance of the rebellion in accordance with holiness and truth. *Crosby.*

As the object of worship, in this great summary of duties to God, is declared to be God only, and as this God is to be worshipped only spiritually in the way of his appointment, and not by any similitude of man’s choice or humanly devised *aids* to worship, so it is further declared that God shall ever be regarded with reverence, and his name used only in solemn act of worship. As God is to be worshipped he must be known, as he cannot be known by any similitude or likeness, but only as he reveals himself by names, titles, and declared attributes ; so these names, titles, and attributes, when made known, are to be regarded with special reverence, and only used in the way of worship. And this properly enough, since there must naturally be something in the mode by which he reveals himself to fill the mind with reverent and awful conceptions of his character. Hence the peculiar significance of the phrase—“the name of the Lord,” as used in the Scriptures. Among men the *name* is that by which we distinguish and more or less perfectly describe each other. In a special sense we sometimes take the name of a certain man to represent a scheme or policy or a system of ideas ; and men rage themselves under the name of their representative man. So in the revealed word, the name of God is used to denote all those attributes, signs, and acts whereby his moral essence is made known to us—all the manifestations of his nature and purposes

whereby his character is made known to men. Thus Moses, when called of God to his high mission, demanded to know by what *name* he should reveal God to Israel. Hence, throughout the Scripture, the name of God is used in that very peculiar manner, as by David, "Thou hast magnified thy Word above all thy name." "We will remember the name of the Lord, our God." The name of God is said to be "holy and reverend." His name is "loved," is "great," is "glorious," is "magnified;" and Moses says, "What will become of thy great name?" God's enemies are said to "blaspheme," to "pollute," to "despise," to "dread" his name. The worship of God is defined as "calling upon the name of the Lord." The terms of salvation are simply, "Whoso shall call upon the name of the Lord shall be saved." The great initiatory ordinance of gospel worship is baptism, "in the name of the Father, and of the Son, and of the Holy Ghost." Thus the name of God is taken to denote every means by which he has chosen specially to manifest himself.

There is no plainer indication of the tendency to superficial reading of the Scriptures than the notion that this third great precept of the Law means simply to forbid profane swearing. Such a reading of the command overlooks entirely the peculiar significance of "the name of the Lord" in Scripture. Once we comprehend fully this significance, we will more fully appreciate the wonderfully philosophic and comprehensive exposition of this third commandment in our children's catechism—that this commandment "requires the holy and reverent use of God's names, titles, attributes, ordinances, words, and works," and "forbids the profaning or abusing of anything whereby God makes himself known." S. R.

The third commandment must be so understood as to bring it into line with the two preceding, as of equal breadth, and equally fundamental. It cannot, therefore, be confined to the use of the name of God in oaths, whether false or trivial. No doubt, perjury and profane swearing are included in the sweep of the prohibition; but it reaches far beyond them. The name of God is the declaration of his being and character. We take his name in vain when we speak of him unworthily. Many a glib and formal prayer, many a mechanical or self-glorifying sermon, many an erudite controversy, comes under the lash of this prohibition. Professions of devotion far more fervid than real, confessions in which the conscience is not stricken, orthodox teachings with no throb of life in them, unconscious hypocrisies of wor-

ship, and much besides, are gibbeted here. The most vain of all words are those which have become traditional stock-in-trade for religious people, which once expressed deep convictions, and are now a world too wide for the shrivelled faith which wears them. A. M.—All *formalism* is a sin against this commandment, and all worship founded on and ending only in that which is external is formalism. Ritualism which seeks not edification but æsthetic propriety is formalism. Conformity which comes to church once a week not to worship but to fulfil worldly propriety is formalism. He who has a creed upon his lips without any faith in his heart is taking God's name in vain. He who, without repentance, faith, and love, taketh and eateth the sacrament, is taking God's name in vain. Tudor.

It hardly needs noting that *blasphemy* is included under the ban of this precept. Whosoever cursed God or blasphemed his name was to be stoned. The son of Shelomith blasphemed, and was stoned by the congregation (Lev. 24 : 10-16, 23 ; Nu. 15 : 30, 31). B.

Nothing is more easy than to create a laugh by a grotesque association of some frivolity with the grave and solemn words of Holy Scripture. Surely this is profanity of the worst kind. By this Book the religious life of men is quickened and sustained. It contains the highest revelations of himself which God has made to man. It directly addresses the conscience and the heart and all the noblest faculties of our nature, exalting our idea of duty, consoling us in sorrow, redeeming us from sin and despair, and inspiring us with the hope of immortal blessedness and glory. Listening to its words, millions have heard the very voice of God. It is associated with the sanctity of many generations of saints. Such a Book cannot be a fit material for the manufacture of jests. Dale.

This law of the third commandment condemns by implication a great deal which falls very far short of either blasphemy or false oaths. To assume a profession of piety for private ends or from unworthy motives is to break this law. To wear a sacred office without possessing the spirit of it is to break this law. To affect zeal for Divine truth when it is victory for our own party opinions we are aiming at is to break this law. To discharge the offices of worship in public or private in a careless mood with wandering thoughts is to break the law. To jest with holy subjects, to make the Church of God a mere arena for faction, to discuss and dispute over his saving Word as a theme for barren intellectual display, these are acts which

break the law. To forget that God rules the world, that all truth whatever is his truth, and that all right action is his will, this would be a breach of this law. To mock at sin, to sneer at principle, to crumble down the edge of responsibility, or to empty of its solemnity either the life or the death of men, all that surely breaks this law. To cherish toward God himself a querulous or a suspicious temper, to affect without sincerity a needless scepticism, to question the wisdom or the kindness of his allotments, to brood moodily over his providence, to pare down to a minimum the large charity of his Gospel, to trust him little, to dread him without cause, and serve him in a bondman's spirit—are not such things as these breaches of this law? It cannot be enough surely to keep the lips from idle oaths or the flippant speeches of the scorner, unless in our heart of hearts we honor as it deserves the venerableness of the Father's majesty, trust as it deserves the generous grace of the Son, and welcome as it deserves the holy influence of the Spirit. In brief, keep this law according to the inmost thought or meaning of it, and you will be found to breathe over all the movements of your intellectual and social life just such a tender, reverent, and devout aroma of piety as befits the closet and the secret hour of prayer. *Dykes.*

The positive side underlying the negative is the requirement that our speech of God shall fit our thought of God, and our thought of him shall fit his name: that our words shall mirror our affections, and our affection be a true reflection of his beauty and sweetness: that cleansed lips shall reverently utter the name above every name, which, after all speech, must remain unspoken; and that we shall feel it to be not the least wonderful or merciful of his condescensions that he "is extolled with our tongues." A. M.

The Oath, Used Truthfully, or Falsely.

The oath properly administered and on proper occasion honors God, as an acknowledgment of his presence, his truth, and his supreme authority. It avows him as the object of our worship, as the Lord of our conscience, and the Judge of our thoughts. Hence the command was, "Thou shalt fear the Lord thy God and serve him, and thou shalt swear by his name." "He that sweareth in the earth, shall swear by the God of Truth." S. R.—An oath is, in fact, an act of religious worship, in which God is solemnly called upon to witness the truth of the affirmations made, and to act as punisher of the crime if any perjury is committed. It imports that we acknowl-

edge him to be the infallible searcher of hearts, and the powerful and stern avenger of all falsehood, fraud, and deceit in such a solemn transaction; and no inference can be plainer than that it is the height of irreligion and profanity to interpose that awful name in attestation of anything that is false, fraudulent, or hypocritical. The rule by which such an act is to be governed is expressly given (Jer. 4:2), "Thou shalt swear in truth, in judgment, and in righteousness," and any deviation from this is an infraction of the precept before us, and though often accounted a trivial offence among men, yet there is scarcely a more atrocious or provoking crime in the sight of the infinitely true and pure and upright Jehovah. *Bush.*—Perjury is not only a wrong to this or that particular person who suffers by it, but it is treason against human society, subverting at once the foundations of public peace and justice and the private security of every man's life and fortune. *Tillotson.*

Profaneness in Speech.

The authority of God is the source of all order, purity, peace, and happiness in the universe. Profanity in a community tends to do away with a reverence for the name, the worship, and authority of the Deity. It is an act of rebellion against the government of God, and an act of desolation upon every human interest protected by a sense of moral responsibility. It is striking at every obligation, human and Divine, because it strikes at the great source of all obligation. That men shall speak truth under the sanction of an oath in courts of justice; that they shall respect the rights of property and be honest in traffic; that parents shall sustain and educate their children, and children shall reverence and obey their parents; that solemn contracts between man shall bind the conscience; that the marriage vow shall be held sacred, and female purity cherished; that men shall obey law, respect each other's rights—all this is essential to the existence of enduring society. But all these depend on a sense of responsibility, a consciousness of religious obligation. Now, as this sense of obligation has its origin in a fear and reverence for the heart-searching God as the final judge, it is obvious that he who teaches men by example to trifle with the name and authority of God, does all in his power to unhinge and desolate society. *Brainerd.*

This precept is chiefly violated by the *profane use of the name of God* on trivial occasions; in familiar discourses, whether it be in mirth or in anger. There are some men who are in the

constant habit of interlarding their common discourses with the name of God ; generally in the form of swearing, at other times in the language of cursing and execration, without any assignable motive, except it be to give an air of superior spirit and energy to their language. The mention of the Deity is often so introduced as evidently to appear a mere expletive ; nor is anything more common than to hear such persons declare they absolutely mean nothing by it. The criminality of taking the Lord's name in vain is enhanced by the absence of every reasonable temptation. It is not, like many other vices, productive of either pleasure or emolument ; it is neither adapted to gratify any natural appetite or passion, nor to facilitate the attainment of a single end which a reasonable creature can be supposed to have in view. It is properly the "superfluity of naughtiness," and can only be considered as a sort of peppercorn rent, in acknowledgment of the devil's right of superiority. It is a vice by which no man's reputation is extended, no man's fortune is increased, no man's sensual gratifications are augmented. If we attempt to analyze it, and reduce it to its real motive, we find ourselves at a total loss to discover any other than irreligious ostentation, a desire of convincing the world that its perpetrators are not under the restraint of religious fear. But as this motive is most impious and detestable, so the practice arising from it is not at all requisite for that purpose ; since the persons who persist in it may safely leave it to other parts of their character to exonerate them from the suspicion of being fearers of God. They are not so near to the kingdom of God as to be liable to be mistaken for its subjects. *R. Hall.*

Profaneness can be of no possible use to him who indulges in it, or to any one else. If it were not wicked it would be simply superfluous and ridiculous. As it is, it is, as Robert Hall said, in allusion to feudal times, merely "a peppercorn rent to show that a man belongs to the devil." So far from giving, as some suppose, assurance of the truth of what is spoken in connection with it, it is the reverse. All observation shows, what might have been inferred without it, that he who will swear will lie. Why not ? The practice is scarcely less offensive to a just taste than to a sensitive conscience, and whoever may be guilty of it deserves to be not only condemned and abhorred, but despised. *M. H.*

Some sins are perpetrated in secret, and wait a final judgment for their disclosure ; but profanity is always a patent, social vice ; persuad-

ing to imitation by example. Some sins are found to be wrong by experience, by inference ; but *profanity* is a direct, bold sin against religion and God. It says the great God need not be revered ; his laws need not be obeyed ; his threatenings may be safely spurned ; his worship may be condemned ; all interests dependent on a sense of right and wrong may be sacrificed. *Brainerd.*

The gross vice of profanity—the irreverent use of God's name in ordinary conversation—in the first place, is a sin which cannot plead the excuse of strong temptation, as most other sins ; such as drunkenness or gaming ; or lust or dishonesty. These may all put in some plea of temptation ; but this sin has no such plea ; it is pure wickedness alone. In the second place, nothing is accomplished by it, but it rather works out the reverse of what it seems to be used for—namely, to *confirm* what the swearer says. It is not the man who swears, but notoriously the man whose "yea is yea and nay, nay," on whose word everybody most relies—and that very justly—on the principle that a man must first respect himself if he would gain the respect of other men. The very use of an oath to confirm is an implied want of confidence in one's own reputation for veracity. True self-respect should *assume* that. Nor has the plea any more force which regards the profane oath as a mere ornament or "figure of speech"—a sort of rhetorical intensity. Such plea the ignorant and debased might urge, who have been educated to no refinement of taste. Or such plea, perhaps, some premature young men might urge, who are ambitious of precocious depravity, and utterly void of every conception of true rhetorical taste. But what a plea for sensible men ! Nor is there any apology in the plea of no bad intention or the plea of ignorance. For, even according to the prevalent notions of men, this thoughtless ignorance is a most glaring contempt of God. To have one's own name bandied about as a byword on the streets, or to hear the name of one's father, mother, sister, brother rudely called by the vulgar tongues of men, is, of all other insults, the most harrowing. Yet in this case the name of one higher than all—that to every creature of us deserves to be held *dearer than all* from many a kindness—men thus make light of. *S. R.*

To excuse the use of oaths by custom is to wash thyself with ink ; and to accuse thyself deeper, that thou art long practised in that sin. But if thou wouldest indeed be delivered from it, seek for a due knowledge of the majesty of God, and thence a deep reverence of him in thy

heart ; and that will certainly help that habituated evil of thy tongue. It will turn thy regardless abuse of that name, by vain oaths and asseverations, into a holy frequent use of it in prayers and praises. Thou wilt not then dare to dishonor that blessed name that saints and angels bless and adore, but will set in with them to bless it. *Leighton.*

It is enough to make the blood curdle to think of the name of God bandied about as a bauble and plaything of fools. This offence cannot go unpunished. If there be a God, he must vindicate his own majesty and glory. Engrave it upon your minds, fix it in the very depths of your souls, that it is a fearful thing to make light of God. It is the very spirit and essence of all evil, the very core of iniquity. If you could see it as it is, in the naked enormity of its guilt, you would flee from it as from the very pestilence of death. You may sport with the whirlwind and trifle with the storm, you may lay your hand upon the lion's mane and play with the leopard's spots, you may go to the very crater of a burning volcano and laugh at the lava which it belches out in thunder, you may trifle with any and everything, but trifle not with God. Let there be one holy thing upon which you dare not lay a profane hand, and let that be the name of God. *Thornwell.*

The Lord will not hold him guiltless. There was a reason why this threat of punishment was attached to the third commandment. From crimes against reputation, property, and life, society will protect itself. So crimes against physical and social laws, like intemperance, idleness, and profligacy, execute their own penalties, in the sickness, poverty, and disgrace which they bring on the transgressor. But profanity is a sin not primarily against society, not against natural laws, but directly against God. Therefore God takes special cognizance of the profane swearer, and declares that the offender, though tolerated by society and unrebuked by any natural penalties, shall nevertheless meet punishment at the hands of God. *Brainard.*

God's authority is supreme over our speech. The faculty of speech is a noble endowment, and differentiates man from the inferior races. The tongue is a mighty instrument, either for evil or for good. We take God's name in vain whenever we use it needlessly, flippantly, or in jest. The moral effect upon men is pernicious, corrupting, deadly. The penalty is set forth in negative language, but it is intended to convey deep impression. Others may hold it as a venial sin ; not so God. *Davies.*

THE FOURTH COMMANDMENT.

Differences in the Records in Exodus and Deuteronomy.

In Deuteronomy (1) the reading is "Observe" instead of "Remember."

(2) Three new clauses are inserted : "As the Lord thy God hath commanded thee ;" "Nor thine ox nor thine ass ;" "That thy manservant and thy maidservant may rest as well as thou."

(3) The reason given for the commandment refers to the deliverance of the Israelites from Egypt, instead of the rest of God after the six works of creation. B.—The only material difference between the Decalogue as given in Deuteronomy and as delivered at Sinai is that in Deuteronomy the reason assigned for the Sabbath is not the rest after creation, but the redemption out of Egypt. This is easily accounted for. It is in keeping with the fact that in Deuteronomy the Law is given not so much as a code for all peoples, as in the form of a covenant between Jehovah and the tribes of Israel. D. F.

In the repetition of these Ten Commandments in De. 5, this deliverance out of Egypt is particularly mentioned as a principal reason for observing the Sabbath. But as that deliverance was only typical of our redemption by Jesus Christ, and as the redemption from eternal misery was of so much greater concern to the world than any temporal deliverance, or even than the creation itself, as well as of greater glory to God, this points out and justifies the reason why our Christian Sabbath is kept upon the day whereon that redemption was wrought and finished—namely, on the day of our great Redeemer's Resurrection. This was the day of his rest from that noblest of all his works, the redemption of the world, and our deliverance from death. *Wogan.*

NOTE.—For repetitions of the Sabbath commandment in its special relations to Israel, see Sections 139 and 161. B.

The series of commandments referring to Israel's relations with God is distinctly progressive from the first to the fourth, which deals with the Sabbath. The fact that it appears here, side by side with these absolutely universal and first principles of religion and worship, clearly shows that the giver of the code regarded it as of equal comprehensiveness. A. M.—On that ancient record of creation with its account of the weekly rest, this fourth commandment expressly plants itself. It does not speak as a law would which for the first time set up a weekly festival before unheard of. It simply

calls to the recollection of the people an institution which, like circumcision or like sacrifice, had necessarily slipped out of general public usage under the hard conditions of Egyptian slavery. "Remember the Sabbath day," it begins; which appears to me to be impossible language if no mortal had ever heard of a Sabbath day before. *Dykes.*

As soon as God had an organized people to be the depositary of his truth, and a written language for its preservation, he then gave these laws in a formal manner. When we remember that there was no written record at the first, no regular system of codified laws until the time of Moses, the communications up to that time being all verbal and traditional, and that the early history of the world is exceedingly compact, whole centuries in some instances being put upon a single page, we need not be at all astonished that there should be the briefest allusion to, if not entire omission of, any distinct mention of any law concerning the Sabbath. In the first ages God acted more the part of a Father, and in the absence of a written law, and even of a written language, the presumption is that He frequently appeared at different times, and in different ways, and thus made known his will to the Patriarchs on all matters of faith and practice. And if He could so communicate with the Patriarchs on other matters, as he certainly did, why not also on the Sabbath? *Stacy.*

Ex. 20 : 8. Remember the Sabbath day, to keep it holy. The implied injunction of the words spoken in Eden was—make it a holy day. God blessed the seventh day and made it holy : now, therefore, *remember* that original injunction. To remember a previous day made holy, must surely imply a precept setting it apart as holy time. As given here the law of the Sabbath is expanded into its legitimate details. The prohibition of labor is applied to children, to servants, to cattle, and to strangers. Then the reason for the command essentially as given in Eden is reiterated. Noticeably, the statement uses the same Hebrew verbs—"bless" and "sanctify" [or "hallow"]—which are used in Gen. 2 : 3. It seems plainly implied that God places before men his own example of creative work during six day-periods and of rest from this work on the seventh as a reason or motive for their observance of the Sabbath—one day of rest after six of toil. A secondary consideration is doubtless that by this arrangement the Sabbath would be perpetually suggestive of man's relation to God as his Infinite Creator and Father. The linking of the Sabbath to God's creative work and rest would

naturally make that work a fact ever present to human thought—blending its influence with the sacredness and with all the employments of this holy day. Man desists from labor. Why? Because God did. After what labor? That of making the heavens and the earth and man. Therefore let man remember God as his Creator and render him the homage of obedience and the homage of adoration, gratitude, and praise. Thus the historic origin of the precept became suggestive of the thoughts, the words, and the Divine worship appropriate to his holy day. *H. C.*

That the Sabbath is for man is shown : from its primeval origin, from its place in the moral Law, from the respect paid to it by the prophets, from Christ's defence of it, from its reappearance in the new dispensation in a form adapted to the genius and wants of Christianity, and from its proved adaptation to the constitution of man's nature. *Orr.*—The Sabbath, in its origin, was also from the first designed to serve as an emblem of spiritual things—an emblem of the blessed rest which man was called to enjoy in God. But in both respects it stands most nearly on a footing with the ordinance of marriage : both alike owed their institution to the original act and appointment of God ; both also took their commencement at the birth of time—in a world unfallen, when, as there was no need for the antitypes of redemption, so no ceremonial types or shadows of these could properly have a place ; and both are destined to last till the songs of the redeemed shall have ushered in the glories of a world restored. *P. F.*

De. 5 : 12. Observe the Sabbath day. In the time of the legislator an entire rest from the work of daily life was to reign throughout the camp ; and it may be conjectured that the people assembled before the altar at the hours of the morning and evening sacrifices for prayer and contemplation, and to listen to the reading of portions of the Divine Law, perhaps from the lips of Moses himself. *Clark.*—The Old Testament Sabbath was in its deepest import not merely a duty, but also a right to rest in the midst of unrest ; a privilege of freedom in earthly bondage. It was not merely a binding statute, but at the same time a gracious release from the accompanying and equally binding command to labor ; a memento of the blessed rest of God and the redemption of his people ; a gospel, therefore, in the Law. *Schaff.*

This is a law both of labor and of rest. "Six days *shall* thou labor" is no less imperative and essential a portion of it than the other portion :

"on the seventh thou shalt not work." Over the greater part of mankind the primitive law of toil asserts itself vigorously enough. Hunger, cupidity, and the will of the stronger are all grim taskmasters, urging the vast majority of human beings only too inexorably to "eat their bread in the sweat of their face." It is in the interest of every son of toil that the beneficent Lawgiver would impose a limit upon this law of work by placing at the side of it a law of rest no less authoritative. He fences off a sacred space that he may lay an arrest upon the encroachments of greed. It will always be found, however, that a reasonable obedience to the law of labor is necessary to our full enjoyment of this merciful law of rest which limits it. Idle people, with whom every day is a day of leisure, and *enmi* the chief of enemies, cannot know what a Sabbath means. Before they can be in a position to observe the day of repose, they must learn to do a week's work. To all of us who are not incapacitated by disease or old age, the Creator has appointed our work on earth, directing us to that share in the variegated field of human activity which belongs to us, partly by our special aptitudes, and partly by our providential circumstances. It is no less his will than it is for our own interest, that we should discharge our appointed task diligently and faithfully during six days out of seven. Whatever be the function by which, under the complicated arrangements of a highly-civilized State, we serve the community, and by service earn an honest living—in fulfilling that function we are keeping the fourth commandment. It is a commandment which, like the rest, was graven deep on the constitution of the world before it was written upon tables of stone.

Dykes.

A Sabbath to Jehovah thy God. That is, the Sabbath appointed by and consecrated to the Lord thy God; the Sabbath in which God asserts a special interest, which he peculiarly claims as his own, and which we cannot refuse to sanctify to him without being guilty of a kind of sacrilege, and appropriating to ourselves what properly belongs to another. In accordance with this phraseology, we find it said, "Ye shall keep *my* Sabbath." *Bush.*—Unquestionably God assumed to himself the seventh day, and consecrated it when he finished the creation of the world, that he might keep his worshippers entirely free from all other cares while they were employed in meditating on the beauty, excellence, and splendor of his works.

Chas.

The Sabbath is God's day. He has given it his

own holy name. "The Sabbath of the Lord thy God" he calls it in this commandment to the human race, and the Holy Spirit calls it "*the Lord's day*" in the New Testament. This fact shows us that its rightful observance must have regard to our right relation to God. The soul must be turned Godward. Worship becomes most appropriate, and with it the study of God's character and will as given us in the Gospel of Jesus Christ. No Sabbath-keeping is a right observance that does not thus recognize the day as *God's day*, that does not bring the soul into the positive and active contemplation of God and his Word. *Crosby.*

The Sabbath was to be kept by being *sanctified*. This means that it was to be consecrated to God to be used as he had appointed. The sanctification of any object "always goes back to an act of the Divine will, to Divine election and institution. In other words, it is always a state in which the creature [or institute] is bound to God by the appointment of God himself." The sanctification of the Sabbath, accordingly, was the consecration of that day to the Lord, to be observed as he had enjoined—that is, as a day of rest from all servile work and ordinary occupations. Man had to "release his soul and body from all their burdens, with all the professions and pursuits of ordinary life, only in order to gather himself together again in God with greater purity and fewer disturbing elements, and renew in him the might of his own better powers." (*Ewald.*)—In the Sabbath institute, therefore, lies the basis of spiritual worship and pious service in Israel.

W. L. A.

To sanctify in the *first* instance is simply to *set apart* from a common to a sacred use. The tithes, the first-born, the first-fruits, and the tabernacle, with all its appurtenances, were all sanctified in this sense, that they were set apart for sacred uses. So the people of Israel were also sanctified in the same sense, that they were separated from all the other nations of the earth, as the peculiar people of the Lord. It is only in this sense that God can sanctify the Sabbath. He has sanctified the day simply in the sense that he has separated it from all the rest, that men may devote it to holy purposes. This leads to a *second* meaning of the Word, which is to treat as holy that which has been thus separated and consecrated; and for the reason that the consecration makes it the peculiar property of the Lord, and as such must be revered. *Stacy.*

The Sabbath is not man-made but heaven-born; an outgrowth of God's wisdom and love

for his offspring man—for that one of all his creatures whom only God “made in his own image.” “God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made.” “Blessed and sanctified”—not *as to himself* but *as to man*—i.e., not to make the day a blessing to himself but a blessing to man; not to make the day holy *to himself* but holy *as to man*. It was a day for man to keep holy and a day laden with blessings for man on condition of his sacredly observing it in its true spirit and intent. In accord with this view are our Saviour’s words, “The Sabbath was made for man”—to become a blessing for man, one of the great and sure channels of mercy from the Great Father to his obedient children. Thus the Sabbath was instituted for man when the race existed in Adam and Eve alone—one of the institutions revealed from God and enjoined in Eden—good for man before his fall, and surely not less needful to the race fallen than to the race sinless. Let it be distinctly considered that this Sabbath was instituted with no limitations of time or race or nation—not for Eden alone; not for the race before their fall only—to become defunct when man began to sin; not for the Jews alone to be only a Jewish national observance and to become obsolete when the ceremonies of Judaism “waxed old and vanished away.” It was indeed prescribed anew to the Hebrew nation and enforced with new sanctions, especially by his obligations to his covenant-keeping God for national deliverance from Egyptian bondage; but this weighs not a feather against the doctrine that the Sabbath was made *for man*. While the Sabbath obligation, thus heightened by new mercies, might be said to become more sacred and obligatory upon the Jewish nation, this fact could by no means make the day less sacred to the Gentiles of every land and of all time. As sustaining scripturally this argument for the Divine appointment of the Sabbath for the race of mankind let it be noted that the seven-day division of time is unquestionably traceable to this primeval institution. Unlike the day, the month, and the year, it is a division of time which comes not of nature, but directly from God. H. C.

Perpetuity of the Sabbath.

There would be no place for a discussion of the Sabbath as merely a Jewish ordinance but for the failure of man to perceive the identity of the Church in all ages and the true nature of the significance of the Sinai ordinances as a covenant with the Church of God in that age as

representing the Church of all ages. Thus said Moses to another generation forty years afterward, “The Lord our God made a covenant with us at Horeb.” “The Lord made this covenant not with our fathers (only), but with us; even *us who are here all alive this day*.” And the martyr Stephen, fifteen hundred years after, declared, “Our fathers received the lively oracles to give unto *us*.” And if “the Church in the wilderness,” as Stephen calls it, and which, as Paul declares, “tempted Christ in the wilderness,” was thus the same Church in idea and in fact, and represented thus the Church of this age, and all ages in the covenant at Sinai, where is there any place for these elaborate distinctions between what is merely Jewish and limited, and what is universal and moral in the Law given to the Church? For the purpose of the Law was as a rule of life to convince of sin, that sinners may be led to seek deliverance from sin through the atoning sacrifice. That great purpose was in reference to all ages alike. S. R.

The single saying of our Saviour that “The Sabbath was made for man” puts both the institution itself as originally given and the mode of its observance on a new basis as they are related to our minds. It gives us the reason for the command, and so the principle for the regulation of its observance. The Sabbath ceases to stand before us as a positive institution merely, but bases its claims upon its bearing upon human welfare. It is implied in the words of Christ that, if the day itself rightly observed would not promote the well-being of man, then it is to be abrogated, and that there is to be nothing in the mode of its observance that is not subservient to the same end. But while this is true, it is also true that Christ said no word tending to abrogate the Law of the Sabbath. On the contrary, his words imply, rather directly affirm, that the Sabbath is for the race—for man as man—and so of universal and perpetual obligation. What he did was to give us a principle for the interpretation and application of the Law, limited in its flexibility only by the end of the Law. He gave us a principle instead of a rule. In this view of it the law of the Sabbath is for man, just as the law of the family or of property is; and if the fourth commandment is to hold its place with the others, it must do it as regulating, as each of the others do, one of the great elements and relations that are essential to human well-being. And this is precisely what it does. The fourth commandment is God’s statute in regard to the element of *time*, as the fifth is in regard to the

family, the sixth in regard to life, the seventh in regard to purity, the eighth in regard to property, and the ninth in regard to truth. Let these elements be rightly adjusted, and give us in connection with them the worship of God and freedom from a covetous disposition which are provided for in the other four commandments, and we say that we have everything required for the best condition of the individual and of society. "The Law of the Lord is perfect." Nothing can be omitted; nothing need be added. M. H.

As the day was once sanctified and once blessed—once set up as a memorial of his resting and a symbol of his authority, and we nowhere find a repeal of the act—the interpretation clearly is, that when he said "blessed," he meant always blessed, and when he said "hallowed," he meant always hallowed, even to the end of time. And if the sanctification and blessing have never been revoked, and never can be, because the ground of the same is in the Creator himself and not the creature, then its perpetuity is established beyond all question, it being in the very nature of things wholly ineradicable from the works of God or hopes of men. And furthermore, that as all this was done at the beginning, this rest was not intended to be the peculiar property of any one nation or people, but even as the sun, moon, and stars, and all the other original works of the Creator, and his own example also, designed to be the common inheritance of the race, and therefore to continue to the end of time. *Slacy.*

In the Book of Genesis the mention of this institution closes the history of the creation. An institution of this antiquity and importance could derive no part of its sanctity from the authority of the Mosaic Law; and the abrogation of that Law no more releases the worshippers of God from a rational observation of a Sabbath than it cancels the injunction of filial piety, or the prohibitions of theft and murder, adultery, calumny, and avarice. The worship of the Christian Church is properly to be considered as a restoration of the Patriarchal in its primitive simplicity and purity; and of the Patriarchal worship the Sabbath was the noblest, and perhaps the simplest rite. *Bp. Horsley.*—There was much of Jewish observancy swept away with the ruin of the national institutions, because there was much designed for a temporary purpose, and which fell into disuse among the worshippers of God after that purpose was accomplished. These observances, however, have no place whatever in that great record of duty which was graven on the tables

of stone, and placed within the holy of holies, under the mercy-seat. But the Law of the Sabbath stands within this record, of which all the other duties are of such general and such imperishable character; consequently, it still retains all the authority of a perpetual and immutable obligation. *Chalmers.*

The ground on which the obligation to keep the Sabbath is based in the command, is the most universal in its bearing that could possibly be conceived. "Thou shalt remember the Sabbath day, to keep it holy; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day." There is manifestly nothing Jewish here; nothing connected with individual interests or even national history. The grand fact out of which the precept is made to grow, is of equal significance to the whole world; and why should not the precept be the same, of which it forms the basis? God's method of procedure in creating the visible heavens and earth, produced as the formal reason for instituting a distinctive, temporary Jewish ordinance! Could it be possible to conceive a more "lame and impotent conclusion"? And this, too, in the most compact piece of legislation in existence! It seems, indeed, as if God, in the appointment of this Law, had taken special precautions against the attempts which he foresaw would be made to get rid of the institution, and that on this account he laid its foundations first in the original framework and constitution of nature. The Law, as a whole, and certain also of its precepts, he was pleased to enforce by considerations drawn from his dealings toward Israel, and the peculiar relations which he now held to them. But when he comes to impose the obligation of the Sabbath, he rises far beyond any consideration of a special kind, or any passing event of history. He ascends to primeval time, and, standing as on the platform of the newly-created world, dates from thence the commencement and the ordination of a perpetually recurring day of rest. Since the Lord has thus honored the fourth commandment above the others, by laying for it a foundation so singularly broad and deep, is it yet to be held in its obligation and import the narrowest of them all? P. F.

Its Relation to the Family and to Society.

In its adaptability to the necessities of the family the divinity of this institution clearly and strikingly appears. In the economy of God, the family is made the very foundation element of all society, the structural basis of

Church and State, and the fountain-spring of all government and rule. Whatever, therefore, builds up the interest of the family is also building up all the interests of humanity, whether intellectual, social, political, or religious. Now, there is nothing that seems so well adapted to this purpose, nothing so well suited to the wants of the family, as this weekly reunion. It gives an opportunity for quiet social communion and intercourse which no other day can so well afford. It furnishes a time for parental instruction and training, and also spiritual improvement and heavenly communion, which no other can give. The Sabbath and the family are but the necessary complements of each other. And in the perfect adaptation of the one to the other we very clearly see the unmistakable tracings of a Divine hand. *Stacy.*

The Sabbath and the family were instituted in Paradise—these only, and they naturally support each other. Where there is no Sabbath, the domestic relations are not held sacred, and where the domestic relations are not held sacred, there is no Sabbath. Let but these two institutions, the family and the religious Sabbath, be sustained in their integrity and every interest of the individual and of the family will be secured. . . . As it is through the fourth and fifth commandments that there is a connection between the two tables of the Divine Law, so it is through the Sabbath that a Divine influence passes into the family, and through that into society. This is the Divine order—the Sabbath and the family mutually supporting each other; and God, through them, working out a perfect society. It remains to the Christian and the patriot to accept this order, and work together with him. *M. H.*

The merciful design of the sabbatical institution is especially manifest in the express reference to manservant and maidservant, to the stranger and even to the beast of burden, and in passages where the Sabbath and all the festival days are represented as days of joy and refreshment. Here we discern the connection of the Sabbath with the original Eden of innocence, as well as with the future Eden of redemption, when the groaning creation shall be freed from subjection to vanity, and brought into the glorious liberty of the children of God. This sweet kernel of the Gospel, hid beneath the shell of the Old Testament Law, reached its perfect growth in *Christ*. Hence he calls himself also in this sense the Lord of the Sabbath, as conversely Sunday is called *his* day. For *Christ* has become the end of the Law by ful-

filling it. He is our peace, our rest from all the anxious works of the Law, the refreshment of all the weary and heavy laden. *Schaff.*

The Sabbath may be considered in its influence on the powers of our nature exhausted through six days of anxiety and toil; in the necessity which is laid in our very constitution by the Author of our being for periodical seasons of relaxation and repose; in its influence on the intellect of an individual or a people by its directing the attention to topics adapted to elevate and expand the soul; in the aid which it furnishes to the magistrate in promoting the observance of law; in its influence on neighborhoods and families in promoting social feeling, and refined intercourse; in its bearing on the civil liberties of a nation, and in its indispensable necessity in preparing for the life to come. Arguments might be accumulated on these topics which would satisfy any reasonable mind of the value and importance of the Sabbath. . . . Without a Sabbath our public institutions designed to promote and perpetuate religion would cease; our Sabbath schools would be disbanded; family instruction would soon come to an end; the sanctuaries would be closed; the ministry dismissed and discarded; the current of worldly affairs would be unbroken; plans of evil would meet with no interruption; and all the means of grace would be at once arrested. Christians might meet at irregular and distant intervals for prayer and praise; but the number of such meetings would rapidly decrease, and soon the last vestige of Christianity would disappear. The books containing its defence would be forgotten, and the Bible cease to be read with interest or gratitude. *Barnes.*

Change from Seventh Day to the First.

The resurrection of *Christ* symbolizes our deliverance from bondage, and our new creation into a higher spiritual life; and so grandly expressive is this symbol, that the day of the week has been changed to correspond with it. But the period of time to be observed as a Sabbath is altogether secondary; whether it be the seventh day or the first day is of minor importance. The essential point is the setting apart for sacred observances of a seventh portion of time; and the prime reason is as old as man, and universal as mankind. *J. P. T.*—The spirit of the Law is complied with no matter what particular seventh is observed. The example of God, which is the foundation of the Law, requires only a seventh, not any particular seventh; and that example is strictly followed by the inhabi-

tants of the Pacific isles, though living in sight of each other, and observing different days, the one observing one day and the other the day following. There was a special reason for the change of day. The sun of Judaism was now setting, and a new and more glorious era beginning to dawn. The shadow was about to give place to the substance—the type to the anti-type. As everything peculiarly Jewish was about to be removed, it was eminently proper that there should be a change of day as well as of dispensation. As the day was first employed to signalize the resting of the Creator from his first work—the work of creation—and as he had now finished his second and even greater work of redemption, and had entered upon a second rest, it seems peculiarly appropriate that this new purpose should be engrafted upon it, so that, without in the least interfering with its original purpose and design, it might also ever stand as a lasting memorial of the resurrection of our Lord and Saviour.

The true reason for the silence of the New Testament respecting the change is the fact, that as the Church was in its transition state from Judaism to a purer Christianity, any unnecessary condemnation of the Jewish Sabbath or emphasizing of the Lord's day would only have awakened needless prejudice, especially as the difference between the two was so slight. And that transition was gradual. Nowhere in actual fact can the boundary line be distinctly drawn between the old and new dispensations. At no time was the peremptory order issued for the expulsion of Judaism. The one dispensation imperceptibly glided into the other, as the night into the day. Hence the continued observance for a long time of both the seventh and first days of the week. The infant Church was left in this, as many other things, to adapt itself to the new order of things as circumstances demanded. Anything, therefore, like a forced order would have been unwise and hurtful. And further, the obedience was so universal and general, the reverential observance so continuous, as to render the repetition altogether unnecessary. If any law was more deeply imbedded in the mind of a Jew than another, it was this law of the Sabbath. *Slacy.*

The change of day from the last to the first day of the week was necessary not merely, as Horsley states, to distinguish Christian from Jew, but also to distinguish Sabbath from Sabbath—a Sabbath growing up amid symbolical institutions which insensibly imparted to it a spirit of outward ritualism, and a Sabbath much more distinguished by spiritual enjoyment

and active energy, both in doing and receiving good. Such a change in its character was clearly indicated by our Lord in those miracles of healing which he purposely performed on the Sabbath, that his followers might now see their calling to use the opportunities presented on the day of bodily rest to minister to the temporal or spiritual necessities of those around them. And in fitting correspondence with this, the day chosen for the Christian Sabbath was the first day of the week, the day on which Christ rose from the dead that he might enter into the rest of God, after having finished the glorious work of redemption. But that rest, how to be employed? Not in vacant repose, but in an incessant, holy activity, in directing the affairs of his mediatorial kingdom and diffusing the inestimable blessings he had purchased for men. P. F.

The religious side of the Hebrew Sabbath, though abolished so far as the observance of Jewish rites is concerned, was at once taken up by the Christian Church; and Christians have, as we well know, by meeting for worship on the first day, recognized the principle of a *world's rest-day*, and have used it for the higher purposes of the kingdom of heaven. And now to us the Lord's day is our day of rest from earthly toil; the day of hallowed calm; of richest memory; of united worship; of mutual recognition of our common relationship to one God and Saviour; of spiritual training; of holiest service for the Master; of sublimest outlook. C. C.

Keeping of the Sabbath.

How the Sabbath must be kept must be determined in part from its origin, but chiefly from its end. As associated with great and joyful events in the past, the Sabbath is of the nature of a festival, and should be a day of joy. As calling us to cease from the toil imposed by the primeval curse, and to lay aside its soiled garments, the Sabbath is a day of release and of refreshment. As pointing to a rest of holy activity, in which the curse of toil shall be wholly lifted from us, the Sabbath is a day of delightful anticipation and of earnest preparation. To one acquainted with its origin and sympathizing with its end, the whole tone and aspect of the day must be bright, and its spirit free; but the manner of keeping the day, its duties and employments, must be mainly determined by its end. Is the end of the Sabbath religious? Then it is to be kept holy. Then are we to bring ourselves by every method of his appointment into immediate and conscious relation to God as a holy God, and our end will be

the promotion of holiness in ourselves and others. Holiness is the supreme end. So far as that will be promoted by physical rest and "bodily exercise," by study, or art, or social intercourse, or communion with nature, these will be in place, *but no further*. "The Sabbath was made for man," and whatever labor or service his good may require us to perform on that day, we are to do—all works of necessity and mercy. But we are to remember that it was made for man especially as a religious being, and as his great need is conformity to God, if the Sabbath be not so kept as to promote that, it fails of its chief end. It fails to be properly a Sabbath. But let it be kept so as to promote this end, and every inferior good will follow. There will be physical rest. There will be that study of the Word of God and that meditation which give light and depth to the intellect. There will be sacred song, with so much of art as higher ends may demand or permit. There will be that family worship which hallows the home, and that public and social worship which at once humbles and exalts men, and brings them together as one family before God. Man will have sympathy with nature, not merely as expressing the natural attributes of God, but as the basis and frame-work, and in some of its aspects, the silent prophecy of a higher moral and Christian system. All this he will have under the law of limitation, and in addition, the limitless good that comes from conformity to God, and direct communication with him. Such a law of the Sabbath is as precise as can be given and not keep men children, or make them machines. M. H.

The only external duty clearly commanded by God in the universal commandment of the Sabbath is abstinence from our usual occupations. Our labor and work are to be done in the six days, and abruptly given up on the Sabbath. That much was an absolute necessity to a true Sabbath keeping, but *beyond* that the Bible tells us nothing. The outer law of the Sabbath to the Christian is simply to abstain from the ordinary daily labor; the inner law of the Sabbath is to keep it holy. Like all the other commandments, it is solely and intensely personal, and its keeping and breaking can only be known to one's own soul and to God, who seeth the heart. It has an external and visible part, as have the convocation of saints, and baptism, and the Lord's Supper, and the reading of the Word, but it also has its internal and invisible part, which is its heart and marrow; and here the right observance of the Sabbath must begin. Let us, then, give the Sabbath its full value to

our souls by the especial and assiduous cultivation of spiritual knowledge and affections. Let us make the Sabbath a *cheerful day, as Phariseism does not, and a holy day, as worldliness does not*. Its observance is an injunction, most precise and most solemn, of our God. Obedience will enrich us with unspeakable blessings, and disobedience will entail upon us grievous woes. *Crosby.*

Nowhere undertake to draw a line between works of necessity and mercy and those which are not. In a few exceptional cases there may be doubt and uncertainty, just as in any other department of Christian ethics; but, as a general thing, there is abundance of light to guide those who are willing to be guided. *Slacy.*

Liberty, variety, spontaneity in the employments and recreations suitable to this festal day will prevent the listlessness or weariness which uniformly results from a forced sameness of occupation or protracted strain of attention. Especially should innocent tendencies toward variety, novelty, and lightness be indulged to the utmost bounds of propriety. In social converse, it is not so much the subject that is to be regulated, as the aspect in which it is viewed and the mode in which it is discussed. Almost any topic of history or science or every-day experience may form the ground of remark in harmony, or not out of harmony, with the truth of God and the day of his rest. Such conversation, on ordinary topics familiar to the mind and level to the capacity of the social circle, as will awaken attention, and give the thoughts a good direction and a healthy impulse, is incomparably better than poverty of thought, dearth of ideas, apathy of spirit, and consciousness of constraint, all of which are in sheer antagonism with the notion and design of the Sabbath. And there is a special advantage in admitting the themes of daily life into the tissue of our Sabbath talkings, as they are thereby consecrated in our minds. M.

Let each of us lay this well to heart that our Sabbaths are a gift from our kind Father of quite unspeakable value. Used in the best way, they do make stepping-stones for our feet to walk to heaven by. They open to us at the wayside so many oratories and Bethel-like retreats where we may refresh our jaded spiritual nature, cultivate closer acquaintance with Christ, offer to God a less hurried praise, clear ourselves from the dust of time, re-examine the foundations of our confidence, scrutinize our motives, repair our faults, and revive our drooping ardor in the task of self-discipline for eternal bliss. To make the very best of such costly

possibilities—fifty-two of them in the year's round—how infinitely is that to be desired for such Christians as we are, far behind in grace, and battling with conditions adverse to holiness! To lose our Sabbaths and all they might bring to us—can anything replace a loss like that? *Dykes.*

Summary Conclusions.

If the Sabbath law was a part of the original plan; if it was stamped upon the creation at the beginning, and given traditionally and orally to our first parents and the Patriarchs of old; if not given for the first time, but simply renewed unto Israel in the wilderness in a written and permanent form; if it formed no part whatever of the Levitical Law, and was simply united temporarily with the political code, entering into union with it only as the other nine, or as the principles of morality enter into the political constitution of any country, so that the after dissolution of the Jewish nationality did not affect it any more than the destruction of any Christian government would destroy the morality incorporated in its constitution; if it was not only unrepealed, but wholly unrepealable in its very nature, belonging to the field of morals, and not of ceremony—being the “Law of the Lord,” and not “the Law of Moses”—having for its foundation the immutable acts of an immutable God, and for its sanction the unchanging example of that same unchanging God; if its claims are everywhere recognized in the Scriptures, and so interwreathed and intertwined in its history, its laws, its prophecy, its promises and threatenings, its blessings and maledictions, that to root it out is simply to upheave and disjoint the whole; if it was the type of nothing in Canaan, and therefore not fulfilled there, nor yet the type of anything in the kingdom of Christ, and therefore not fulfilled there; and if it was not of the nature of a type at all, but simply the firstfruits of the heavenly rest, and as such must ever continue to stand as a prophecy and pledge until that rest is entered;—if this be its character and nature, its origin and destiny, it must be infinitely exalted above all the mutations of earth. And if it survived such a terrible upheaval as the overthrow of Judaism, then there can be nothing else to check its onward march to the end of time. *Stacy.*

We deem the law of the Sabbath to have been fully entitled to a place in the standing revelation of God's will concerning man's duty, and to have formed no exception to the perfection and completeness of the Law; because,

first, there is in such an institution, when properly observed, a sublime act of holiness. The whole rational creation standing still, as it were, on every seventh day as it returns, and looking up to its God—what could more strikingly proclaim in all men's ears that they have a common Lord and Master in heaven? *Secondly*, because it is an institution of mercy. In perfect harmony with the Gospel, it breathes good-will and kindness to men. It brings, as Coleridge well expressed it, fifty-two spring days every year to this toilsome world; and may justly be regarded as a sweet remnant of paradise, mitigating the now inevitable burdens of life, and connecting the region of bliss that has been lost with the still brighter glory that is to come. As in the former aspect there is love to God, so here there is love to man. Lastly, we uphold its title to a place in the permanent revelation of God's will to man, because of its eminent use and absolute necessity to promote men's higher interests. Religion cannot properly exist without it, and is always found to thrive as the spiritual duties of the day of God are attended to and discharged. *P. F.*

I must not only say, but plead while I live in this world, and leave this testimony to the present and future ages, that if ever I have seen anything of the ways and worship of God wherein the power of religion or godliness hath been expressed—anything that hath represented the holiness of the Gospel and the Author of it—anything that looked like a prelude to the everlasting Sabbath and rest with God, which we aim through grace to come unto—it hath been there and with them, where and among whom, the Lord's day hath been held in highest esteem and a strict observation of it attended to, as an ordinance of our Lord Jesus Christ. The remembrance of their ministry, their walk and conversation, their faith and love, who in this nation have most zealously pleaded for, and have been in their persons, families, parishes, or churches the most strict observers of this day, will be precious to them that fear the Lord while the sun and moon endure. Let these things be despised by those who are otherwise minded; to me they are of great weight and importance. *Owen.*

What an accumulation of testimony in favor of the Sabbath! How immovably fixed are its foundations! How indelibly stamped its foot-prints; stamped upon the original creation; stamped upon the entire course of Jewish history; stamped upon every page of Scripture, its history, its prophecy, its legislation, its symbolism; stamped upon the traditions of the

world ; stamped upon the nature and constitution of man ; everywhere written, everywhere seen, everywhere needed, everywhere found ! And surely he who has undertaken its overthrow is engaged in a work of the most gigantic proportions, with which the old Titanic war, or the projected scheme of the Babel builders, sink into utter insignificance. It is but an effort to thwart the purpose of God, to overthrow his counsels, to arrest his work, to abolish his example, to annul his blessing, to revoke his sanctification, and mar his rest, as well as ignore the constitutional requirements and necessities of man. It is but to run the ploughshare through the entire Scriptures, and to upturn all its symbolism, its morality, its prophecy. It is to tear up all the associations and precious memories of the past, to root out all the accumulated traditions of ages, and to make

creation a problem, and life itself a mysterious blank ! As well undertake to blot out the sun from its place in the firmament, or pluck some one of the stars from the coronal of night, or lift the ocean from its coral bed, or stay the chariot wheel of time in its onward march, as the elimination of this ordinance from the schemes of creation and redemption. An institution so deeply and securely laid, so firmly and immovably fixed in the purposes, plans, and works of God, as well as in the lives and hopes of men, is but a simple necessity, and must and will live forever.

The grand conclusion is irresistible, that the Christian Sabbath is a Divine institution, ordained by the Creator himself, and intended alike for all nations, kindreds, tongues, and people that dwell upon the earth to the end of time, and as such to be most scrupulously guarded and defended ! Stacy.

Section 108.

MORAL LAW : FIFTH, SIXTH, AND SEVENTH COMMANDMENTS.

Exodus 20 : 12-14. DEUT. 5 : 16-18.

Ex. 20 12 Honour thy father and thy mother :
that thy days may be long upon the
land which the Lord thy God giveth
thee.

13 Thou shalt do no murder.

14 Thou shalt not commit adultery.

De. 5 16 Honour thy father and thy mother,

as the Lord thy God commanded
thee : that thy days may be long,
and that it may go well with thee,
upon the land which the Lord thy
God giveth thee.

17. Thou shalt do no murder.

18. Neither shalt thou commit adultery.

The Last Five Commandments.

What crime is there against person or property, against a man's life or his honor, against his virtue or his good name, which they do not forbid ? What interest of man leave unprotected ? The framework of laws in a nation is the work of ages, but here the whole is compressed into a space so small that it could be written on a man's hand. Different nations have obtained their rights at the price of great sacrifices—rights which are summed up in certain great charters, such as the Magna Charta of England and the Declaration of Independence of America. As these contain the principles of universal liberty, so does this second table of the Law contain the principles of universal

justice. If it were obeyed, there is not an act of injustice which could find a place among men. Who can measure the germinating power of a great principle of justice—how it multiplies itself in its application to different countries and races, adapting itself to all times and climes, to all the relations of men as they may change to the end of the world ? Whence had Moses this wisdom ? He was “ learned in all the wisdom of the Egyptians,” but he did not find it there, for a part of his code is aimed directly at the idolatries which were universal in Egypt. Where, then, did he get his inspiration ? This is for those who are fond of pointing out the mistakes of Moses to answer. They seem

not to reflect that when they have exhausted their small stock of wit on the supernatural proofs of his Divine mission, and have thus disposed, as they imagine, of the miracles of Moses, they leave the great miracle untouched : it is the Law itself. They have explained the lightnings and the thunders ; let them explain the Law. That remains a great fact in history, harder and more unyielding than the granite dome of Mount Sinai itself. *Where did Moses get that Law ?* Those who, while they disparage the Bible, are ready to do honor to all other religions, to their founders and their sacred books, would willingly ascribe it to Buddha, whose five commandments so nearly correspond to the second table of the Law. Nor would it daunt them in the least that it would oblige them to follow those commandments of Buddha from India across the whole breadth of Asia ; but unfortunately Moses lived and died more than eight hundred years before Buddha was born ! The ingenuity of unbelief must devise some other explanation. It is enough for us, as we come down from the Mount, to accept reverently the assurance that the Law which Moses gave to the Hebrews was written with the finger of God on tables of stone. *Field.*

In all these commandments (this is particularly observable if we compare heathen laws with them) every duty is regarded directly as in reference to God, and proceeds from the relationship toward him. *Gerl.*—Since these commandments are the code of essential morality for all times and for every generation—since there is nothing in them (considered as a rule of life) which has ever been abrogated, or is susceptible of abrogation—since they are not a series of arbitrary rules made by the discretion of the Almighty, but are based upon the eternal relations subsisting between God and man, between man and his brother ; it follows that every precept which they inculcate (whether directly or by implication) must be part of the essence of true religion—must have a profound import, and one which we can only trifle with at the peril of our souls. *E. M. G.*

THE FIFTH COMMANDMENT.

Next to the reverence which we owe to our Maker, is that which we owe to those who are, in another sense, the authors of our being, and so to the command to worship God follows "Honor thy father and thy mother." This consecrates the family relation. "Honor" includes love, reverence, and obedience—a trinity of virtues, out of which flowers and blossoms all

that is most beautiful in human character. *Field.*

The Word of God always puts honor upon the institution of the family. Both the moral and the civil code given to the Israelites in the wilderness guarded this sacred institution. Under the peculiar constitution of the Jewish nation, as a people separated from other nations, their origin, their religion, and their institutions, the interests of property, inheritance in a tribe, the distinction of nationality, pride of ancestry, and the hope of an illustrious posterity, combined to give honor and sacredness to the family. *J. P. T.*

The fifth commandment does not speak of man's relations to those who are alongside of him, or on the same plane with himself ; but it treats of his proper attitude toward those who are over him as God's representatives—in the family, in the Church, or in the State ; for the very term "father and mother" was, and is, inclusive, in Oriental speech, of all those who are "ordained of God" as the "powers that be"—by birth, by civil or ecclesiastical station, or by attainments of age or of wisdom. Hence the fifth commandment points upward as surely as does the first commandment, and as do the intervening three ; and herein it differs from the five commandments which follow it, all of which point *outward*, on the common plane of a common manhood. *S. S. T.*

The fifth commandment (to honor our parents) forms a transition from the first to the second table—the first table detailing our duties toward God ; the second those toward man. But our duty to our parents is higher than that toward men generally ; indeed, in a certain sense is Divine, just as the relationship to an earthly father symbolizes that to our Father in heaven. Hence the command is to *honor*, whereas our duty to men only requires us to *love* them. *A. E.*—Parents, as God's representatives, are here invested with an honor above all other men ; for while we are to "love" our neighbor, we are commanded to "honor" our parents. They are to be regarded not as persons who are for a time to nourish and foster their children, but as persons who administer an office from God, command in his name—as persons from whom children are to receive the first impression of the governance of the Lord of the world and the Father of men. *Gerl.*

Of the variety of elements gathered up with admirable skill under this single word "honor," three stand out conspicuous : *respect, obedience, affection.* . . . Filial obedience behooves to be implicit, prompt, unquestioning, and cheerful,

based on confidence in the Lawgiver, neither extorted by fear nor bribed by hope of reward. Filial affection must be won by parental affection. It is the parents earliest and surest key to the reverence, confidence, and submission of the child—that instructive love which begins to burn so soon in speechless infancy, utters itself with touching unreserve in guileless childhood, and is often the only way to rule the wayward will of boyhood. It survives adolescence. It survives the formation of new ties and the growth of younger loves. It survives life's manifold storms and changes. It survives the old age of parents, their dotage, decay, and death. *Dykes.*

The relation of parent and child carries with it that which no external power can create and which no external power can destroy. There is in the very order of things a subtle influence, which gives to authority its responsible privilege and to obedience its tender dignity. And this truth of the eternal majesty of authority, of the eternal loveliness of reverent obedience, commended to us in our childhood, is not the least precious part of our social heritage. It has hitherto been hallowed and guarded in our homes, and if we take it into our hearts consciously, gladly, thoughtfully, as it is open before our eyes, we shall soon discover how it interprets other relations of life which can be regarded in their true aspect only in the light of Fatherhood. *Westcott.*

For a time the parent stands in the place of God to the child. Before the child knows who God is, or whether there be any God, the parent is to him a personal reality. Hence only as he learns to honor father and mother will he be prepared to honor God as his Heavenly Father and transfer to him the obedience he has learned to render to the earthly parents. *Pierson.*—The disposition and conduct required in us toward our parents is the same in kind as that required toward God. Filial reverence is the first germ of true religion. Hence the promises of reward are akin. The family institution is the foundation of the political fabric. The health and well-being of home is the fount of national prosperity. *Davies.*

The sentiment of honor toward the parent, expressing itself in outward act according to the changing relation of parent and child in the progress of the child toward maturity, would hold the parent and child in perpetual harmony, and would secure to both every end contemplated by the parental relation. The child that honors his father and mother will render them implicit obedience in his early years. If, as his

power and right of self-control are increased, it should become his duty to differ in any respect from the parent, or even to disobey him, as in rare and exceptional cases it may be, the spirit of the Law will still be preserved, and all will be done that can be with a good conscience to meet not only the commands, but the feelings and the wishes of the parent. The temper expressed by this word "honor" is precisely that which is needed to fit the child for his duties toward God and toward society as represented by government. This spirit, extending itself from the parental relation into all others, permeating the character, becomes a fountain of courtesy, and makes the difference between a people reverent, mutually respectful, and capable of self-control, and an irreverent, reckless, profane mass of individuals incapable of self-government, and sure to inaugurate, sooner or later, in the name of liberty, a state of society compared with which despotism would be a blessing. So long as children honor their parents in the land, there will be piety toward God and freedom in the State; but if these fountains be corrupted, whatever form governments may assume, men will fall off from their allegiance to God, and the spirit and benefits of freedom will depart. *M. H.*

The germ of society is the family, and the family is sustained only as the authority and rule of the heads of the house are upheld and respected. The command, then, to honor parents may be justly regarded as asserting the foundation of all social ordinances and arrangements. Where parents are not honored, a flaw lies at the basis, and the stability of the entire social fabric is endangered. *W. L. A.*

And thy mother. The didactic parts of the Old Testament, such as the Book of Proverbs, urge reverence for the mother equally with the father. No finer picture of wifely duty can be found in literature than "the words that King Lemuel's mother taught him." Christianity inherited this noble tradition of reverence for woman from its mother, Judaism; and the Divine seal that has been forever set upon the uniform teaching of Scripture on this head is this august word of command from Sinai, which enjoins upon every man to revere the mother who bore him. *Dykes.*

The "father" and "mother" are distinctly specified to indicate that they are equal in authority, and therefore equally entitled to "honor." This honor naturally resolves itself into reverence for the authors of our being, gratitude for the nameless blessings of home, docility to the patient and persevering educators of

our infant minds, and obedience to the commands of our natural superiors. The patriarch was father, priest, prophet, and king in his household or clan. In the more complex arrangements of nations and empires the magistrate and the priest came out into prominence and influence as distinct orders, and even the teacher sometimes asserted a standing and a rank for himself in the social scale. But all these subdivisions of authority find their origin and standard in the parental relation and the fifth commandment. This commandment enforces all lawful authority. M.

This honor carries with it obedience as well as due respect. Such honor is vital to the happiness and the value of the family relation. Without it no foundation can ever be laid for a useful and worthy after-life. It should not be overlooked that the earliest training of the infant mind Godward should begin with cultivating the honor and obedience due to father and mother. Through all the earliest developments of the infant and youthful mind, the parent is to the child in the place of God. The same qualities of character, the same obedience, respect, and deference, which God requires toward himself are to be first implanted and developed in the mind toward the human parent. Failing of their due development in this antecedent relation, they are almost certain never to be developed toward God : a fatal defect in character is fastened upon the child ; a cast of mind is determined which but too surely ends in hopeless ruin. It is noticeable that this very association of ideas, uniting the homage due to parentage and years with the honor due to God, appears in the Mosaic Law (Lev. 19 : 32) : "Thou shalt rise up before the hoary head and honor the face of the old man ; and *fear thy God* : I am the Lord." H. C.—Obedience, with reverential regard, is the very rivet which holds the family together. Every other fault can better be tolerated in a child than disobedience or disrespect. From this sin spring most legitimately and fruitfully all other forms of filial iniquity and family distress. *Crosby.*

Obedience : its nature and basis. So far as control may be necessary, the parent has a right to control the child physically and by force. Such control in very early years he is bound to exercise. Subsequently he has a right to command, and the child is under obligation to obey. This is properly government—the control of one intelligent and moral being by the expressed will of another. On the one side there is a command, on the other there is obedience. And by obedience is not meant conformity to the

will of the parent on the ground of perceived reasons aside from that will. It is one thing to appeal to the reason of a child, showing him the reasons why we wish or command him to do a particular act, so that he may do it not on the ground of the command, but of the reasons ; and it is quite another thing to give the command without reasons, and to be obeyed simply on the ground of the command. Of these only the last is obedience. To obey is to do the will of another, simply on the ground that it is his will. Now it is just this obedience to which the parent has a right, and which the child is bound to yield. But, you will ask, is not the child a rational creature, and is not his reason to be appealed to ? Yes, his reason is to be appealed to ; but in so far as he is under government in distinction from influence, that reason is to be exercised, not in an attempt to comprehend the reasons by which the will of the parent is determined, which would be to put himself upon an equality with him, but in *comprehending the reasons for confidence or faith in the parent.* The child, the subject, the being governed, may not know the reason of the command, but he knows that he who gives it is wise and good, and he feels that it is the most rational thing he can do to believe a proposition simply because he says it, and to do an act simply because he commands it.

As this rational faith is the sole principle of government aside from fear or force, it becomes us to examine it well as needed in this relation of parent and child, where we first find the need of it. In early life children need to be controlled wholly by their parents, and they are to be so guided that they may pass gradually from that control to a perfect independence of them, and to a wise course of action under the government of God. In this subjection and control there is to be no shade of degradation, no slavish fear, but only a control made necessary by the condition of the child, I will not say to the fulfilment of its destiny, but to the attainment of its end. Such control will be reached by a subjection in perfect faith, both of the understanding and the will of the child to the understanding and will of the parent, and in no other way. This will be government ; it will be subjection ; but it will be government by one qualified both by wisdom and by love to govern ; it will be submitted to in the recognition and full faith of this wisdom and love, and can therefore have in it nothing misleading or degrading. If the parent be what he should be, the end will thus be reached perfectly. If he be not wholly what he should be,

such subjection will still be generally right and best. But if the parent become disqualified by vice or imbecility to direct the child to his end, then the civil law may interfere, or the child may himself seek other protection and guidance. M. H.

This is the law of subordination to legitimate authority ; a law which guards the order of society, first in the family, and next in the State. As Paul reminds us in one of his epistles, every family upon earth derives its name from that one Father above, whose all-embracing fatherhood is the basis and the model for human paternity. His fatherhood is the original and typical instance after which the tie of earthly parents to their offspring has been modelled, that thereby we might more easily learn to call him "Abba!" "Our Father who art in heaven!" Think how closely your earthly parent takes after that Divine Father, whose sacred title he wears. In the mysterious origination of a new life, derived yet separate ; in the no less mysterious communication of personal qualities, begetting as on in his own likeness ; in the responsibility that sits on him to nurture, provide for, and educate his child ; in the power and authority which belongs to parents to legislate for their children, and to enforce their legislation by penalty and reward ; in the peculiarly strong love which nature inspires into parental bosoms, and in the unlimited sacrifices which such love can prompt ; in all this consider how closely human parenthood resembles heavenly, and you will come to see how our early subjection to father and mother is God's way of practically training us into religion. We learn our duties toward God by first learning to honor and obey them. However far afield society may develop itself as it grows away from its base, it must continue true to the end of time that every community is but an aggregate of households ; that the family is the social unit ; and that the principles of social order—authority in the ruler, subordination in the governed—look back forever to the home as their birthplace and their nursery. The magistrate is a greater father to his people, armed with some share of that Divine claim upon obedience and respect which our parents first asserted over our infant minds. It is in the home, accordingly, that insubordination will commence. Enfeeble parental authority, teach the child disrespect, and what safeguard have you for the State? When parents fail to make themselves revered ; when the marriage tie is too easily dissolved or rashly broken ; when children are humored into premature assertion of their own will ; when reverence for gray hairs

as such is ridiculed as weak or old-fashioned ; when, in short, by symptoms like these it has become apparent that the ancient conceit of venerable authority on the one side and of differential subordination on the other, which used to bind the family home into a stable and sacred institution, has corroded away beneath the breath of modern individualism, who can doubt that society has lost its most precious corner-stone, and is fast coming into danger of disintegration or collapse? *Dykes.*

Many are the passages in the Word of God which speak of or refer to the duty of children to their parents—*e.g.*, Ex. 21 : 15, 17 ; Lev. 19 : 3 ; 20 : 9 ; De. 21 : 18-21 ; 27 : 16 ; Ps. 78 : 5-8 ; Prov. 10 : 1 ; 13 : 1 ; 20 : 20 ; 23 : 22 ; 30 : 17 ; Jer. 35 : 18 ; Ezek. 22 : 7 ; Matt. 15 : 4-9 ; Col. 3 : 20. It is worthy of careful noting, that when God would launch forth into the world a new national life, he lays great stress on the recognition of and regard to *family sacredness*. At the outset of the redemption from Egypt, family life was specially hallowed (cf. Ex. 12 : 24-27 ; 13 : 8, 9). The covenant of circumcision handed down from Abraham was to be observed. Children were to be sealed as the Lord's, and brought up in his fear. That is here assumed. It was the understood law. And now, when a moral code for the nation and for the world for all time is to be laid down, the very next precept to those relating immediately to the honor due to God himself, is this—"Honor thy father and thy mother." Not, indeed, that they were to render them a blind obedience, for see Ezek. 20 : 18, 19. If the parents were bad, the best honor the children can render them is to become better than they were. So that we may note in passing, that the commandment recognizes it as incumbent on parents to see that their lives and rules are such as their children *can* honor, and that *their* precepts accord with those of the Father of spirits. C. C.

Parents stand to their children in the relation of representatives of the Divine. They represent God as the source of their offspring's life ; they have a share of God's authority, and ought to exercise it ; but much more ought they to represent God to their children in his unwearied beneficence, his tender care, his exalted rectitude, his forgiving love. *Orr.*—Let parental rule be a copy from God's own government—kind without blindness ; merciful and gracious, forgiving transgression, yet not clearing the guilty ; not spoiling by soft indulgence, and yet withholding no good thing when there is no good reason ; insisting on obedience, yet always open to the cry of the repentant. Where

there go hand in hand a mother's love, tender, self-denying, inextinguishable, and a father's, wise, firm, and far-seeing, the best natural foundation is laid for piety ; and he who has learned to honor such a father and mother has many helps and advantages for loving, trusting, and revering the God whom he has not seen. *Hamilton.*

The Promise of the Fifth Commandment.

In Deuteronomy we find the promise expanded. It has the additional words, "*as the Lord thy God hath commanded thee,*" and also, "*and that it may go well with thee.*" So that the two together read thus, "Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee." The former of these two phrases adds to the solemnity and emphasis of the commandment, the latter to the point and power of the promise. It is as if God said, "Honor thy father and thy mother—this is no human expedient, but a Divine order, founded in eternal truth ; and in the obedience of this command thou shalt prolong thy life, not in wretchedness and evil, but in a true and continual prosperity." *Crosby.*

Read as a guarantee of long life to the individual, the reward of filial obedience may or may not be granted in this world. But read as a promise addressed to the people of Israel in their collective capacity, there is no question but it proclaims a political and social fact. The nation whose homes are godly, orderly, and happy, whose successive generations are linked together by holy ligaments of love and respect from child to parent, that nation possesses the surest safeguard for prosperity and permanence. *Dykes.*—The reference of Moses is to the weal of the nation as well as to that of the home. The downfall of Israel's glory is attributed to two evils : neglect of Sabbaths, and making light of father and mother. No nation can prosper without purity in the home. C. C.

That this promise had respect to the chosen people, to whom God was about to give the land of Canaan, is unquestionable ; and to them it was doubtless made in a national as well as in an individual character. It was a pledge on the part of God that if they evinced a strict obedience to this command, he would grant them, as a people, a long continuance in their own land in despite of all the attempts of their enemies to conquer and dispossess them. This seems to be confirmed by the parallel language of De. 4 : 26, 33, 40, and Ch. 32 : 46, 47. And when God threatens the nation with being car-

ried captive out of their own land for their sins, he mentions this among other procuring causes of their calamities, *the not honoring their parents* (Ezek. 22 : 7, 12, 15). But the apostle (Eph. 6 : 2, 3) cites this commandment as if the promise still held good under the Christian dispensation, and this fact is doubtless to be accounted for by supposing that *the spirit, the principle*, of the promise is still acted upon under the moral government of Jehovah. *Bush.*—Obedience to God's Law still secures the promise of the life that now is, as well as of that which is to come. Not, of course, that the saints are always prosperous in this world ; were this the case, saintship would be a very mercenary business. But other things being equal, the tendency of obedience is to present as well as future well-being. God makes no promise, but threatening, to the disobedient. *Edgar.*

A special blessing rests on the man who shows his parents due respect. There is also a natural connection between the virtue and the promise. Respect for parents is the root at once of reverence for God and of respect for the rights of others. Hence the place of the commandment in the Decalogue. It engenders self-respect, and forms the will to habits of obedience. It is favorable to the stability, good order, and general morals of society. It therefore conduces to health, longevity, and a diffusion of the comforts of life, furnishing alike the outward and the inward conditions necessary for success. *Orr.*—The observance of this rule is the best possible preparation for serving our generation according to the will of God. He who is a blessing in the home will never be a curse out of it ! The habits of self-restraint, of courtesy, of respect to superiors, well learned and practised at home, will not be thrown off when outside its walls. C. C.

It was a comfortable thing for anie man to beholde how two great roomes of Westminster-hall were taken up, one with the sonne, the other with the father, which hath as yet never bene heard of before or since, the sonne, *Sir Thomas More*, to be Lord Chancellor, and the father, *Sir John More*, to be one of the ancientest Judges of the King's Bench, if not the eldest of all ; for now he was neare ninety yeare old. Yea, what a gratefull spectacle was it, to see the sonne aske the father's blessing everie day upon his knees, before he sat in his own seate, a thing expressing rare humilitie, exemplar obedience, and submissive pietie. *More's Life of Sir Thomas More.*

In the enactments of the second table there is

a progression from the outward to the inward. First, sins of *deed* are prohibited, such as murder, adultery, and theft; then sins of *word*, such as injury of a neighbor's good name by false testimony; and finally, sins of *the heart*, which do not come into open manifestation, such as covetousness and evil desire. W. L. A.—Each command not only condemns the extreme crime which it expressly prohibits, but every inferior offence of the same kind and every mode of conduct leading to such transgression. It also enjoins the opposite conduct and the cultivation of opposite dispositions. This principle of interpretation is suggested in the Law itself, which concludes with a command touching the desires and dispositions of the soul—"Thou shalt not covet." So in the subsequent inspired commentary on the Law, as David: "Thy Law is exceeding broad, searching to the thoughts and intents of the heart;" "the Law of the Lord is perfect, converting the soul." This principle is settled beyond question by our Saviour's Divine commentary on this Law in the Sermon on the Mount. The very aim of this sermon is to give us an insight into the wide reach and deep spiritual meaning of these Ten Commandments, clearing them of the crusting over which had taken place by the traditions of unspiritual teachers. And it must be admitted by every intelligent student who has no foregone conclusion to make good, that the great aim of the Sermon on the Mount is to bring out distinctly the full import of the original Law of the Ten Commandments, rather than to introduce any new legislation. How profound the conception of this Law of God by the eloquent Hooker: "If we could say we are not guilty of anything at all in our own consciences, should we therefore plead not guilty in the presence of our judge? If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before him; if we had never opened our mouths to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God. If we did not commit the evils which we daily and hourly do commit, either in deeds, words, or thoughts, yet in the good things that we do, how many defects are intermingled!" S. R.

THE SIXTH COMMANDMENT.

The Hebrew expression is the appropriate one for intentional killing of another with malicious purpose. The true reason for this prohibition is expressed (Gen. 9:6)—viz., because our neighbor is the image of God; with which must

be joined what is there said—because our neighbor is our brother. And it follows naturally, from the reason on which this prohibition is built, that it is equally commanded, that "the preservation of our brother should be to us as our own." Whatever assails his life, assails ours: his well-doing is ours. *Gerl.*

This commandment protects life, and is against all endeavors that endanger the life. As there is no object expressed, it prohibits suicide as well as homicide. It also forbids violence, passion, lust, intemperance in eating or drinking, or anything that tends to shorten life. M.—God does not ask us to kill ourselves in his service. The sixth commandment refers to our own lives as well as to those of others, and if we can carry out our business only by overdrawing the capital of our strength, it is plain that we should abridge our trade at almost any sacrifice, and seek a larger measure of rest. Our bones are not iron, our sinews are not brass, our brains are not inexhaustible; we need regular intervals of quiet, and we may be sure that we are disobeying God if we overdrive ourselves. It is easier to ruin one's constitution than it is to build it up again, and there is as real sin in overtasking our energies, as in over-indulgence in repose. W. M. T.

The sixth commandment concerns our own and our neighbor's life; "thou shalt not do anything hurtful or injurious to the health, ease, and life of thy own body, or any other person's, unjustly." It does not forbid killing in lawful war, or in our own necessary defence, or the magistrates' putting offenders to death, for those things tend to the preserving of life; but it forbids all malice and hatred to the person of any (for *he that hateth his brother is a murderer*), and all personal revenge arising therefrom; also all rash anger upon sudden provocations, and hurt said or done, or aimed to be done, in passion; of this our Saviour expounds this commandment (Matt. 5:22). And, as that which is worst of all, it forbids persecution, laying wait for the blood of the innocent and excellent ones of the earth. H.

Killing is not murder, not forbidden of God when the act occurs in the execution of justice for a suitable offence, and by a lawful magistrate; the killing of an enemy in a just war; the killing of another for the necessary defence of a man's own life; to which, under the Law, were added some other cases, with which we are not concerned now under the Gospel. *Abp. Wake.*

This command forbids the taking of human life from passionate vindictiveness. It forbids

any carelessness by which the life or weal of our neighbor would be risked (Ex. 21 : 28, 29). Wherever human life is risked by insufficient precaution, there is a breach of the sixth commandment. It forbids that indifference in our life to the power of example which would put a stumbling-block or an occasion to fall in a brother's way (see Matt. 18 : 1-3 ; Rom. 15 : 5). If by careless living we "destroy" him for whom Christ died, we are breakers of this Law. It forbids dislike and hatred to our brother, and also a selfish isolation and neglect of him (1 John 2 : 9-11 ; 3 : 14, 15). If we even refrain from helping our brother in difficulty or trial, we are guilty (Prov. 24 : 11, 12 ; Is. 58 : 6, 7). We may "kill" by withholding the help which might save ! It requires, therefore, the cultivation of that kindly spirit of genial benevolence, which would seek in every way to promote the gladness and safety of the society in which we move, and of men at large. C. C.

The right to life may be so forfeited that others may have the right to take it away. This may be done by attempting the life of another. The right to take life in defending life is recognized by the laws of all countries and by all persons, except a few extreme non-resistants. The right to life may be forfeited by resisting the officers of the law. If officers of the law are resisted in its execution, they have a right, as a last resort, to take life. The right to life is forfeited by murder—that is, by taking life with malice aforesought. The death penalty was early authorized and demanded by the Bible, not from cruelty, but on the very ground of the sacredness of human life. "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man." The estimate placed by a lawgiver upon any right can be measured only by the penalty by which he guards it ; and as death is the highest possible penalty, they who impose this show the highest possible estimate of the value of life. That is a sophism by which those who reject this penalty would persuade themselves or the community that in so doing they are more humane than others, or set a higher value on human life. It is the reverse.

But the right to take life can depend upon no estimate of its value by us. It must come either directly or indirectly from God—directly by revelation, and indirectly from its necessity to the ends of government. Government is from God, and has thus a right to do what is essential to its own being and ends ; and if the security which is its great end can be attained only by the death of those who would destroy

it, then society may put them to death. Society has thus the right, and must judge how far, in the varying phases of civilization and Christianity, it may be necessary to use it. M. H.

Ah, the human heart, even in the best of us, is a nest where scorpions breed too easily ; and out of the dark deeps of our unloving nature there will rear themselves on provocation such ugly hell-born births as bitterness, envy, wrath, malice, and revenge. But "whosoever hateth his brother is a murderer." To give houseroom to such hateful passions, dally with them, or let them nestle in the secret thoughts, is to take the first step that leads to malicious mischief, violence, and murder. Surely love alone, love like God's, can be the perfect keeping of this commandment. Let the love which is prepared rather to give life, if need be, in order to save life (like Christ), supplant the devil's hate, which scruples not to sacrifice to one's private ends, in its monstrous self-idolatry, the welfare or the very existence of other men. Above that negative commandment of Sinai putting its bridle hand—a hand how weak!—on the ebullitions of selfish passion and horrid spite, write this noble lesson of Calvary, which is Heaven's own inversion of our malice, "We ought rather to lay down our lives for the brethren." *Dykes.*

THE SEVENTH COMMANDMENT.

Thou shalt not commit adultery.

In this seventh commandment, which concerns man's chastity, are forbidden adulterous or lascivious thoughts, looks, attire, words, and acts of adultery and fornication, as also unlawful marriages. In the same commandment are enjoined chastity and modesty in thoughts, behavior, and apparel, as also sobriety and vigilance. *Oxf. Cat.*—This seventh command is far broader in spirit than the letter would indicate. It condemns all impurity of every kind, it forbids us to let the lower self run off with the higher, and, like the preceding commands, though negative in form it is positive in substance. It bids us : (1) Let our own nature be duly honored and self-respect be diligently cultivated. (2) Observe toward others that self-same respect which we owe to ourselves, on the same ground, and for the Lord Jesus Christ's sake. The art of "bridling the whole body" is one of the most important in a life of godliness. C. C.

We should be as much afraid of that which *defiles* the body as of that which *destroys* it. This commandment forbids all acts of uncleanness, with all those fleshly lusts which produce

those acts, and war against the soul, and all those practices which cherish and excite those fleshly lusts, as *looking*, in order to lust, which Christ tells us is forbidden in this commandment (Matt. 5 : 28). H.—It belongs to the narrowness of the Law in the time of nonage to understand under adultery in the Old Testament only an offence with a wife—not that of a husband with an unmarried woman. In the rude sensual view taken of marriage, the crime of the wife appeared of so much more heinous character, as the consequences for the family were more important. But Christ shows what is to be understood by adultery, by referring to the original institution of marriage; and explaining that every breach of the marriage-contract, as well as every unchaste act, was either itself adultery, or prepared the way to adultery. In this prohibition also is contained the command to hold marriage as sacred. And the reason of the prohibition is this—that marriage, as the creation of the woman out of the man shews, is a union of the whole life, for the training up of the images of God, the heirs of his kingdom, and shadows forth the union of love betwixt God and his creatures. Hence all that follows this union is a continual exercise of love, humility, patience, and hope. All this the command of marriage tells us. *Gerl.*

While the *sanctity of the marriage relation* is the first object aimed to be secured by this precept, it points its prohibition at the same time against everything that is contrary to the spirit and ends of that institution, whether in thought, word, or deed. And as *marriage* is the sole and exclusive provision made by the Creator to meet the demands of that part of our nature which the seventh commandment contemplates, every species of sensual commerce between the sexes except that which comes under its sanction, is doubtless to be viewed as a violation of this precept, as also everything that goes by legitimate tendency to produce it. All the arts and blandishments resorted to by the seducer; all the looks, motions, modes of dress, and verbal insinuations which go to provoke the passions and make way for criminal indulgence; all writing, reading, publishing, vending, or circulating obscene books; all exposing or lustfully contemplating indecent pictures or statues, partake more or less of the guilt of violating the seventh commandment. We have only to glance at the pages of the sacred volume to perceive that sins against the law of chastity are more frequently forbidden, more fearfully threatened, and marked by more decisive tokens of the Divine reprobation than perhaps those of any

other part of the Decalogue. Not only is adultery the name under which Jehovah stigmatizes the sin of idolatrous apostasy from him, but fornication and uncleanness are found in almost every black catalogue of crime in the Scriptures. *Bush.*

However it may be accounted for, the criminal intercourse of the sexes corrupts and depraves the mind and moral character more than any single species of vice whatsoever. That ready perception of guilt, that prompt and decisive resolution against it, which constitutes a virtuous character, is seldom found in persons addicted to these indulgences. They prepare an easy admission for every sin that seeks it; are in low life usually the first stage in men's progress to the most desperate villainies; and in high life to that lamented dissoluteness of principle, which manifests itself in a profligacy of public conduct and a contempt of the obligations of religion and of moral probity. Add to this that habits of libertinism incapacitate and indispose the mind for all intellectual, moral, and religious pleasures, which is a great loss to any man's happiness. *Paley.*

Obedience to the law of chastity is a duty to the community. From the time of Sodom, sins of licentiousness have been the chief cause of the corruption and downfall of nations. There is no ruin and degradation like that which these sins bring upon the woman, and there is no general debasement like that of a great city deeply infected with this class of vices, and those that inevitably accompany them. If men could be brought to obey the laws of God in regard to chastity and marriage, and also in regard to narcotic and intoxicating substances, laws written not only in his Word, but in their physical and moral nature, the great obstacle to the intellectual and moral improvement of the race would be removed. Abstinence from these is not virtue. It may give greater skill to fraud, or more power to ambition, but it is a condition of virtue. It is in connection with these sins that man is capable of degrading himself below the brutes; and through them what is called civilization—that is, skill in literature and the arts, and in producing the elegancies and luxuries of life, may coexist with a state of society to which the savage state would be infinitely preferable. Certainly every one owes it to society to do what he can to relieve it from this incubus. In combating this class of sins in ourselves the proper point to guard is the imagination and the thoughts. This is the citadel. With this sufficiently guarded, we may go anywhere and be subject to any form of out-

ward temptation, for "to the pure all things are pure." But few only can go thus. Against no class of sins do we more need to put up the petition: "Lead us not into temptation." We need to guard the senses, especially as temptation may come through them in the guise of the fine arts, which have often been of great efficiency in corrupting a people. M. H.

The seventh commandment sanctifies wedded life, and is the first step in that true reverence of woman which marked the Jewish people through all their history, and was in such contrast to her position in all other ancient societies. Purity in all the relations of the sexes, the control of passion, the reverence for marriage, are subjects difficult to speak of in public. But modern society sorely needs some plain speaking on these subjects—abundance of bread and idleness, facilities for divorce, the filth which newspapers lay down on every breakfast-table, the insidious sensuality of much fiction and art, the license of the stage. The opportunities for secret profligacy in great cities conspire to loosen the bonds of morality. A. M.

Society is sacred because the individual man is sacred; and as there is an image of God in every man, so there is a symbol and type of the heavenly family in human society, and its bonds of blood, affinity, and friendship have a Divine element in them. Society is no more man-made than is man himself man-made, and he who dares to set at naught its holy bonds in act or in heart is an enemy to God and truth. The man who reads licentious novels, or indulges in lascivious dancing, or countenances the nudities of so-called art, in life, image, or picture, when God made and gave clothes to man and woman, thus sets himself against God and undermines the structure of holiness which God himself has built for our good and his own glory. Crosby.

A due reverence for the sacredness of human nature will impart sanctity to the marriage tie. Marriage is God's holy ordinance. It is not a sacrament in the same sense in which baptism and the Lord's Supper are. Neither is it merely a civil contract, as is sometimes shockingly said. It is a union of two in the closest ties of nature, based on an affinity of spirit which leads each to see in the other what each most admires. It is a union of spirit in the Lord (if it be all that it should be); each one of the two ceases to live in and for himself or herself, and begins practically to unlearn selfishness by living for the other, and thus the reciprocal out-going of affection is a formative action of spirit, and tends to the very noblest culture of life. C. C.

Marriage is the mother of the world, preserves kingdoms, and fills cities and churches and heaven itself. Divine in its institution, sacred in its union, holy in the mystery, "honorable among all men," and religious in its employments and ends, it is advantage to the societies of men, and it is "holiness to the Lord." *Jeremy Taylor.*

Men and women alike are children of God, created in his image, heirs of glory, honor, and immortality. For both, the highest end of existence is not to secure in this transient life ease, reputation, distinction, but to be true to the moral instincts of their nature, and to that Divine Law of which those instincts are the voice and the expression. Whatever impairs, in either, an incorruptible fidelity to conscience, or obscures the fair vision of ideal perfection, can claim no Divine sanction, and is perilous to the interests of the race. Only let us not forget that our perfection is to be sought not in isolation but in fellowship, and that we are members one of another. Whatever may be the characteristic perfection of man and whatever the characteristic perfection of woman, neither will ever be attained unless both man and woman remember that God made them both, first for himself, and then for each other. Dale.

The idea of marriage, the basis of the family, is the typical completeness of our individual incompleteness. Marriage is not simply a relation of contract, established to secure the orderly transmission of special rights in due succession, but the sacred fulfilment of life. Man or woman alone represents only half of the powers and capacities and feelings of humanity. And no real approach can be made to the consummation of our common nature by any attempt on the part of woman to cultivate those elements in it which are characteristic of man, or on the part of man to make his own that which is truly womanly. Such attempts only impoverish the race. Nothing less than the union of man and woman in their developed diversity gives us the image of a perfect human being, and raises our thoughts to a higher existence than that of our divided personalities. At the same time, each of the natures thus joined together strengthens, elevates, purifies the other, not by the assertion of its own supremacy, not by the communication of its own peculiarities, but by the rendering of its appropriate service. The husband grows more manly, the wife grows more womanly, as they realize each in the other the possession of that which they severally need and yet cannot provide from within themselves. *Westcott.*

The State at its widest is no more than a congeries of households ; and the link of the household is wedlock. No community can be more orderly, healthy, rich, or happy than the sum of the families which compose it. Besides, the continuity of the State depends on the influences of the home, the due education of children, the peaceful and legitimate succession of each new generation to the possessions and responsibilities of the last. For all these things, marriage is the sole security. It alone guarantees that each natural family group, united by kindred, shall likewise constitute a well-knit social group—the unit of the community. It alone provides that parental responsibilities shall be recognized, at least, if not discharged. It alone secures the right of woman to maintenance, and of offspring to their patrimony. It alone, when loyally kept, excludes the evils of disputed succession, and the burden of children left upon the State without any natural protector. So obvious has all this appeared to the wisdom of the past, that in every civilized community over the entire human family, breach of wedlock has been treated either as a civil crime or a civil injury ; and in the older and simpler communities it used to be severely, sometimes savagely, punished. These things deserve to be weighed at a time like this, when a disposition is widely shown, both in Europe and America, to make the marriage tie more loose than heretofore, to facilitate divorce, and to speculate upon every point connected with this institution in a doctrinaire spirit.

The union of true husband and wife in holy wedlock involves a crowd of complex elements, many of which touch the spiritual nature. It assumes a "marriage of true minds;" for that is not an ideal marriage which is not first a union of soul before the "twain become one flesh." It reposes upon mutual esteem. It presupposes common tastes and establishes a most perfect system of common interests. It is, to begin with, a friendship, although the closest of all friendships. It leads to a noble dependence of weakness upon strength, and a chivalrous guardianship of strength over weakness. It asks for a self-renunciation on the part of each to the welfare of the other, which is the very perfection of disinterested love. It engages principle and honor to sustain mere inclination, and raises what would otherwise be the passion of an hour into a permanent devotion. By means of all this, the nobler social and moral emotions are enlisted in the service of "love," so that there emerges that lofty ideal of chaste wedded affection in which lies the

chief poetry of common lives. For is it not a commonplace that the pure affection between man and woman is the one force able to kindle into romance the dullest of human beings, and turn prosaic people, when the need arises, into heroes and heroines? *Dykes.*

We are not made to live alone. Even our communion with God must be through the fullness of life. All the anarchy and half the social errors by which we are troubled spring from placing the individual, the self, at the centre of all things. No view can be more flagrantly false. It is impossible to resolve the world into a multitude of isolated men. It is impossible to picture in imagination even one isolated man. A man who had grown up alone would not be a man. When we come into being we are sons. When we first begin to act we have been necessarily in some degree disciplined and educated. To the last what we have inherited immeasurably outweighs what we have acquired. Man in a word is made by and made for fellowship. The family and not the individual is the unit of mankind. This fact is the foundation of human life to which we must look for the broad lines of its harmonious structure. And we shall not look in vain. For the family exhibits in the simplest and most unquestionable types the laws of dependence and trust, of authority and obedience, of obligation and helpfulness by which every form of true activity is regulated. The family enables us to feel that the destination of all our labors, the crown of all our joys, the lightening of all our sorrows, the use of all our endowments is social. In the family love makes service, as it ought to be, its own reward, and transforms suffering into gladness. In the family, as has been nobly said, *living for others* becomes the strict corollary of the patent fact that we *live by others*. In the family we learn to set aside the conception of right, and to place in its stead the conception of duty, which alone can give stable peace to peoples or to men. The family, indeed, is not only an expression of Divine Law. It is under the conditions of earth, in some sense a reflection of the Divine nature. Every family, every fatherhood, derives that in virtue of which it is from the One Father. We must therefore strive with reverent patience to enter into the meaning of the family, if we desire to understand the Divine conditions of our life. As we do this we shall see that a perfect family includes three primary relations—those of husband and wife, of parents and child, of brothers and sisters. And these three relations reveal the essential laws of human fellowship. They are, if

I may be permitted to use the phrase, the original sacraments of society. They reveal to us the inherent incompleteness of the individual life completed in a typical union—that is, the idea of marriage. They reveal to us the corre-

lative responsibilities of government and devotion hallowed by love—that is, the idea of fatherhood. They reveal to us the inalienable ties of a common nature in the direct connection of blood—that is, the idea of brotherhood. *Westcott.*

Section 109.

MORAL LAW : EIGHTH, NINTH, AND TENTH COMMANDMENTS.

Exodus 20 : 15-17. De. 5 : 19-21.

Ex. 20 15 Thou shalt not steal.
16 Thou shalt not bear false witness against thy neighbour.
17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

De. 5 19 Neither shalt thou steal.
20 Neither shalt thou bear false witness against thy neighbour.
21 Neither shalt thou covet thy neighbour's wife ; neither shalt thou desire thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or anything that is thy neighbour's.

THE EIGHTH COMMANDMENT.

Thou shalt not steal. In this eighth commandment, which concerns man's goods, are forbidden these sins : (1) Covetous desires. (2) Bribery. (3) Withholding other men's dues. (4) Defrauding, or deceitful stealth. (5) Oppression, or violent robbery. (6) Sacrilege, or robbing of God. In the same commandment are enjoined these duties : (1) To give to all their dues. (2) To live in a lawful calling. (3) To be diligent in that calling. (4) To restore that which hath been stolen. (5) To give charitably to the poor. (6) To avoid the company of the breakers of this law. *Oxf. Cat.*—In Lev. 19 : 13 this commandment reads : "Thou shalt not defraud thy neighbor, nor rob him." The kinds of dishonesty included in it are : (1) Overreaching our neighbor in dealing ; (2) defrauding him of his just due ; (3) purloining, or secretly and by cunning getting his property ; (4) extortion, or wresting it from him by taking advantage of his ignorance, weakness, or need. *Tudor.*

The scope of the commandment is to secure the right of property. It prescribes the mode in which love to our neighbor is to operate in this respect. While God is the great Proprietor, the ultimate Lord and Disposer of all things, he has established a constitution of things by virtue of which every man is not only entitled

himself to the products of his own labor, but authorized also to make it over or bequeath it to his posterity or heirs. *Bush.*—That which a man possesses is lent to him by God ; all true ownership is in God's hands. It was he who promised and lent the land of Canaan to Israel ; it was he who divided it among the tribes ; and even now it is he who distributes to every one according as he wills ; for this reason we ought all the more to be satisfied with what God allots to us, and ought all the less to seek to lay hold of our neighbor's substance. By so doing, we not only impair the love and respect due to a neighbor, but, what is worse, invade the rights of God. C. G. B.

This command forbids us to rob ourselves of what we have by sinful spending, or of the use and comfort of it by sinful sparing ; and to rob others by removing the ancient landmarks, invading our neighbor's rights, taking his goods from his person, or house, or field, forcibly or clandestinely, overreaching in bargains, not restoring what is borrowed or found, withholding just debts, rents, or wages ; and it forbids us to rob the public in the coin or revenue, or that which is dedicated to the service of religion. *H.*—The essence of dishonesty is the possessing ourselves of that which rightfully belongs to another. This may be done in an al-

most infinite variety of ways. Fraudulent bargains which impose on the ignorant, the credulous, or the necessitous; contracting debts which one is unable to pay; extortion and exorbitant gain; controlling the markets by stratagem, and thus obtaining inordinate prices for one's commodities; entering into combinations unduly to raise or to depress wages; taking unjust advantage of insolvent laws; exacting usurious interest for money; unnecessary subsistence on charity; evading the duties and taxes imposed by government, or in any way defrauding the public, whether by embezzling its treasures or encroaching upon its domain; using false weights and measures; removing landmarks; keeping back the wages of servants and hirelings; withholding restitution for former wrongs; refusing, when able, to pay debts from which we have obtained a legal release—all these are violations of the eighth commandment, and as such falling under the special condemnation of heaven. A slight consideration of the spirit of this precept will show that it reaches also beyond outward acts, and prohibits inordinate love of the world, covetousness, and the pride of life; that it requires industry, frugality, sobriety, submission to God's providence—in a word, a disposition to do to all others, in respect to worldly property, as we would that they should do to us. *Bush.*

Not only are those thieves who secretly steal the property of others, but those also who seek for gain from the loss of others, accumulate wealth by unlawful practices, and are more devoted to their private advantage than to equity. We know under how many coverings men bury their misdeeds; and also how they convert them into praise by false pretexts. Craft is called prudence; and he is spoken of as provident and circumspect who cleverly overreaches others, takes in the simple, and oppresses the poor. But though the world boasts of vices as if they were virtues, and all freely excuse themselves in sin, God wipes away all this gloss when he pronounces all unjust means of gain to be so many thefts. An affirmative precept is connected with this prohibition; because, even if we abstain from all wrong-doing, we do not therefore satisfy God, who has laid mankind under mutual obligation to each other, that they may seek to benefit, care for, and succor their neighbors. Wherefore, in order that we may not be condemned as thieves by God, we must endeavor, as far as possible, that every one should safely keep what he possesses, and that our neighbor's advantage should be promoted no less than our own. *Culv.*—As Luther says,

"It is the smallest part of the thieves that are hung. If we are to hang them all, where shall we get rope enough?" Theft is the taking or keeping what is not "mine." But what do we mean by "mine"? Communists tell us that "property is theft." But that is the exaggeration of the scriptural teaching that all property is trust property, that possessions are "mine" on conditions and for purposes, that I cannot "do what I will with mine own," but am a steward, set to dispense it to those who want. The Christian doctrine of stewardship extends this commandment over much ground which we seldom think of as affected by it. Besides, all sharp practice in business, the shopkeeper's false weights and the merchant's equivalents of these, adulterations, pirating trade-marks, imitating a rival's goods, infringing patents, and the like, however disguised by fine names, are neither more nor less than stealing. *A. M.*

The right of a man to his own may be violated in one or other of three ways: First, by violence; second, by fraud; and third, by wilful damage, interfering with the benefits or enjoyment of the property. It is under the middle head, or fraud, that modern violations of the property right have become systematic, widespread, and almost incurable. Against a simple act of robbery or theft, criminal law was always a tolerable protection. But ingenuity, inspired by cupidity and stimulated by competition in business, has let loose upon us in these times a prolific brood of frauds, which, like the Egyptian plague, are everywhere about us, and against which neither the State nor the citizen has yet devised adequate safeguards. In a commercial community such crimes as speculation, or embezzlement, forgery, breach of trust, and the like may be expected to abound. It is so obviously for the interest of the trader to guard himself against these forms of dishonesty in his employés, that one may suppose them to be usually discovered, as we know them to be severely punished. The young clerk, therefore, or shopman who feels himself tempted to cheat his master by false entries or other contrivances for concealing a fraud, must be quite well aware that he is running a grave risk of ruin, as well as committing a crime. Unhappily, the same fear for detection and its consequences does not operate to restrain the fraudulent manufacturer or shopkeeper or merchant; since in their case the sanction of a trade usage has been cast over prevalent forms of fraud; and forms of fraud which trade usage has once sanctioned not only appear almost innocent, but even when detected entail little disgrace, and rarely any criminal

prosecution. With regard to all abuses of trade—the false announcements, the misnamed goods, the short measure, the adulterated quality, the artificial concert to trade only in the trader's interest, and the monopoly to sustain prices, as well as the *canards* let loose to facilitate operations in the money market—with regard to all such descriptions of commercial fraud, however condoned by usage, it is high time that honest men spoke their minds and called them by their plain English names; because there are thousands of men, upright-minded and on the whole willing to deal fairly, who cloak from themselves the real character of such transactions by the employment of specious words. Call them swindles, frauds, lies, or cheats, and men will be afraid of them. Call them "trade practices," the "way of business," or the "custom of the house," and men adopt them with an easy conscience. It needs to be said and repeated in very loud tones by all honest people, that everything which takes a penny out of A's pocket under a false or mistaken impression, created by B on purpose to get the penny into his own, is a fraud and a theft in morals, whatever it may be in law. Surely a good deal might be done to purge trade of its scandals and restore to it a healthier and more upright character, if honorable men would, at least, set their faces against "shady" and questionable usages, would band together to discourage puffing and trickery, and would try, in their own private business, to deal candidly with the buyer as well as prudently for themselves. *Dykes.*

That God has instituted *the right of private property* this commandment clearly shows. Without this right to use and dispose of their own, men could not live together in society, and civilization would be impossible; and without civilization Christianity would be impossible. *Tudor.*—Property, as men are constituted, is a necessity of social weal. It is the social law of the institution of property, Divine yet natural, yea, natural *because* Divine, the existence of which is here assumed, and the recognition of which is here enjoined: in the barest and most elementary form, it is true, yet in the very form best according with the circumstances under which it was given; in a negative form, too, like the other commands, but yet with a positive intent. C. C.

If property is a Divine institution founded on a Divine idea, protected by Divine sanctions, then in the use of it God should be remembered, and those whom God has intrusted to our pity and our care. The rights of property were never intended to carry the moral right to

refuse assistance to the miserable and destitute. It is one of their incidental moral advantages that they render it possible to manifest in a thousand beautiful and gracious forms the spirit of charity. *Dale.*

THE NINTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbor. The same probity and uprightness which the former command requires in all our transactions and intercourse with our neighbor, are here required in our language or testimony for or against him. Be truthful, speak the truth, act truthfully; this is the sum of the eighth and ninth commandments. Every lie, however great the temptation to it, every intentional deception of our neighbor, is forbidden, and strict and thorough ingenuousness inculcated as a duty. C. G. B.

This commandment refers to speech, enjoins truth, and is directed against falsehood. It covers the same ground as the preceding three; as falsehood may imperil life, chastity, or property. It assumes its darkest form when the falsehood is uttered avowedly in the presence of God, who searches the heart, and will bring every word into judgment. M.—This command is connected with every one of the three which precede it. For neither the lives of men, nor their happiness in the nearest relation of life, nor their possessions and properties could ever be secure, if they were left exposed to those injuries of a licentious tongue which are here prohibited. This commandment, therefore, was intended partly to strengthen the foregoing ones; and partly, also, to make provision for every person's just character on its own account; as well as for the sake of consequences. *Alp. Secker.*

This forbids (1) Speaking falsely in any matter, lying, equivocating, and any way devising and designing to deceive our neighbor. (2) Speaking unjustly against our neighbor, to the prejudice of his reputation; and (3)—which involves the guilt of *both* these offences—Bearing false witness against him, laying to his charge things that he knows not, either judicially, upon oath, by which the third commandment and the sixth or eighth, as well as this, are broken; or extra-judicially, in common converse, slandering, backbiting, talebearing, aggravating what is done amiss, and making it worse than it is, and any way endeavoring to raise our own reputation upon the ruin of our neighbor's. H.—The ninth commandment includes: (1) False witness in a court of justice or perjury; (2) detraction and evil speaking in society; (3)

lying. Its positive side demands absolute truthfulness. *Tudor*.—In the same commandment are enjoined these duties, which maintain veracity and charity : (1) To love and speak the truth. (2) To preserve our own reputation. (3) Seasonably to vindicate ourselves and our innocent neighbors. *Oxf. Catechism*.

This precept constitutes the law of love as it respects our neighbor's—that is, every other man's, *good name*. And as one of the principal ways in which his interest in this respect may be injured is by having false witness borne against him in courts of justice, this is made the leading and primary point of the prohibition. Lying in this form is denominated "perjury," and so far as this sin is concerned, the ninth commandment is closely related to the third, which forbids the taking of God's name in vain, as is always done in a false oath. The difference between them lies in this, that in the third perjury is condemned as a gross impiety toward God, irrespective of any wrong done thereby to our neighbor ; while in this prohibition the head and front of the offending is the false and injurious charge preferred against our neighbor. This is a more heinous crime than common extra-judicial falsehood, inasmuch as it is usually more deliberate, and by the sentence to which it leads often involves in itself the guilt of robbery and murder, as well as that of calumny. Accordingly, we find the purport of this commandment otherwise, yet very emphatically expressed (Lev. 19 : 16), "Thou shalt not go up and down as a tale-bearer among thy people ; neither shalt thou stand against the blood of thy neighbor." That is, thou art not to stand as a false witness against thy neighbor, whereby his blood, his life, might be endangered. But if we are not permitted to injure our neighbor by bearing false witness against him, so neither are we to procure or encourage it in others. Consequently, the suborning false witnesses is hereby condemned ; and it plainly behoves legal counsel in managing the causes of their clients to guard against a virtual perversion of the truth that shall amount to a bearing of false witness ; nor should the verdict of inspiration be forgotten, that "he that justifieth the wicked, and he that condemneth the just, are both alike an abomination unto the Lord." And not only false witness in a court, but false statements in common discourse, false promises, whether deliberate or careless, exaggerations and high colorings of facts, equivocation and deceit by word or sign, hypocritical professions and compliments, together with slandering, backbiting, tale-bearing, circulating malicious reports, im-

puting evil designs, or making injurious representations without sufficient proof, are all direct infractions of the spirit of this command. These are all obvious methods of working ill to our neighbor, of prejudicing his reputation, and injuring or destroying his usefulness and his peace, and consequently cannot consist with the law of love. *Bush*.

False witness is not only given in court. The sins of the tongue against the law of love are more subtle and common than those of act. "Come, let us enjoy ourselves, and abuse our neighbors," is the real meaning of many an invitation to social intercourse. If some fairy could treat our newspapers as the Russian censors do, and erase all the lies about the opposite side which they report and coin, how many blank columns there would be ! If all the words of ill-natured calumny, of uncharitable construction of their friends, which people speak could be made inaudible, what stretches of silence would open out in much animated talk ! "A man that beareth false witness against his neighbor is a maul, and a sword, and a sharp arrow." A. M.—The office of the tongue is to bless. Slander is guilty, because it contradicts this ; yet even in slander itself, perversion as it is, the interest of man in man is still distinguishable. What is it but perverted interest which makes the acts, and words, and thoughts of his brethren, even in their evil, a matter of such strange delight ? Remember ; therefore, this contradicts your nature and destiny ; to speak ill of others makes you a monster in God's world ; get the habit of slander, and then there is not a stream which bubbles fresh from the heart of nature, there is not a tree that silently brings forth its genial fruit in its appointed season, which does not rebuke and proclaim you an anomaly in God's world. F. W. R.

Suppressing the truth when known, by which a person may be defrauded of his *property* or his *good name*, or lie under injuries or disabilities which a discovery of the truth would have prevented, is also a crime against this law. He who bears a *false* testimony against or belies even the devil himself comes under the curse of this law, because his testimony is *false*. By the term *neighbor* any *human* being is intended, whether he rank among our *enemies* or *friends*. A. C.

We have no right to give our mere inferences from what we know about the conduct or principles of others as though they were facts. We have no right to spread an injurious report merely because somebody brought it to us. It is a crime to pass bad money as well as to coin

it. We shall have to give account not only of the deeds done in the body, but of the words which we have spoken, and which are often more significant than actions. Words spoken carelessly, in heat of temper, in envy, jealousy, and malice—we shall some day know what hopes they have blighted, what evil passions they have provoked, to what sin and to what enduring misery they have given the occasion. Life and death are in the power of the tongue. By our words we wound as with a sword not the bodies, but the spiritual nature of men; by our words we may bind up the broken-hearted, and soothe and quiet and charm to peace the bitterest agony of the soul. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." *Dale.*

This law of the ninth commandment certainly covers the right of every person to have the truth told about him, if we speak of him at all; nor is its spirit observed unless we tell even the truth in a kindly, not in a hostile temper. For so fine are the gradations betwixt a fair and a colored or exaggerated statement, even of facts, that we cannot be trusted not to misrepresent our brother, unless we speak of him uniformly in the spirit of charity. Morally, therefore, this offence of detraction or defamation covers a wide region of human speech and has many degrees. I defame my neighbor, for example, if I repeat anything to his dispraise which is not strictly true, or which I do not know to be strictly true. I also defame my neighbor if I relate anything to his discredit which is true, but which it is no business of mine to relate, or which, being told, can serve no good purpose. I defame my neighbor if, when I am called upon to bear of him an evil report, I make the worst of it, being angry, or dwell on it with a malicious pleasure, or aggravate without need the mischief which the recital of it may produce. Nothing can be more certain than that every one of these acts constitutes an injury against my neighbor; and yet, judged by this standard, who of us does not injure his neighbor continually? For the conscience, even of many estimable Christian people, is very lax on this side of duty. We must learn to love all sorts of truth; not merely truth of motive, but truth in fact and truth in opinion; that in nothing our word may go beyond our thought, nor our thought beyond our knowledge of the fact. I do not desire, of course, to banish from human speech the language of feeling or of imagination, with its tinted lights as of cathedral windows. Only when we deal with grave questions of truth—of the highest truth above all—

let it be soberly, eschewing prejudice and passion, courting the white light of exactest purest veracity. *Dykes.*

"Wherefore," says the apostle, "putting away all lying, *speake every man the truth* with his neighbor." "*Lie not one to another*, seeing that ye have put off the old man with his deeds." Thus, too, in the Levitical code, "Ye shall not steal, neither deal falsely, *neither lie one to another.*" Thus also, to "*walk uprightly, to work righteousness, and to speak the truth in his heart,*" are the first lineaments in the good man's character as portrayed by the Psalmist (Ps. 15 : 2). Now if this requirement of *universal truthfulness* be not contained in the ninth commandment, it is not embraced at all in the Decalogue; and it is scarcely to be supposed that a sin which is everywhere spoken of with the most marked abhorrence, and one of which it is said that those who are characteristically guilty of it "shall have their part in the lake that burneth with fire and brimstone," and that "whatsoever worketh abomination or *maketh a lie*" shall be excluded from the holy city, is not intended to be expressly forbidden in the perfect Law of God. *Bush.*

As the sixth commandment throws a guard around human life, the seventh around purity, the eighth around the rights of property and labor, so this ninth throws a shield over every man's reputation. A stern "Thou shalt not injure thy neighbor's fair name" is one of the mandates of Sinai, issued amid thunder and fire! . . . *Truth* is ever to mark our speech. The true in thought is to be aimed at, in order that there may be truth, absolute truth, on the tongue. No "pious frauds" are allowable. *Love* is to rule. While a supreme regard to truth will guard us from violating it consciously, a due cultivation of the spirit of love will guard us from forming those harsh judgments of others which might lead us to violate truth unconsciously by misjudging their actions. Where truth and love reign, there will be *self-restraint*. A check will be put on unkind feeling of every sort. "Love beareth all things, believeth all things, hopeth all things, endureth all things." C. C.

THE TENTH COMMANDMENT.

Thou shalt not covet. Deuteronomy transposes "thy neighbor's house" and "thy neighbor's wife;" it inserts "his field," and it makes the two parts of the commandment more distinct by the use of a different verb in the imperative mood in each. The verb rendered *desire* is the same that is rendered *covet* in Ex-

odus, but the one here rendered *covel* is a different one. *Clark*.

The special objects here enumerated are not exhaustive, but only representative of a large class. The last clause denotes the wide range from which the enumerated objects are taken as specimens. The house, the wife, the servants, the cattle, represent the four principal departments of a man's earthly establishment—namely, his material possessions, his family, his household, and his "live-stock." They illustrate and tend to define the comprehensive phrase, "anything that is thy neighbor's." *Crosby*.

This last commandment is the guard and security of all the preceding ones. For our actions will never be right habitually till our desires are so. Or if they could, our Maker demands the whole man, as he surely well may ; nor till that is devoted to him are we "meet to be partakers of the inheritance of the saints in light." *Abp. Secker*.—This commandment stamps the seal of divinity upon the Mosaic code, of which the Decalogue is the summary. No such restriction is to be found in the Ordinances of Lycurgus, or Solon, the Twelve Tables, or the Institutes of Justinian ; because the thoughts and desires of the heart are not cognizable by human tribunals. This was a case reserved for Him alone, who both can and will "bring every work into judgment, with every secret thing, whether it be good or evil" (Eccl. 12 : 14), because he is a discoverer "of the thoughts and intents of the heart" (1 Sam. 16 : 7 ; Heb. 4 : 12). The Law, therefore, "was our school-master to bring us to Christ ;" who has commented on the tenth commandment in particular (Matt. 5 : 28, 30), and who inculcates obedience to all his laws from an inward principle : requiring us to "show the work of the Law written in our hearts" (Rom. 2 : 15). *Hales*.

This precept aims to regulate the heart, out of which, says our Saviour, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." By forbidding the indulgence of all inordinate desires, it mounts up to the fountain-head, from whence flow the manifold evils forbidden in the Decalogue. *Bush*.—This commandment refers back to all the commandments of the second table, and indirectly also to those of the first, in as far as these presuppose the others ; and every sin against our neighbor is, at the same time, a coveting, or speaking, or acting against God, the holy Lawgiver. This commandment lays hold of sin by the root, and exhibits even the evil inclination as an inwardly-perpetrated act-

ual sin. It shows, too, in how spiritual a sense the preceding commandments are to be understood, and that not merely murder and the deadly blow, but hatred and envy ; not merely fornication and adultery, but even lewd desires and thoughts and looks ; not merely robbery and theft, but even avarice and covetousness ; not merely bold and shameless lying, but even inward disingenuousness, are a sin against God. In the heart lies the root of all evil. C. G. B.

In this tenth article no new department of human conduct nor any fresh relationship existing in society is touched upon. We have had laws vindicating marriage rights and parental authority, laws regulating public worship, laws protecting property and person and reputation. Each added "word" opened up some new region of social life. But the tenth annexes no additional province of that sort. So far as it specifies your neighbor's wife, it overlaps the seventh commandment. So far as it enumerates his items of property—house, field, or cattle—it repeats the eighth. What is new about it is not the matter with which it deals, but its introspective and deeper handling of the matter. It tells us that he is not a chaste man, though he commit no adultery, who desires another man's wife ; nor he an honest man, though he keep his hand back from theft, who desires another's goods. If this be true of the seventh and eighth articles of the code, must it not be true of them all ? Adding no fresh province to the area which the Law covers, this profound word, "Thou shalt not covet," has yet in effect doubled the whole Law ; because it has swept within its survey the hidden as well as the outer life—every movement of the mind no less than the actions of the body. When our Lord, therefore, in his Sermon on the Mount, would deepen and spiritualize the shallow rules of ethics current among his contemporaries, he does so by applying to every department of morals the principle of the tenth commandment. The truth is that illicit conduct always has its root in illicit desire. It is one and the same moral (or immoral) state which begins with a secret suggestion of evil, burns on through the stage of indulged imagination, of longing and dalliance with opportunity, till it consummates itself at length in the criminal deed. As James traces for us in a sentence the genealogy of evil, when he says, "The lust, when it hath conceived, beareth sin ; and the sin, when it is full grown, bringeth forth death," so does James' Lord trace a continuity of development betwixt the angry temper and the murderous stroke ; betwixt the lascivious glance and the broken vow of wed-

lock ; betwixt the deceit that palters with the phrase and the perjurer's oath. What is this but the teaching of the tenth commandment "writ large?" *Dylkes.*

The very end for which Christ came into the world was to redeem us from selfishness, to reveal to us the infinite love of God, and to restore us to God's image. The last of the Ten Commandments, "Thou shalt not covet," touches the characteristic precept of the new Law, "Thou shalt love thy neighbor as thyself." This perfect love, the spring of all individual virtue, is the only sure and effective remedy for all social and political disorders. It is in the victory of the Christian faith, and in that alone, that I see any hope for the rescue of mankind from the sorrows and confusion and conflicts which make human life so desolate. It is man himself that requires to be changed. No change in the mere external organization of society will redeem him from the evil passions which are the root of all his miseries. The redemption is to be wrought by the supernatural power of Christ. *Dale.*

This command forbids : (1) Desire after lower good to the neglect of the higher. (2) Desire after improper objects. (3) Desire after lawful objects carried to an improper degree. (4) Desire to gain any object in an improper manner. (5) Any desire after what belongs to another, which is inconsistent with the rule, "Thou shalt love thy neighbor as thyself." It forbids, too : (6) Discontent with the allotments of Divine providence. A discontented spirit is but one form of covetousness, albeit it is a very unamiable one. We are not to be envious of another's possessions, nor for a moment to allow the wish, if our neighbor is rich and we are poor, that his wealth and our poverty should change hands. On the other hand, there is to be a thankful content with the mercies we possess, and a joy in our neighbor's joy if he has more than we have. So far from wishing to gain advantage at another's cost, we are to rejoice in another's good as really as if it were our own. So runs the precept (Rom. 12 : 15). It is much easier to "weep with them that weep," than it is to "rejoice with them that do rejoice." Our obedience to this precept is not complete till we can "weep" or "rejoice" with others with equal readiness. In a word, the tenth commandment requires *entire unselfishness*. "Love is the fulfilling of the Law." *C. C.*

Even the other commandments cannot be fulfilled by an external obedience only. "Thou shalt not kill" includes likewise, Thou shalt not be angry, shalt not hate, as the seed of the

evil ; and so on with the rest. But it is a matter of great moment to observe that here the evil desire is itself expressly declared to be a sin, not only inasmuch as it leads or can lead to an act, but also simply in itself. Envy, which grudges another man his life, the impure desire, the greediness of gain, the inward insincerity—even though they should not be strong enough to break out into acts, or should be hindered by circumstances from doing so—are sins. There is no such thing as an involuntary bad thought. All such spring from the ground of a corrupt heart. They proceed from the inward desire to be free from God's laws, and to follow their own desire or vainglory. Even the evil thoughts and desires which are roused in us by outward circumstances or inspired by the devil, are sparks which fall continually on prepared tinder. This last commandment is really the key-stone of the whole law of the Ten Commandments, and so Paul quotes it (Rom. 7 : 7) as the main idea of all that is prohibited. *Gerl.*—It does not merely speak to the eye, and say, *thou shalt not look covetously*. It does not merely speak to the hand, and say, *thou shalt not grasp covetously ; thou shalt not steal*: the Law had said this before. But, instead of waiting for the eye and the hand to do this, it goes in to the heart—"for out of the heart proceedeth covetousness"—and it says to the heart, "thou shalt not covet." And hence saith the apostle, "I had not known the sinfulness of inordinate desire if the Law had not said, Thou shalt not covet." It lays its fiery finger upon the first movement of covetousness, and brands it as a sin. *Harris.*

The improper desire is the root of all evil. It can seldom be reached by human legislation. But it is open to the Searcher of hearts. The intent is that which, in the last resort, determines the moral character of the act. This last "word" is, therefore, the interpreting clause of the whole Decalogue. It raises the code immeasurably above every code of man who looketh on the outward appearance of conduct, and at once renders it worthy of the Lord who looketh on the heart. Covetousness here includes envy, malice, and every other selfish or unholy state of the feelings. *M.*—If I allow evil desire a harbor in my heart, my standard of morality will be lowered, I shall grow reckless, shall care less for what is holy and just and good, shall neglect duties generally, and in this way conform my life to the evil desire which, like persistent leaven, will leaven the whole lump. Sin in the desire is sin in the man—the entire man ; so that the harm done by coveting what

is not our own is just the harm done by *sin* when welcomed to the heart. It is spiritual corruption. *Crosby.*

The closing law of motive—or law against evil desire—plainly transcends the bounds of civil legislation. It could proceed only from One who was greater than any earthly sovereign. By entering the hidden domain of motive, it speaks not to the citizen merely, but to the man. Moreover, it serves to fling a surprising light backward upon all the preceding laws. It puts in our hand a new key by which to read them. It serves to hint that underneath the concrete prohibitions of the rest there lay deeper and more spiritual principles; so that they were not really kept when kept only in the letter. In this last statute, forbidding not overt act, but inward desire, we find a basis laid for that deeper theory of Mosaism which was long afterward worked out from his own experience by Paul. In how many Hebrews' bosoms, as in his, did that law which said "Thou shalt not covet," fan to flame the slumbering ashes of sinful desire! To how many did it come, as to him, reviving sin, and therefore slaying self-righteous conceit by laying bare the helplessness of the carnal nature and its inherent antagonism to the holy and perfect Law of God? *Dykes.*

Deed and word will not be right unless the heart be right; and the heart will be wrong unless it be purged of the bitter black drop of covetousness. The desire to make my neighbor's good mine is the parent of all breaches of neighborly duty, even as its converse "love" is the fulfilling of it all; for such desire implies that I am ruled by selfishness, and that I would willingly deprive another of good, for my own gratification. Such a temper, like a wild boar among vineyards, will trample down all the rich clusters in order to slake its own thirst. Find a man who yields to his desires after his neighbor's goods, and you find a man who will break all commandments like a hornet in a spider's web. Nor is it only the second table which covetousness dashes to fragments. It serves the first in the same fashion; for, as Paul puts it, the covetous man "is an idolater," and is as incapable of loving God as of loving his neighbor. This final commandment, overleaping the boundary between conduct and character, and carrying the light of duty into the dark places of the heart, where deeds are fashioned, sets the whole flock of bats and twilight-loving creatures in agitation. It does the main work of the Law, in compelling us to search our hearts, and in convincing of sin. It is the converse of the thought that all the Law is contained in love;

for it closes the list of sins with one which begets them all, and points us away from actions and words which are its children to selfish desire, as in itself the transgression of all the Law, whether it be that which prescribes our relations to God, or that which enjoins our duties to man. A. M.

This last commandment brings us back to the first. We started with God and we end with God. We find that if our true relation with God be maintained, then all other relations will adjust themselves rightly, and that our duty to our neighbor is founded on our duty to God. This thought, as taught in God's Word, will dissipate any hopes we may have formed from human schemes of philanthropy and social progress. *Crosby.*

The tenth and last commandment is by the Church of Rome divided into two, to keep up the number after joining the first and second into one, contrary to ancient authority, Jewish and Christian. How the mistake was originally made, is hard to say; but undoubtedly they retain and defend it the more earnestly, in order to pass over the second commandment as only part of the first, without any distinct meaning of its own. The two commandments plainly relate to different things; the first appointing that the object of our worship be the only true God; the second that we worship not Him under any visible resemblance or form. It is plain, therefore, that these two ought not to be thus joined and confounded. And that the tenth ought not to be divided is equally evident: for it is one single prohibition of all unjust desires. And if reckoning up the several prohibited objects of desire makes it more than one commandment, for the same reason it will be more than two. *Abp. Secker.*

Why should I be backward to vow my obedience to the laws of God? Are they anything else but a method of living well and wisely, free from fears and injury? They teach me to conduct myself so that I may win the favor of God and good men, and be safe in the best and happy in the worst condition. I cannot wish a greater felicity than to be meek and patient, grateful and contented, temperate and industrious, just and bountiful, to converse with God, rejoice with angels, to imitate the saints, follow the blessed Jesus, and to seek everlasting joy. God requires nothing impossible, unjust, or unreasonable. I bind myself to that which my judgment and my conscience tell me it is fit and expedient for me to do, although it had never been

commanded. It is no more than that which all the wisest and best men, the friends of God and the favorites of heaven, have done with the greatest delight and pleasure, and therefore is the proof of a generous and noble spirit. God is the best of all masters; he covers the infirmities and strengthens the weaknesses of his servants. Can I fail to please him who excites the desire and enables for the performance; who makes the way familiar and easy, pleasant and inviting, and yet, where there is a hearty endeavor, doth make many abatements and accept the will for the deed; who begins his assistances early, and continues them till he hath perfected this excellent work? Then, looking unto Jesus, the purchaser of pardon and the giver of all grace, and humbly invoking the help of the Holy Spirit, I cry, *Lord, write all these laws in my heart!* Comber.

The mere imperative of the Almighty cannot purify a corrupt heart; and all the penalties of Sinai, although they may drive back the overflow of lawlessness in action, will never dry up the fountain of lawless desire. I may for various reasons do so much violence to myself as to

curb my propensities and withhold my hand from wrong; but I cannot help secretly liking the pleasant naughtiness which is congenial to my perverted taste. For this deep, sore fault--laid bare to me by the tenth commandment--there is no radical cure save one. It is the cure prescribed by Christ: "Ye must be born again;" prescribed by him, and wrought by him, too: "As many as receive him, to them gave he the right to become children of God." "Whoever is begotten of God doeth no sin." Let this law of the tenth commandment do its appointed work upon you. Let it convict you of possessing an evil heart which cannot cease from sin, a heart that will not like what God commands. Let it shat you up to the necessity of a new birth. Let it force you to accept of cleansing for the past through the blood of Christ, and for the future to depend for strength to conquer lust upon the quickening and in habitation of the Spirit of Holiness, who is also the Spirit of Love. Then, when you abide in God, and God abides in you, you will walk in love, and love will be the fulfilment of this and of every law. Dykes.

Section 110.

MORAL LAW: TWO ESSENTIAL PRINCIPLES OF ITS REQUIREMENTS. FIRST, WITH REFERENCE TO CHARACTER, HOLINESS, OR LIKENESS TO GOD. SECOND, WITH REFERENCE TO THE ACTUATING FORCE OF THE LIFE, SUPREME LOVE TO GOD AND UNSELFISH LOVE TO MAN.

LEV. 19 : 1, 2 ; 20 : 7, 8. DE. 6 : 4, 5. LEV. 19 : 18 (last clause).

Lev. 19 1 AND the LORD spake unto Moses, saying, Speak unto all the congregation of the 2 children of Israel, and say unto them, Ye shall be holy : for I the LORD your God am holy.

20 7 Sanctify yourselves therefore, and be ye holy : for I am the LORD your God. And 8 ye shall keep my statutes, and do them : I am the LORD which sanctify you.

De. 6 4 Hear, O Israel : the LORD our God is one LORD : (or, the LORD is one God, the LORD 5 alone :) and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Lev. 19 18 Thou shalt love thy neighbour as thyself : I am the LORD.

THE BASIS OF THESE TWO ESSENTIAL PRINCIPLES :
THE ABSOLUTE UNITY, SUPREMACY, AND HOLI-
NESS OF JEHOVAH.

De. 6 : 4. The Lord our God is one Lord ; Or, *The LORD is one God, the LORD alone.*
Lev. 19 : 2. I the Lord your God am holy.

The God of Israel, Jehovah, is one, indivis-

ible, and incommunicable. He is the Absolute and the Infinite One, who alone is to be worshipped, on whom all depend, and to whose command all must yield obedience (cf. Zech. 14 : 9). Not only to polytheism, but to pantheism, and to the conception of a localized or national deity, is this declaration of the unity of Jehovah opposed. With these words the Jews begin their daily liturgy, morning and evening ;

the sentence expresses the essence of their religious belief; and so familiar is it to their thought and speech that, it is said, they were often, during the persecution in Spain, betrayed to their enemies by the involuntary utterance of it. W. L. A.

The most prominent and characteristic feature of the religion of Israel as compared with other religions of the ancient world was its teaching of God. It taught in every variety of way, and with every possible emphasis, that there is one God only, from whom all things proceed, who is absolutely alone in his unutterable majesty, above and separate from his creation yet ruling it according to his own holy will, and requiring from his creatures worship, obedience, love, and the imitation of his own holiness and purity. Whatever other features may present themselves in the Pentateuch, the Psalms, or the Prophets, at whatever time those may have been severally published, and whatever may have been the conduct of the people, obviously to every reader in every age this is the one foundation of the religion of Israel as seen in its sacred books. It is recognized that the religion of the Old Testament stands, in this respect, upon a different and far higher level than that of any other ancient nation. Nowhere else is there the same recognition at once of the unity of the Supreme Being, of his separation from and yet constant government over his creation, and of the consequent relations of duty and love on the part of man toward him.

In Israel the first notes that are heard at all are of solitary supremacy. The fundamental utterance alike of command, of history, of popular song, through all the previous ages, is summed up in the words of Isaiah (42:8), "I am the Lord; my glory will I not give to another." The Ten Commandments form the very gist and kernel of the Hebrew religion, and are acknowledged by all critics to be a part of its most ancient statutes. They belonged to Israel when just emerging from a servile condition and when bent upon having a golden calf for their god; yet they open with the absolute and uncompromising command: "I am the Lord thy God: thou shalt have none other gods but me." Around these commandments, as a nucleus and centre, the whole religion of Israel is grouped, and they announce an absolute and exclusive monotheism, with a summary of the duty of man toward God and toward his fellows flowing from this fundamental truth. *Gardiner.*

It is the same God exhibited under the Patriarchal, the Jewish, and the Christian dispensations. Except in the degree of development,

there is no difference between God as revealed in Eden, on Sinai, and on Calvary; between God as exhibited in the books of Moses, and God as exhibited so many centuries later in the writings of Paul and John. In the garden we have the Lawgiver, and we have indications, too, of the Saviour. On Mount Sinai, there is the same combination of awful justice and condescending mercy. In the mysterious transactions on Calvary, there is an awful forsaking and a fearful darkness, emblematic of the righteousness and indignation of God, as there is also a melting tenderness in the words of our Lord breathing forgiveness and love, and telling of an opened paradise. The first book discloses to us, near its commencement, a worshipper offering a lamb in sacrifice, and the last shows a lamb as it had been slain in the midst of the throne of God. To Moses he discloses himself as the Jehovah, the Lord God, "merciful and gracious, long-suffering, and abundant in goodness, in truth," and that "will by no means clear the guilty." Paul speaks of him as "just, and yet the justifier of the ungodly;" and John, as "faithful and just to forgive us our sins." Whence this harmony or rather unity in the Divine character? Whence this wonderful correspondence in the portraits drawn by so many different hands? We can only account for it by supposing that they all drew from one great original. The God of revelation is also the God of nature, when nature is rightly expounded and when all its phenomena are contemplated. An exalted view of the spiritual nature of man will at once conduct to a belief in the spiritual character of God. Enlarged conceptions of space and time and of the magnitude of creation, will at once suggest an omnipotent and omnipresent God. The providence of God indicates wisdom and care, with government the most particular and minute. The moral principle in man, pointing to an excellence in God to be admired, but to an excellence which man does not possess, gives evidence of a holy God governing a fallen race. Leave out any of these classes of natural phenomena, and we have a God under some one or other of the partial and imperfect forms in which he has been presented in different ages and nations. Combine the whole, and we have a God identical with the Jehovah of the Scriptures. *McGosh.*

The God of the Bible, as revealed to us, satisfies the cravings of intellect and heart. In Jesus Christ, God is "manifest" as nowhere else. Nor should we leave out the touching word, "the Lord our God." We have one God

and Father of all, to whom the vast and the minute are equally distinct, and by whose hand both are moved with equal ease ; who, while he rolls the stars along, can take under his special sheltering love the widow and the fatherless. It is our inestimable privilege to know that infinitely above us, combined with an arm of mighty power, there is a heart of tenderest love, whose great concern it is to heal the wounds, to dry the tears, and obliterate the sins of a bleeding, weeping, guilt-stained world ! What a revelation is this to our race ! Well might Moses bid Israel "hearken" ! For surely this one message to man, that there is a redeeming God whom he may call his own, is our gospel, our life, our joy, our crown ! C. C.

Jehovah our Elohim is one Jehovah. Here plurality and unity are plainly ascribed to Jehovah at the same time. "The only expressible idea suggested by such a statement is, that while there is but one God and while that God is one in substance, there is nevertheless a distinction of some sort or other co-existing with this unity and compatible with it." (*Alexander.*) Seeing that in the later Hebrew Scriptures the doctrine of a plurality in the Divine essence is unquestionably taught, what occasion is there for denying that its germ is found in the Pentateuch—a supposition which would at once account for the use of the plural term Elohim ? D. M.

A clear developed dogma of the Trinity is not to be found in the Old Testament, and that for good reasons. It was all-important under that dispensation that, in the face of heathen polytheism, the great fundamental truth of the Divine unity should be impressed on the religious consciousness of God's ancient people. Too plain an utterance of Trinitarian doctrine would in such times have obscured the truth of the Divine unity, and misled into Tritheism. And for the like reasons our Lord did not at first reveal the triunity of the Divine nature to his disciples. It was not till they had learned to believe in his Divine Sonship, and in some measure to apprehend his unity with the Father and pre-existence, that he could speak to them of the Divine Person of the Second Comforter ; nay, it was not till he had proved himself to be the fountain of eternal life by his own resurrection, and by his breathing on the apostles had kindled in their hearts the fire of the Holy Spirit, that he found them capable of receiving the divinest of mysteries, and therefore could leave behind him as a precious heirloom to his Church—as the deepest revelation of the Divine

nature, as the one foundation of Christian faith, knowledge, and practice, and as the final seal and crown of all his teaching while here on earth—the great commission : "Go into all the world, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." *Christlieb.*—In the Old Testament three, and only three, persons appear as manifestations of God : appearing, however, not absolutely as Divine persons, but as having each a specific part in the conduct of the economy of providence and grace. In the New Testament these three persons have their parts more distinctly assigned to them : the Son is the Incarnate Son, declaring himself sent by the Father and yet co-equal with him, and himself promises another self, a self who is yet another, the Holy Ghost. After the baptismal formula has been laid down, the redemptional Trinity is literally everywhere in the New Testament. *Pope.*

FIRST ESSENTIAL PRINCIPLE : HOLINESS OF CHARACTER.

Lev. 19 : 1, 2 ; 20 : 7, 8.

Lev. 19 : 1. The Lord spake unto Moses, saying, Speak unto all the congregation. Here is the *gracious method* by which our holiness is made possible. The *holy God* speaks. The *holy men of God* speak as they are moved by the Holy Ghost. The *holy Word* speaks, everywhere and always. The *holy life* is maintained among the holy people. The holiness of humanity will be achieved as a fact through a *holy ministry* of the people of God to the world at large. R. A. R.

Lev. 19 : 2. Ye shall be holy. This is the general principle. The reason follows. *For I the Lord your God am holy.* Two reasons at least wrapped up in this. First, the Author of your being is holy ; and the stream should taste of the fountain. Second, the covenant of grace implied in the terms "the Lord your God" forms the most powerful motive to holiness. Other reasons are implied. Reason binds you to be holy ; a sanctified reason enforces the obligation by new motives. M.—The entire spirit of the Old Testament is pervaded by the command, "Ye shall be holy, for I, the Lord your God, am holy ;" and the direction [elsewhere given], "the words which I command thee this day shall be in thine heart," shows plainly that this law is for the inner man. In short, the principles of moral duty, set forth here with a solemnity suited to their high pre-eminence, were understood in the ancient

church to relate to the internal state of the heart; enjoining love to God with unceasing solicitude and love to our neighbor; requiring heartfelt piety, well-regulated desires and active benevolence. The true Israelite always understood that the Law of God required the sincere cultivation of purity, mercy, and truth. S. R. —They should not measure the service of God by their own conceits, but rather by his nature; and they should begin by studying to be holy. Here they are recalled to the imitation of God, who in adopting them desired that they should bear his image, just as good and undegenerate children resemble their father. To this point did all the ceremonies tend, whereby God exercised his ancient people unto holiness. *Calv.*

The holiness of the people, as the children of God, his "saints who had made a covenant with him by sacrifice," was a principle as sacred as the consecration of the priests. They, like the children of the New Covenant, were "a chosen generation, a royal priesthood, an holy nation, a peculiar people," the purchased possession of Jehovah; and for both there was the same simple law: "BE YE HOLY, FOR I AM HOLY." This principle, from which Paul so often deduces the spiritual law of the complete devotion of the whole nature to God's service, was enforced upon the Jews by ceremonies and restrictions reaching to every detail of their daily lives. It is the central subject of the Book of Leviticus, which gradually rises from the laws of sacrifice to the assertion and development of the holiness and purity of the people, in person, act, speech, and property. P. S.

It is characteristic of the Hebrew Scriptures that they bring into prominence, into increasing prominence, as the most awful feature in Jehovah, his holiness. That they term emphatically his "glory"; and on the strength of that they claim for him our deepest veneration and fear. The majesty of God as the all-powerful, all-wise Creator and Sovereign, is far from being overlooked. Often is it dwelt upon to humble human pride and lay our hearts low in the dust. But the attributes of Jehovah which, far more than his physical superiority, abash the Old Testament saints, and keep their feet far off from presumptuous familiarity or a too close approach, are his moral attributes: his inviolable purity, his righteousness, his terrible-ness against sin, his faithfulness to the truth, his unapproachable holiness. *Dykes.*

The moral attributes form the basis of the scriptural revelations of God; and of these his holiness occupies the first place. This was the fundamental element in the Theocracy and the

religious life of the Old Testament, and that which distinguished it equally with, if not even more than, the doctrine of the Divine unity from all other systems. The great end, in fact, of the Law was to produce in the covenant people a copy of God's holiness. D. M. —The monarchy of God is ever based on righteousness. After the selection of the Hebrew family to constitute the visible kingdom of Jehovah and to act as conservators of the true religion in the midst of Gentilism, it is continually proclaimed that they are Israelites indeed who labor to be God-like; that such alone are properly the subjects of the Lord of Hosts and are entitled to approach the seat of his peculiar presence. *Hardwick.*

The Israelites were told repeatedly and in most express terms that they were called be a holy people to their God. Again and again, Moses was directed to declare in God's name to the whole congregation: "Be ye holy, for I the Lord your God am holy!" To enforce this, and to produce in the people a conviction of the holiness of the Divine character, a conviction indispensable to the realization of the same holiness in themselves, was a primary object of the whole theocratic legislation. Of the holiness of God the Israelite must be reminded not only in the reading of the Law, but also in acts and ordinances kept constantly before his eyes. And all these laws and institutions, sacred and secular, spoke a language intelligible to the lowest capacity. Holiness and purity, with other dispositions and relations of like character, were seen to be realities acceptable to God and beneficial to man, while the opposite qualities led to consequences directly the reverse. To exhibit and inculcate holiness and purity was the chief object in view in all the arrangements and ordinances respecting the camp and the dwelling, as well as those which more directly concerned the sanctuary and its worship. Not only what was in itself impure, but what was suggestive of impurity, or any way associated therewith, must be carefully avoided. D. M.

The faultless purity, rigid separation, absolute surrender, mysterious reverence, with which the Mosaic Law invested everything or person consecrated to God, trained the worshipper's feelings regarding God; and these feelings gave birth to ideas in their own likeness. God's own innate holiness came to be recognized as the fountain from which the holiness belonging to things, persons, actions, times, places, streamed forth. Hence the central idea of holiness in the Old Testament is essentially moral or spiritual. To suppose it ceremonial,

because largely taught by ceremonies, is a shallow but fatal error. The smallest amount of intelligent reflection must have taught the Hebrew worshipper that ceremonial (or ritual) holiness could not belong to God. God's holiness could mean nothing less than that nature and character which make him supremely worthy of worship and love; what in modern phrase we express by "supreme moral excellence" or "spiritual perfection." This fact lies at the very heart of the Hebrew religion. No explanation is worth looking at that does not account for it. The evidence of its reality must be sought in careful study, not only of the books of Moses, but of the commentary supplied by later writings—especially the Psalms, Proverbs, and prophetic books—on the view of Divine holiness actually held and taught by the religious authorities of the nation. At the very outset of such study it is to be borne in mind that the Ten Commandments, the starting point of the whole legislation, are not ritual but moral. *E. R. Conder.*—What an amazing help to holiness did these ten words supply! Had a man been earnestly minded to conform himself to God's will, here was a perfect rule of right, not capable of being confused, distorted, and perverted, like the moral sense, but explicit, comprehensive (when rightly understood) of the minutest details of duty, as well as of its loftiest principles, and resting upon an authority which could not be shaken or impeached. *E. M. G.*

Holiness is wholeness—completeness. *Whole* was formerly written without the *e*, and in early English "whole" and "hale" were the same word. He who is hale is whole; and he who is holy is spiritually healthy. A hale man is a complete man physically, as a holy man is a complete man spiritually. *S. S. T.*—Holiness is that attribute which is the very crown of all the culture of humanity; for it carries the soul up nearest to the everlasting Fountain of wisdom, power, goodness, from which it came. It enters in only where repentance opens the way, and spiritual renewal puts the heart into wholesome relations with the Divine will. It is the peculiar gift for which the world stands indebted to revelation, and it is multiplied just in proportion as the heart is formed into the likeness of Christ's. It is the summit of manhood, but no less the grace of God. *F. D. H.*

God has willed his people to be holy, and separate from all contagion of unrighteousness and iniquity. Of such a character ought God's worshippers and servants to be, gentle, grave, thoughtful, pious, blameless, uncorrupt, unspotted, that whosoever sees them should ad-

mire them, saying, "Truly these are men of God." A man of God ought in such wise to exhibit himself and to act, that there may be no one who does not desire to see him and long to hear him; no one who, having seen him, does not believe him to be a child of God. For this is the sacrifice which God seeks for and loves above all sacrifices, that by means of our just works his name may everywhere be praised, and he may be proved by works and actions to be the true God of his servants. They do indeed glorify God who employ themselves on that only whereby his name may be glorified. *Festidius.*

"Sanctify the Lord God in your hearts," is the comprehensive counsel of the Apostle Peter. It is a wonderful time in the soul's history, when from words with dulled and worn out meaning it rises to a glimpse, dim perhaps, yet certain, of what the words really mean; rises to think and feel as we ought, however imperfectly, of him who is above all true, of Almighty God "as he is." A new impulse is given, a new course begins, a new view opens of all things, of the world, of life, of action, of duty; it ought to be a larger and deeper one, more cheerfully and thoroughly practical, more kindly, more generous, more wise; it cannot but be a more solemn one, and more full of grave import. Under it, mind and soul are enlarged; and, in turn, their needs become higher. Then, as the soul grows under this high consciousness, it must reach after ever worthier and more adequate conceptions of all that is involved when it names his name—of the infinite combination of clearness and mystery—clearness as the sun, and mystery unfathomable; of power, as we see it in the laws and works of the universe; of righteousness and love and pitying help for men, as we see them in "the only begotten Son who hath declared the Father." They are thoughts which cannot be exhausted. The soul which has once caught sight of them needs them always; it needs to have Him always before it, to live under his presence, to be guided by his eye. This is what makes religion a living force, and, at the same time, governs, controls, calms, steadies it—the central hold of the thought of God—when, beyond saying and thinking what is true and worthy about God, a man with awe, and yet with joy and trust and love, meets him in his heart, and owns him there—owns him in his incomprehensible immensity, and yet also in his certain goodness and loving-kindness to men. That is what, I suppose, Peter meant when he bids us "sanctify the Lord God [the Lord Christ] in our heart." *Church.*

Much of our current religion errs through want of reverence. We come with unprepared minds to the holiest services. A spirit inwardly sensitive to the real solemnity of God's presence, a heart that secretly bows down in earnest awe before the holiness of him who is inconceivably above us, a silent shrinking of the soul from any rash or light familiarity with One, the latchet of whose shoes even while he walked the earth none of us was worthy to untie, this would be a happy improvement on much that offends in modern Protestantism. You cannot build a strong, grave, or manly piety on anything else than veneration; and no man can front the terrible problems with which religion has to deal, or study long the character of Jesus as the image of the Divine, or live much with God beneath the shadow of the cross, without being aware of a deepening soberness of tone, a gathering awe, a solemn worship at his heart. *Dykes.*

SECOND ESSENTIAL PRINCIPLE: SUPREME LOVE TO GOD, AND LOVE TO MAN.

De. 6 : 5 ; Lev. 19 : 18.

As it is contained in two tables, so Moses reduces it to two heads, that we should love God with all our heart, and our neighbor as ourselves; for although he does not unite the two in one passage, yet Christ, by whose Spirit he spoke, explains to us his intention (*Matt. 22 : 37*). *Calv.*—The voice of God himself gave forth the Law by which his people were to live; the TEN COMMANDMENTS, on which all other laws were to be founded, and which were themselves summed up under the Old Covenant as well as the New, in two great principles: "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength, and thy neighbor as thyself." *P. S.*

The New Testament is sometimes put in contrast with the Old, as a spirit of love and of life. But love is no less the spirit of the Law than of the Gospel; and though the Law given by Moses, both as a national code and a ritual of worship, required many specific and minute observances, yet its fundamental idea was spiritual consecration to God, as the spring of all duty, the substance of all devotion. This Law was reasonable in its demand, simple in its rule, and had in itself the inspiration of a true life. All its commandments were for good; all its requirements were summed up in the one word *love*. *J. P. T.*—As understood by Moses and the people, this Law was not regarded as a series of positive injunctions relating to overt acts,

but as inculcating clearly and authoritatively the two great principles which Jesus in the Gospel asserted to be the sum and substance of the Law. It is the singular but very common blunder of even many expounders of the Gospel that Jesus for the first time brought out the great principle of love "as the fulfilling of the Law," and that it was an original sentiment of Jesus that on the two commands of love to God and love to man depends "the whole Law and the prophets." Whereas it was Moses himself, the lawgiver, who declared (*De. 6 : 4*): "And thou shalt love the Lord thy God with all thy soul, with all thine heart, and with all thy might." "And now, Israel (*De. 10 : 12*), what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in his ways, and to love him and serve the Lord thy God with all thy heart and with all thy soul." So, again, it was Moses who said (*Lev. 19 : 18*), "Thou shalt not avenge nor bear any grudge against the children of thy people, but *thou shalt love thy neighbor as thyself*. I am the Lord." And it was Moses, the lawgiver, who said (*Lev. 19 : 33*): "If a stranger sojourn with thee in thy land ye shall not vex him. But the stranger that dwelleth with you shall be as one born among you, and *thou shalt love him as thyself*, for ye were strangers in the land of Egypt." And yet, under a strange infatuation, men dare to say and to teach that this Old Testament contains the harsher dispensation, presenting the sterner attributes both of God and man! Whereas, as Tayler Lewis so justly remarks, "the Old Testament is peculiarly the emotional part of Holy Scripture, presenting everything in the strongest manner and in strongest contrast, whether it be wrath or tenderness, indignation against apostasy or love for the oftentimes apostate and rebellious people. It may even be maintained that the New Testament, though more didactic, is less tender in its language, less abounding in pictures of melting compassion on the part of God, and devoted affection of one human heart for another." Is there anything in the New Testament theology more expressive of the love of God for sinners than the theology of the proclamation of Moses—"The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin" (*Ex. 34 : 6*), or anything more amiable in the New Testament ethics than the ethics of Moses' summary of the Law? Nay, did not Jesus himself say of that golden rule, so much admired as his teaching, "Whatsoever ye would that men should do unto you do ye even so unto

them;" that instead of being original in his teachings—" *this is the Law and the prophets* "—that is, the spirit of the whole teachings of the Old Testament? On what possible ground, then, can this notion of some general difference between the Old and New Testament theology, ethics, and spirit rest, than upon some strange, invincible ignorance of the teaching and spirit of the Old Testament Gospel? S. R.

The prophets of the Old Testament were continually striving to recall men from mere outward observances to the sincere piety toward God and deeds of kindness to man required by the Law of the two tables; so that the prophets, as well as the Law, were truly said to hang upon one and the same commandment of love. P. F.—There was in the Law of Moses a spiritual law—a law of internal obedience—a law of love, which the Jews might have discerned, had they been willing; and in fact, many among the Jews had discerned it. It is of this spiritual law that the great Law-Maker affirms that not "one jot or tittle" will be lost. Nay, he, Son of God and Son of Man, perfect in truth, in holiness, and in love, *came* to fulfil the Law and to establish it forever; and this he has done not only in his life and death, but also in his instructions in which he sums it up—that is, gathers together its leading features, and spiritualizes it—that is, acquaints us with its inmost meaning, its whole bearing, extent, and force. In this respect the Gospel is a second edition, perfected by a master-hand, of the writings of the Old Testament. It is, if we prefer it, a Divine translation. The Law henceforth is spiritual for all, even for them who are not spiritual. *Vinel.*

Nor is the language too strong, if rightly understood, which has often been applied to this law, that it is a kind of transcript of God's own pure and righteous character—*i.e.*, a faithful and exact representation of that spiritual excellence which eternally belongs to himself, and which he must eternally require of his accountable creatures. The love to God and man, which constitutes its all-pervading element, and for which the several precepts only indicate the particular ways and channels wherein it should flow—this love man is indispensably bound in all times and circumstances to cherish in his heart, and manifest in his conduct. For the God in whom he lives and moves and has his being is love; and as the duty and perfection of the creature is to bear the image of the Creator, so to love as he loves—himself first and supremely, and his offspring in him and for him—must ever be the bounden obligation and

highest end of those whom he calls his children. P. F.

The Law of Moses enjoined love to God with the most unceasing solicitude, and love to our neighbor as extensively and forcibly as the peculiar design of the Jewish economy and the peculiar character of the Jewish people would permit; it impressed the deepest conviction of God's requiring not mere external observances, but heartfelt piety, well-regulated desires, and active benevolence; it taught that sacrifice could not obtain pardon without repentance, or repentance without reformation and restitution; it described circumcision itself, and by consequence every other legal rite, as designed to typify and inculcate internal holiness, which alone could render men acceptable to God; and it represented the love of God to men as designed to act as a practical principle stimulating to the constant and sincere cultivation of purity, mercy, and truth. *Graves.*

The kernel of the Law, given to Israel through Moses, is love to God and to man. But this general and central principle finds man a member of a family, of society, of a nation. It finds him living in this world of seed-time and harvest, of work and rest, of buying and selling, of sickness and death. What does the Law do? The Law says, *God loves you*; and God desires that you may have his presence and blessing always. Therefore the Law takes cognizance of every branch of human life. It refers to our food and to our garment; it accompanies us from our birth to our grave. It claims our time and our wealth; it connects seed-time and harvest, all natural life with spiritual truths, redemption-acts, and anticipations of the future glory. There is nothing in our life in which God is not interested, where he is to be absent; there is nothing wherein we may not glorify and obey him. *Saphir.*

These Ten Commandments cover the whole duty of man to God and to his fellow. The civil and criminal codes of a State fill volumes with endless definitions and specifications; but here all is reduced to the single principle of love, and to a brief but comprehensive statement of the relations to which that principle must be applied. This Law deals with man as a subject of the government of God, as a member of the family and of society. Toward God he is required to observe the reverence and devotion due to the one Jehovah, his Maker, Preserver, and Redeemer. In the family, filial love and veneration are enjoined as peculiarly acceptable to God. Society is protected by this code in all its vital interests—life, chastity,

property, and character ; and as love is made the essence of obedience to God, so here we are forbidden to indulge a selfish desire with regard to anything that is our neighbor's. Obedience to this Law would make a perfect human society, and render every individual secure in his own person and possessions, and happy in his relations to others. The Law manifests the love of God : love is its spirit ; love, its rule ; and only love will be its reward. J. P. T.

The Mosaic moral code adds to the Egyptian ethics the love of God and that of man as the root of moral obedience, and thus gives that obedience a sufficient motive force, and one that we cannot trace in the Egyptian doctrine. R. S. Poole.

I. SUPREME LOVE TO GOD : "THE FIRST AND GREAT COMMANDMENT,"

De. 6 : 5. To the one indivisible Jehovah undivided devotion and love are due. Hence the injunction, Thou shalt love Jehovah thy God with all thine heart, and with all thy soul, and with all thy might. The "heart" is the inner nature of the man, including his intellectual, emotional, and conative faculties ; the "soul" is the personality, the entire self-consciousness ; and the "might" is the sum of the energies, bodily and mental. Not by profession merely is Jehovah to be loved ; the whole man, body, soul, and spirit, is to be yielded to Him in holy and devout affection. W. L. A.

Love to God is the source of everything which is good in man. It is a peculiar excellency in the Jewish and Christian dispensations to have formally and solemnly laid down this principle so as to make it a governing, actuating principle of life. This did Moses, or rather God by the mouth of Moses ; expressly, formally, solemnly. This did Christ ; adopting, repeating, ratifying what the Law had already declared ; and not only ratifying, but singling it out from the body of precepts which composed the old institution, and giving it a pre-eminence to every other. Paley.

Supreme love to God our Lord calls the first and great commandment, because He who is the object of it is the first and greatest of all beings, and therefore the duties owing to him must have the precedence and pre-eminence over every other ; because it is the grand leading principle of right conduct, the original source and fountain from which all Christian graces flow, from whence the living waters of religion take their rise, and branch out into all the various duties of human life ; because, in fine, it

is, when fervent and sincere, the grand master-spring of human conduct ; the only motive sufficiently powerful to subdue our strongest passions, to carry us triumphantly through the severest trials, and render us superior to the most formidable temptations. *Bp. Porteous.*

It stands upon the surface of the code that the forms and manifestations of love to God occupy the first and most prominent place, while those which are expressive of love to man take a secondary and, in a sense, dependent rank. Religion is made the basis of morality—piety toward God the living root of good-will and integrity toward men ; and on this great principle, that unless there were maintained a dutiful and proper regard to the great Head of the human family, it could not reasonably be expected that men would feel and act aright to the different members of the family. There may be a measure of love and fair dealing between man and man, where there is no spiritual acquaintance with God, and no principle of dutiful allegiance to him. Were it not so society in countries where the true religion is unknown would fall to pieces. But in such cases, the love is destitute of what might give it either the requisite stability or the proper spirit ; it is not sustained by adequate views of men's relationship to God, nor animated by the motives which are supplied by a consideration of their higher calling and destiny ; hence it is necessarily defective, partial, irregular, in its manifestations. It was, therefore, in accordance with the truest wisdom, that the things which belong to God were, in this condensed summary of Divine requirement, exalted to the first place ; and in further attestation of their pre-eminent rank and importance, it is to the commands connected with this branch of duty chiefly, if not exclusively, that special reasons have been attached enforcing the obedience required. In all the later precepts there is a simple enunciation of the command. P. F.

Solemn prayers and sacraments, the assemblies of the faithful and acts of external worship, are the solemnities and rites of religion ; but the religion of a Christian is in the heart and spirit. And this is that by which Clemens Alexandrinus defined the righteousness of a Christian, "all the parts and faculties that make up a man must make up our religion ;" but the heart is "the court" of the great King ; and he is properly served with interior graces and moral virtues, with a humble and a good mind, with a bountiful heart and a willing soul, and these will command the eye, and give laws to the hand, and make the shoulders stoop ; but

"a man's soul is the man," and so is his religion; and so you are bound to understand it. The sum is this: no Christian does his duty to God but he that serves him with all his heart; and although it becomes us to fulfil all righteousness, even the external also, yet that which makes gracious in his eyes is not the external, it is the love of the heart and the real change of the mind, and obedience of the spirit; that is the first great measure of the righteousness evangelical. *Bp. Taylor.*

When we understand the whole structure of man and his relations, it is as obvious that he was made to love God with all his heart and his neighbor as himself, as it is that the eye was made to see with or the ear to hear with. This is his highest end as active—love itself as an activity, and the further activities that spring from love. This is what he was made to do. As capable of enjoyment, his highest end is the joy that comes from thus loving. These God has inseparably united. The joy can come only from the love: the love cannot be without the joy. *M. H.*

All the voices of revelation unite in ascribing the supremacy among the virtues to love. The Decalogue of Moses and the new commandment of Jesus; the abstract reasonings of Paul and the practical exhortations of James; the vivid and impulsive rhetoric of Peter and the subdued and tender verses of John—all blend into perfect harmony as they touch the great key-note of the Gospel, that love is of God, and that he that loveth is born of God. It has been remarked, as a striking evidence of the inspiration of the biblical authors and of the real unity of their writings, that, with all their variety of style and individuality in the type of religious truth which they present, they all agree perfectly in defining the sum and essence of the Gospel to be love. So striking a coincidence cannot be accidental. There is a rational unity in all forms of religious truth. The ground of that unity is love, which is the essence of the Divine character, the motive of revelation and redemption, and the ideal for human life. *Stevens.*

The religion of the Mosaic covenant was not a ritualistic religion. It had a ritual certainly, brimful of Messianic symbol, but its whole core was spiritual. The love of God and one's neighbor was the inward principle which formed its heart. God, as a merciful Saviour providing a Substitute to bear the sins of Israel, and calling for their grateful love and service, was constantly exhibited to them in every ceremonial, and the words of exhortation from God to them

in the Law were most touching and tender. *Crosby.*

If there be any single attribute in which the moral character of the Supreme attains to unity, that attribute is his love. More truly than any other quality in him, wisdom, power, justice, or even pity, this may be said to be the Divine nature—"God is love." Especially in his relationship to us as our Deliverer from evils, has his love been made conspicuous. The characteristic attitude assumed by Jehovah in Old and New Testament revelation, and particularly in the Gospel, is this of a Saviour from every evil. Well, let that be the relationship under which we have learned to welcome, embrace, and confide in God through Jesus Christ; and we shall find that we have welcomed to our embrace mere, pure, and boundless love. Trace our redemption to its source: love drew him from the sky; love urged him to the tree; love raised him from the tomb; love seated him on the throne. Are we associated with the company of God's invited children within his sacred house? Love spreads the table; love furnishes the feast; love invites the guests. Range through the record which memory keeps of God's private dealings with you: is it not all unmingled, marvellous love? Love bore with your sin and pardoned it; love made you for an enemy a dear son; love chastens and love comforts; you walk abroad with his love envying your steps like a sweet atmosphere. What is the Gospel of his grace but one amazing forthpouring for our benefit of that affection for the fallen sons of men which lay deepest within God's heart—"Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." *Dykes.*

God's revelation of Himself to man is meant to be a redemptive power in man. Man has heart, soul, strength, understanding, emotion, will, energy. God would have no schism in our being. Now we have one inner faculty, even that of love, which is meant to rule, and does in fact rule, the man. According to the love, so intellect thinks, emotion feels, will decides, life moves. Our text says, let love be *all* concentrated on one grand object—God! Let him have all. Not even in the New Testament have we a greater commandment than this. "The love of God which the Gospel demands is more intensive and cordial than that which the Law of Moses demands of the Israelites, according to the gradual unfolding of the love of God himself, which was displayed in a much grander and more glorious form in the gift of his only

begotten Son for our redemption than in the redemption of Israel out of the bondage in Egypt." (*Keil*.) God as revealed to us in Christ—that is theology; our love responding to God's—that is religion. Without the first, in what could the religious faculty find a proper object? Without the second, infinite love is defrauded of its rights! C. C.

It is in the presence of God we learn this holy art of loving him. When we can realize him near us, and fill our minds with his loveliness, and summon up to "sessions of sweet thought" what he has done for love, and sit down to muse contritely at the cross-foot, and by patient acts of confession and self-surrender make room within these crowded hearts of ours for the Dove of Purity and Peace—it is then the love of God is shed abroad in us. But if quiet and contemplation be conducive to the nourishment of Divine love within the bosom, activity and struggle in the outward life are needful to elicit its force and give it scope for exercise. Let us retire within, that faith and prayer may nurture a secret love for God our Saviour. Let us go forth abroad, that Divine love may approve itself in active service and a holy life. Let us ever aspire to a more complete, unreserved, and settled dedication of our hearts to him who first loved us; until love make worship delightful, obedience easy, and trial light; and love prepare us for that ideal beatific state of celestial preoccupation, when—all else being swallowed up in adoring love—the pure soul shall find eternal rest and joy ineffable in union to him whose name is Love! . . . Submissive, confident dependence on our Father's and our Saviour's grace makes our love to God unpresuming; gratitude makes it ardent. Gratitude for the tender mercy that has washed us in the blood of God and for all the unspeakable benefits he hath bestowed on us, is the fount whence the stream of our love is kept ever warm. And when adoration and contrition and lowly trust and fervent gratitude have done each its own part, and love, like a swollen tide, bears their mingled tribute along to Him who loved us unto death, in what ocean doth it merge at last? Surely in a glad blending of its own with the supreme and blessed will of the Eternal Lover! For the perfection of creature love is to have no other will but his who is very Love Itself; to desire nothing, choose nothing, endeavor nothing, but what pleaseth and fulfilleth God. In resignation and obedience is love consummated. On them is her strength spent. . . . Nothing should be tolerated within ourselves, in our conscious, personal life, that is not in-

spired, controlled, or sweetened by the love we bear our God. If this be gained, the rest must follow. Such love will overflow through all the three main channels by which our personal life pours itself abroad upon society. The *mind*, or intellectual activities, will obey it; the *soul*, or emotional and passionate nature, with its social sympathies and earthly affections, will obey it; the *strength*, or forces of the will, by which a resolved and energetic nature imposes itself upon others, and subdues circumstances to its purposes—this, too, will do its bidding. In short, the entire organism of the individual life is to stand entirely at the service of our love for God; so that our character, disposition, behavior, and work shall come to be just what a supreme affection for our Saviour God determines them to be. Less than this is less than duty; less than this is less than blessedness! *Dykes*.

RATIONAL AND MORAL LOVE, AND ITS FRUITS.

There is an instinctive love, sometimes called natural affection. This is common to animals and to man. It is from the emotive nature simply, and so blind and passionate, not comprehending itself or its object. As instinctive, it is an affection which leads to acts often of great apparent self-denial, which tend to promote or secure the end of the being loved. It tends to secure that, and not the end of the being putting forth the love, and is thus a beautiful type of a higher rational and disinterested love. This rational love always has its root in a generic choice. It is by having its root in such a choice that rational and moral love, and indeed all rational and moral affections, are distinguished from those that are natural. In accordance with the above, rational love presupposes a knowledge of the supreme end of the being loved, and involves the choice for him of that end. *Its object must be a person*. In strictness we desire things, but love only persons. It is not properly a disposition, though a disposition and a habit of acting so as to secure the end chosen will be generated by any generic act of choice. Only a rational being can have a supreme end, and the choice by us of that end for another so as to be willing to put forth efforts and make sacrifices for its attainment is rational love. In the whole process and formation of this love three things are to be distinguished. There is (1) a perception of worth as distinguished from worthiness. This is rather a condition of love than one of its elements. There is (2) a "propension" of mind, as Edwards calls it, toward the being, and a desire that he should attain his

end. This is an indispensable element of love, but not the love itself. That it may become rational love there must be (3) a choice for the being of his end, and such a devotement of ourselves to him—that is, to the attainment by him of his end and good—that we shall be willing to make sacrifices for it as we would for our own. It is this last only which constitutes the whole process, rational and free, and brings it under the control of moral law. M. H.

Love is the foundation of all obedience. Without it, morality degenerates into mere casuistry. Love is the foundation of all knowledge. Without it, religion degenerates into a chattering about Moses, and doctrines, and theories; a thing that will neither kill nor make alive, that never gave life to a single soul or blessing to a single heart, and never put strength into any hand in the conflict and strife of daily life. There is no more contemptible and impotent thing on the face of the earth than morality divorced from love, and religious thoughts divorced from a heart full of the love of God. Quick corruption or long decay, and in either case death and putrefaction, are the end of these! It is of no use for us to condemn Pharisees that have been dead and in their graves for eighteen hundred years. The same thing besets us all; we all of us try to get away from the centre, and dwell contented on the surface. People may try to cultivate virtue without religion, and to acquire correct notions of moral and spiritual truth, and partially and temporarily they may succeed; but the one will be a yoke of bondage, and the other a barren theory. I repeat, *love* is the basis of all knowledge and of all right-doing. If you have got that firm foundation laid in the soul, then the knowledge and the practice will be builded in God's own good time; and if not, the higher you build the temple, and the more aspiring are its cloud-pointing pinnacles, the more certain will be its toppling some day, and the more awful will be the ruin when it comes. A. M.

Love is an uncompromising principle. He has no true love, no complacency in goodness, who does not from the soul condemn everything that is evil. There is no benevolence anywhere in any moral being which is not instinctively opposed to selfishness in all its forms. One may say with truth *love hates malevolence*, hates all that is opposed to itself in the feelings or the manifestations of the inner life. The conception of it as consisting in a weak good-nature which is indifferent to character has no foundation in the Word of God or in the lives of men whom we cannot help revering. Love is an ele-

ment of a strong character which views men as they are in all their sins, which feels no favor toward the principles by which the worldly, the selfish, the proud are governed. And thus as it looks on moral evil in all its deformity, it can feel intense pity toward the blind in sin, the misguided, the fallen, the unworthy, and is ever ready to sacrifice its own interests for their good. This is the sign of love that it is capable of self-sacrifice. But no true self-sacrifice can exist without a sense of the misery of sin. Even the lower forms of love hardly deserve to be called by the name, when the motive is mere compassion, without a sense of the greatest evil in human nature. He who can relieve misery but is indifferent to the sin he sees around him, who only excuses it or makes light of it, he is not, to say the least, made perfect in love. The possibility is, that he has no true love at all. Let us remember, then, that the love that dwelt in Christ is something more than instinctive benevolence, good-nature, and compassion; that it is a moral quality of the highest order, implying in the soul repugnance to sin, to selfishness, to malevolence, to ungodliness; and that it is prompted, in the effort of doing away with sin and of reforming sinners, to all compassionate, self-sacrificing efforts. Woolsey.

Love is a personal relation. In our common usage, we have greatly extended the meaning of the word "love." We often apply it to mere objects of sense or matters of fancy. These are degradations of that noblest, sublimest word which the Scriptures have consecrated to express the highest perfections of the human and the Divine character. In the biblical sense, love exists only between persons. It is a moral union of kindred beings. The outer world and the lower orders of creation are never spoken of as the objects of God's love. He takes pleasure in them; has a care for them: "his tender mercies are over all his works;" but he loves only man, because love is moral union based upon kinship of spirit. All those attachments and fancies which are beneath a high and pure moral union of spirits are excluded from the sphere of love in the sense of the New Testament. Love is a real affinity and fellowship of life. It is not a mere feeling. The conception of love as a mere stirring of emotion leads many into the dark as to what is meant when we are commanded to love God supremely. Let us put the meaning of that "first and great commandment" before ourselves as simply as possible. God is the absolutely perfect being. Love to God is sympathy, affinity, harmony, with his perfection. It is the fixed choice and

constant striving of our hearts toward the perfect life. As such, love is subject to growth and progress. It is a principle of character which is at once the simplest and the profoundest. To reveal this Divine perfection to men through a life human in its experiences, yet Divine in its purity, and then to help men to choose that true and perfect life and make it the type and law of their own, is the chief purpose of Christianity. Hence religion is not mere ethics, nor mere belief, but a personal relation of sympathy and likeness to God as revealed in Jesus Christ.

Love involves an *intelligent choice*. Love is not blind; it acts in the light of reason. Mere sensuous desire or fancy (often called "love") is blind, because it does not act from rational motives. The union of two human lives in feeling and purpose is radiant with intelligence. Their love deepens only as they understand each other, and grow into each other's thoughts more and more. No real love is possible between persons without an intelligent choice of each other. The absence of this element in that which is supposed to be love is the cause of many unhappy unions. The emotions are the warmth of love, but intelligence is its light. This consideration helps us to understand the great commandment. We are to choose God in the light of what we know him to be as the object of our service and the goal of our hopes. God has revealed himself in Christ as perfectly as our finite understandings will permit us to know him. The revelation is in the motives, principles, spirit, and teaching of Jesus. We are to choose these for our own, and make them such; to live, as Paul says, "unto Christ." To trust in the divinely revealed Saviour, and to choose and exemplify the divinely revealed principles of life, is to love God.

Love *enlists the whole being*. It fixes every noble emotion. It kindles the life into a calm, steady flame of zeal and devotion. Love longs to give, to serve, to bless. The type of all love is the love of God for man, and God is the great giver. The whole life of Christ is a grand example of this giving impulse of love. All the truest endearments of earth serve to illustrate it. The love that gives nothing for its object may well be doubted. But the gifts of sympathy, time, kindly attentions, and thoughtful care—these are the language of love. Love to God, then, is the gift of our hearts to him.

Love is the *most comprehensive virtue*. Paul teaches this clearly when, in speaking of the graces of the Christian life—kindness, humility, forbearance, and forgiveness—he adds: "And above all these things put on love, which is the

bond of perfectness" (Col. 3:14). All other virtues have their unity in love. Hence the same apostle teaches that the end of Christian instruction is love (1 Tim. 1:5), and that love is "the fulfilment of the Law" (Rom. 13:10). We can easily see that every form of goodness is included in the sphere of love, since love is the supreme choice and service of God, the perfect character. All truths concerning God find their unity in the supreme truth that "God is love" (1 John 4:8, 16). Love is moral completeness. God is righteous because he is love, since love is eternally holy. He is kind and merciful because he is love, since love is eternally benevolent. In this grand truth all Christian doctrines are brought into unity and harmony.

Love is the only principle on which any high form of human society is possible. If the members of a community do not minister to each other's good; if they do not serve or help one another—that is, if they do not act, in greater or less degree, on the principle of love, no society is possible. Selfishness, which is the opposite of love, is isolation, and would be the destruction of social life. Love is the only bond that can hold men together in pleasant and helpful relations. Christianity, therefore, holds the only principle on which a true civilization can be built. The law of sacrifice is the law of life for communities and nations as well as for individuals. Even the other elements which must enter into all high civilizations, such as wealth, science, and the arts, can be but sparingly utilized for the good of the community except under the law of love. To look not only on one's own things, but also on the things of others, is the essential condition of all social happiness and well-being.

The law of love is the law of freedom from sin. It is not too strong language to say that love works a moral impossibility of sinning. He that is born of God (he whose life is under the sway of the law of love) cannot commit sin, because he is born of God (1 John 3:9). Sin and love are opposite principles, and if we sin, this is proof that our lives are not perfectly under the sway of the law of love. The more completely they shall become so, the more complete will be our deliverance from sin and our harmony with the Divine life. In Jesus alone, among men, do we see this reign of love supreme and perfect, and to him sin is morally impossible. A strength and a freedom like his will be ours in proportion as we are filled with his spirit. *Stevens.*

This celestial principle of love is really the

only one in which we can perceive the possibility of a reciprocation between our God and ourselves. If we rest upon God by *faith*, yet he cannot rest upon us; if we pour ourselves upon him in *gratitude*, yet he cannot return gratitude to us; if we approach him in *fear*, yet he cannot fear his creatures—but in love alone our God and we are fitted to combine! there alone the human and the Divine nature are one! "We love him, because he first loved us"—"I love them that love me." W. A. B.—Faith works not by the constraining force of law, but by the energizing force of love. This is the fulfilling of the Law: love sums it up in one sentence, simple, comprehensive, complete. The fruit of this spiritual obedience is seen in all that makes society endurable, home blessed, and life beautiful—in all that gives hope to the world through the coming-in of the kingdom of God. J. P. T. .

How can we Love God?

The problem being, How is human love to such a being as God possible? the simple answer is, we love God by loving Christ. That which we love in Jesus Christ is the lineaments of his spiritual nature, the virtues and graces of his inner life, as manifested by his words, his works, and his sufferings. The Gospel narrative is a record of them, and as we read we love. The picture is formed in our mind, and rises before us; but it is a moral image, and the sum of the traits is holiness. Now, these spiritual attractions, though manifested to us through a human soul, are nevertheless Divine; because divinity shines through that manhood. The Godhead, yea, the whole undivided Godhead, has its union there with human nature. Nowhere else in the universe is so much of God presented for our adoration as in the Lord Jesus Christ. The constitution of this adorable person was for the very purpose of manifesting God. We behold more of God in the face of Christ than elsewhere in all the universe. Is not the question answered, then? When we love Christ we love God. We cannot in any way so intelligently love God as when we love Christ. And therefore we need not be afraid to let our thoughts and powers go out with all their fulness toward the Son; we need not be apprehensive lest we defraud the Father of his glory. In loving him, we are performing our great duty to God. J. W. A.—Take Christ in all his fulness, not as God merely, not as man merely; not in his life on earth only, not in his death only, not in his exaltation at God's right hand only, but in all his fulness, the Christ of

God, God and Man, our Prophet, our Priest, our King and Lord, redeeming us by his blood, sanctifying us by his Spirit; and then worship him and love him with all the heart, and with all the soul, and with all the strength; and we shall see how all evil will be barred, and all good will abound. Arnold.

Love an Unending Obligation. God is infinitely amiable and perfect; and what does he require of his creatures but that they should love him with all the soul, strength, and heart which he hath given them? Can this ever cease to be an obligation? What should make it cease? Nothing but that God should become less amiable, that his perfection should fade, his goodness be exhausted, or his greatness impaired. On the other hand, what is it that he threatens to those who withdraw their hearts from him? Is it not the loss of his favor and friendship? Can either the obligation or penalty be accused of severity? Surely in this God does nothing unbecoming a wise and righteous governor. Nay, with reverence be it said, he could not do otherwise without denying himself. R. W.

LOVE TO MAN.

Lev. 19:18. Thou shalt love thy neighbor as thyself. What every man's mind ought to be toward his neighbor could not be better expressed in many pages than in this one sentence. We are all of us not only inclined to love ourselves more than we should, but all our powers hurry us away in this direction. Naturally, we are blinded by our immoderate self-love; and God, in order to turn us away from this, has substituted our neighbors, whom we are to love no less than ourselves; nor will any one ever perform what Paul teaches us to be a part of charity—viz., that she "seeketh not her own," until he shall have renounced himself. Not only those with whom we have some connection are called our *neighbors*, but all without exception; for the whole human race forms one body, of which all are members. Cole.

In our duties to others the Law is that we shall love our neighbor as ourselves. For ourselves, we are to regard our own rights, to supply our wants, and to perfect and direct our powers. If, then, we would love our fellow-men as we do ourselves, we must (1) Regard, and, if necessary, aid in securing their rights. (2) Supply their wants. (3) Do what we can to perfect and direct their powers. These will include, and in their order as lower and higher, all our duties to our fellow-men. M. H.

The love of our neighbor as ourselves regards

each man as possessing the same sacred character which we personally possess, and thus makes us jealous for our neighbor's rights and welfare. And this sacred character is only found in *the image of God* which we bear, so that the whole of the Law has one grand foundation, *reverence for God*. This principle, and not any philosophical speculation about natural rights, is the root of the entire Ten Commandments. So we see in fact that a morality based on natural rights is always a failure, both from the vague definitions of natural rights and the ease with which human lust or ambition will resist and overcome such a motive, while a morality based on regard for God, a reverential love for his holy name, is *never* a failure. This is a *religious* morality, the only one to be trusted. The whole formula, then, of the Law, as seen through the Gospel, is this: "Love God, and love man for God's sake, through Jesus Christ, the God-man." *Crosby*.

The neighbor-love which can be enjoined as a duty must imply choice. It must be something over which conscience and the will have power. It can neither be an instinctive feeling of delight in the loved person's presence nor an unreasoning attachment based on subtle affinities of temperament. It needs to rest upon the consciousness of a deeper unity than springs from mere identity of tastes; and it expresses itself not in terms or gestures of endearment, but in a settled purpose to do all the good one can to the object loved. It implies, therefore, a moral resolution which will often act contrary to instinct or inclination. It implies a moral earnestness in seeking the welfare of its object which is not to be turned aside even by his unloveliness or repulsiveness. In a word, it is a settled purpose to care for and benefit man as man, for the sake of that manhood which is common to us all; not a fondness for this or that particular person on account of some thing lovable which I find in him. And this neighbor-love, this principle of a concern for the good of others not second to the care we expend upon our own, is one which had its birth on the soil of God's revelation, and came to its maturity only within the kingdom of our Lord and Saviour. Originally the rule stands on [this] Old Testament page as a revelation from heaven; but it stood there for centuries, a revelation unappreciated, till in the mission of God's Son to save mankind, it received the illumination of a heavenly example. Then it became plain how God himself understood love—neighbor-love—love for mankind. Then a pure unselfish devotion to the interests of hu-

manity, apart from preference, sentiment, instinct, or unreasoning fondness—such devotion as prompts active compassion for misery, patient forbearance with evil, forgiveness of wrongs, and self-sacrifice to rescue the lost—received its earliest and supreme illustration. Then men learned for the first time what God in his Law had asked for at men's hands, but hitherto had asked for in vain. In the strong words of one who drank as deep as any of the new wine from heaven, then was "love" itself made apparent. "Herein is love," such love as fulfils the Law, "that he sent his Son to be the propitiation for our sins." If, therefore, you would know what *love for your neighbor* means, learn it here. If you would feel *such* love for your neighbor, kindle your torch at this sun. "If we love one another, then is God's own love perfected in us." It is no growth of nature; no instinct of the fallen heart; no sentiment born of the imagination in tender enthusiasts. It is a fruit of the Spirit. Nay, it is *the* fruit of the Spirit, the most characteristic of all and the most excellent of all; first of all strong and abiding graces of the Divine nature, wrought in every one who is begotten of God, and hath the strong Son of God abiding in him. . . . You cannot dream yourself into this as into an imaginative attachment to ideal humanity. It is of too masculine fibre for that, and asks for too much undemonstrative and unattractive service at our hands. Neither does it fly abroad for picturesque objects on which to lavish its enthusiasm, but finds its needy neighbors at its very door, and girds itself to serve them with a girdle of humanity. This genuine Christian concern for one's neighbors can be shown everywhere—at home, in business, behind the counter, as well as in the mission-room or the hospital ward, or the squalid cellar of the pauper. It means simply a universal respect for every man's rights, a care for every man's interest, a willingness to be every man's equal, brother, and, if need be, servant, for Christ's sake who loved us all and gave himself for all. *Dykes*.

This is the marvellous point about love, that all other good things have evils yoked with them; but love is free from every such mischief. He who loves will guard his soul from envy and anger, from jealousy and arrogance, from vain-glory and evil desire, from every unballowed love, and every moral disorder. He will be as far from doing any evil to his neighbors as any other man from doing evil to himself. Consider how vast a blessing is the mere act of loving; how much cheerfulness it produces, in how great grace it establishes the

soul. Yea, love changes the nature of things, and appears with all blessings in her hands, gentler than any mother, wealthier than any queen, and makes difficult things light, rendering virtue easy and vice most bitter. Hence it is that Paul says that love is the mother of all good things, and prefers it to miracles and all other gifts. We seek for no other indication of sovereignty if we see the purple and the diadem. So when a man wears the diadem of love, that is enough to point out the thorough disciple of Christ, not to us only, but also to the unbeliever. For, says he, "by this shall all men know that ye are my disciples, if ye have love one to another." So that this sign is greater than all signs, since by means of it the disciple is recognized. *Chrysostom.*

Christ said : Love is the fulfilling of the Law. Christ found men working their passage to heaven by keeping the Divine commandments, and the one hundred and ten others which they had manufactured. Christ told them that if they loved they would do these things. If a man loved he would do the thing which the Law required. He would not have any desire to do anything different. Paul had learned this, and so in the thirteenth chapter of 1 Cor. we have the *summum bonum*. Paul takes this up in three ways in the chapter. He contrasts it, analyzes it, and diffuses it. It is contrasted with the things men loved in those days. Love is greater than faith, because the end is greater. We have faith in order that we may love. Charity is but a part of love, and the whole is greater than a part. Love is greater than sacrifice and martyrdom.

We find by analysis that love is a compound thing like light. As a man takes a prism and lets the light show through it and the light is broken and separated into elements, so we can analyze love and get the spectrum and elements of it. And by it we get common names representing ordinary virtues which can be practised by all. The nine names, colors of the spectrum of love, are : Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, and sincerity. These constitute the supreme gift—the stature of the perfect man. They relate to man to-day, not to-morrow or in eternity. Patience, "love suffereth long," represents love as passive, waiting to begin. Kindness represents love as active. Christ's time was largely taken up in making people happy. There is but one greater thing than happiness, and that is holiness, which is not in our keeping, so the greatest thing we can do is kindness. After these things have been done

we must go back into the shade. Generosity is a part of love. Love is not puffed up, which shows that we must have humility. Love does not behave itself unseemly. Politeness has been described as love in little things. "Love seeketh not her own," and therefore is unselfish. A man prides himself on standing up for his rights, but he should give up his own if necessary. There is no happiness in having or in getting, but in giving and in serving others. He that would be great, let him serve, and he that would be happy, let him give. Love is not easily provoked, and a good temper is requisite. It is commonly spoken of as if a bad temper is an infirmity or a misfortune, but it is not a thing to smile at. It is a blot on our otherwise perfect life. It is the blackest sin and is a symbol of a want of love at the bottom. It shows that he must go to the root and smother his whole nature. How can a man with this lack of love enter the kingdom? Guilelessness is love which thinketh no evil. Courtesy is love in society, good temper is love restraining, guilelessness is love believing, and sincerity, love learning. Guilelessness is the virtue for suspicious people. Love does not rejoice in this or that issue, but in the truth. The great business of all is to fit these things into character. You must learn to love. There is a great opportunity of loving. How does a man become a good artist, or a good foot-ball player, or a good sculptor—by practice. How does a man become a good man—by practice. We do not train the soul by a different method than the body. Love is not emotion and gush ; it is robust, and robustness is only secured by practice. Do not be annoyed at the obstacles that you find in your work. It is God's method of training you, and every stroke is making your nature better. . . . How do you learn to love? Love is governed by the law of cause and effect. If we fulfil the condition we get the results. "We love him because he first loved us." Because he first loved us we love all men. Stand before him and you will be changed into his image. Look at the great sacrifices of Christ and his life of love and you must love. *Drummond.*

Love is the grand principle on which God intends to bind all worlds in harmony. In his government, God intends that this principle shall have the ascendancy and shall rule. It will bind the most lofty spirit of the skies to his throne, and the most humble among the saints on earth—like the mighty law which binds planets in their orbits, and which bids the floating particle of dust to seek the centre.

Had this love been always shown, there would have been no sin, no crime, no war, no death. *Barnes*.—And as love is the fulfilling of all law, so it is the end of life itself. Whether in the calm of a quiet life or amid the turbulence of trying scenes, so long as the Divine Law of love is obeyed happiness is an ever-abiding guest. The heart filled with the double love, that of God and one's fellow-man, preserves its whiteness; and he who keeps that in this world need have no fear of losing it in any other. *An*.—When all things have passed away love remaineth. Covet that and give your life for it, and you have the character which Paul describes, you are created in God's image. Why do you want to live to-morrow? Because you love some one. There is no other thing to live for but love. To live is to love. If love dies a man has no contract with life, no reason to live, and he dies—by his own hand. No greater misfortune can befall a man than to grow old unloving and unloved. The final religious test at the great assizes is not how I have lived, but how I have loved. *Prof. Drummond*.

Section 111.

MORAL LAW: TO BE LAID UP IN THEIR HEARTS, AND TAUGHT DILIGENTLY TO THEIR CHILDREN. PHYLACTERIES, INSCRIPTIONS UPON DOOR-POSTS, AND FRINGES, AS REMINDERS OF GOD'S WORDS.

NU. 15 : 37-41. DE. 6 : 6-9, 20-25 ; 11 : 18-21.

- De.* 6 6 AND these words, which I command thee this day, shall be upon thine heart : and 7 thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest 8 down, and when thou risest up. And thou shalt bind them for a sign upon thine 9 hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door-posts of thy house, and upon thy gates.
- De.* 11 18 Therefore shall ye lay up these my words in your heart and in your soul ; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between 19 your eyes. And ye shall teach them your children, talking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, 20 and when thou risest up. And thou shalt write them upon the door-posts of thine 21 house, and upon thy gates : that your days may be multiplied, and the days of your children, upon the land which the LORD sware unto your fathers to give them, as the days of the heavens above the earth.
- De.* 6 20 When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgements, which the LORD our God hath commanded 21 you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt ; and 22 the LORD brought us out of Egypt with a mighty hand : and the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house, 23 before our eyes : and he brought us out from thence, that he might bring us in, to 24 give us the land which he sware unto our fathers. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might 25 preserve us alive, as at his day. And it shall be righteousness unto us, if we observe to do all this commandment before the LORD our God, as he hath commanded us.
- Nu.* 15 37 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and 38 bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of each border a cord of blue : 39 and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them ; and that ye go not about after your 40 own heart and your own eyes, after which ye use to go a whoring : that ye may 41 remember and do all my commandments, and be holy unto your God. I am the LORD your God, which brought you out of the land of Egypt, to be your God : I am the LORD your God.

De. 6 : 6. These words shall be upon thine heart. De. 11 : 18. Lay up these my words in your heart and in your soul. This is the first and fundamental requirement of this brief series. B. —God's words must be laid up in our heart, that our thoughts may be daily conversant with them, and employed about them, and thereby the whole soul may be brought to abide and act under the influence and impression of them. This immediately follows upon the law of *loving God with all our heart*; for they that do so will lay up His Word in their hearts, both as an evidence and effect of that love, and as a means to preserve and increase it. He that loves God loves his Bible. H.

God's words are to be received first of all into the heart. It is when individuals receive God's testimony into the heart, as Lydia did, that it leads to a fitting public profession. "With the heart man believeth unto righteousness," and then "with the mouth confession is made unto salvation." As the ark received the tables of the Law, so the heart of man is to be the depository of the Divine commandments. *Elgar.* —*Truth, possessing the heart, becomes the fount of all righteous principle.* As the pulverized soil is the proper home of seed, so the heart of man is the proper abode of truth. On stony tablets, in books, or in speech, it is only in transit toward its proper destination. Received and welcomed into the soul, it begins a process of blessed activity: it vitalizes, ennobles, beautifies every part of human nature. It is the seed of all virtue and goodness—the root of immortal blessedness. Truth in the heart is translated into righteousness in the life, and righteousness makes heaven. No enjoyment can be perfect in which our children do not share; and in sharing our joys with our children, we multiply our joys beyond all arithmetical measure. Such days of consecrated service will be "days of heaven upon earth." *Davies.*

Where true love to God exists in the heart, it will manifest itself in a regard to his will and in the diligent keeping of his commandments. Hence his words were to be not only in the memory of the people, but laid upon their heart, that they might be ever present to the thought and will. 7. They were also to be inculcated upon their children, and to be the subject of conversation on all fitting occasions between them, the members of their household, and even their casual associates. Thou shalt teach them diligently unto thy children; literally, *Thou shalt sharpen them to thy children*, impress them upon them, send them into them like a sharp

weapon. W. L. A.—"And shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

These words were addressed not to the official representatives, the ecclesiastical leaders of Israel, but to the whole body of the people. They enjoin on every parent or head of a household the duty of teaching his children the commandments of God. And this teaching is to be distinctive, positive, diligent, earnest, oft-repeated, constant. Very many directions of a similar import are to be found throughout the Old Testament; reappearing also in the New; where parents are required to bring up their children in the nurture and admonition of the Lord. *W. Adams.*

De. 11 : 19. Ye shall teach them your children. This is repeated very often. The Jews do this diligently. As soon as their children are capable of understanding anything, they make them carefully read the holy books: and instruct them, so that before they can be called youths they are acquainted with the whole Law of God. In this they shame many Christians, who scarce understand as much of their religion when they are men and women, as the Jews do of theirs when they are mere children. *Bp. Patrick.*—It is decreed in the Law of Moses that children shall be taught it; and to this day the child's first accents are almost formed by "the holy language," as the Hebrews emphatically distinguish theirs, till they acquire the holy language itself, at least by rote. The Law of Moses inculcates that it should form the subject of their conversations, walking or sitting; and so familiar is this knowledge to the Jewish ear, that whenever their Law is quoted in conversation, which it frequently is, it is usual with an auditor to chime in with the close of the passage, like a chant often repeated. The Pentateuch is delivered by sections corresponding with the Sabbaths of the year, while each weekly section is further subdivided into two portions, delivered on two days weekly. At the close of the year the "Holy Law" has been twice repeated. *D'Israeli.*

The religious education of children is God's way of perpetuating vital religion. No other agency, of the Church or Sunday-school, can relieve the parent from this duty or compensate for his neglect of it. This education is to be carried on painstakingly and systematically. "In thine house, when thou sittest, when thou liest down, when thou risest up, and when thou walkest by the way." *Orr.*—Parents are em

phatically enjoined to teach God's truth to their own children. They cannot delegate this matter altogether to others. It is to be treated as of paramount importance. It is a subject to be talked of at all times as no other subject should be. The occasional services of the preacher, the Sabbath-school once in the week, will never suffice. The world has the Church at a prodigious advantage : six days against one. These are things to be taught not one day in seven, but every day, every morning and every evening, at all times, with utmost diligence. *An.*

Parental life holds a great trust in charge, to be committed to those who shall come after ; that though one generation passeth away and another cometh, there may be no break in the continuity of holy thinking and living, from age to age. The Hebrews had their Law, which, as a revelation from God, was in advance of aught possessed by the rest of the world, and in which was couched the germ of larger truth that was to follow. There might be more light thrown upon it ; there was never to be a forfeiture of it. Hence there were special reasons why parents should guard it intact for all the ages that were to follow. The light from the past is to be handed down for the ages to come, that sire and son and son's son may rejoice in the same God, and insure a blessed continuity of holy faith and consecrated life. C. C.—The most sedulous care in instructing their children in the rites and ceremonies of their religion, and in the reasons on which they were founded, is frequently enjoined upon parents throughout the Mosaic narrative. The Psalmist also speaks of it (Ps. 78 : 5-8) as a positive institution among his people : " For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children : That the generation to come might know them, even the children which should be born : who should arise and declare them to their children : that they might set their hope in God, and not forget the works of God, but keep his commandments : and might not be as their fathers, a stubborn and rebellious generation ; a generation that set not their heart aright, and whose spirit was not steadfast with God." *Bush.*—In these words of the Psalmist the duty is urged, partly for their own profit (verse 7), " *That they might set their hope in God.*" Acquaintance with God's favor will encourage their faith ; knowledge of his power will help them to believe his promise. By teaching thy children God's actions, thou wilt fix them the faster, and they will make the greater impression upon their own

spirit. A frequent mention of things is the best art of memory : what the mouth preacheth often the mind will ponder much. Besides, it may work for thy children's weal ; the more they be acquainted with the goodness, wisdom, power, and faithfulness of God which appear in his works, the more they will fear, love, and trust him. *Swinnock.*

He whose memory is rich has a song for every day ; he who recollects the past in all its deliverances, in all its sudden brightnesses, in all its revelations and appearances, cannot be terrified or chased by the spirit of fear : he lives a quiet life, deep as the peace of God. Can Moses suggest any way of keeping the memory of God's providences quick and fresh ? He lays down the true way of accomplishing this purpose : Speak about them, dwell upon them, magnify them, be grateful for them. What a reproach to those Christians who are dumb ! How much they lose who never speak about God ! " Then they that feared the Lord spake often one to another : and the Lord hearkened and heard it, and a book of remembrance was written. . . . And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

De. 6 : 7. Talk of them. The very word is suggestive. The words of God are to be so thoroughly in our hearts as to become part of our life ; then we may talk about them with the ease of conscious mastery, with the familiarity of the heart's truest friendship. Religion is not to be introduced upon State occasions, or upon great days, or even upon the Sabbath day as an exclusive period of time. The Word of God is to be talked about, is to come into conversation as if it had a right to be there, to elevate the speech of social man, to give grace and dignity and solemnity to all the transactions of the day. J. P.—*God's words are to be the staple of home training.* The children are to be taught them at home, when the " home school " is gathered together. God's words are also to be the staple of conversation when parents and children are enjoying their sannters together. And the first thought of the morning and the last at night should be of God's commandments. In this way the indoctrination of the rising generation is to be secured. Well would it be for us still if these old Jewish rules were practised. . . . The children are manifestly meant to be the companions of the parents, to have their parents' society at home and abroad, at morning and night. The mistake made by many parents is not making themselves simply companionable. It is companionship that determines the bent of children. *Edgar.*

De. 6 : 20-25. Moses told Israel that questions would be asked. The son would ask of the father the meaning of institutions, statutes, and judgments, and the father was bound to reply to the son's natural and rational inquiry. Such is our position now. It is incumbent upon us to be able to give some reason or explanation for the faith and the hope that are in us. We cannot adopt a better reply than the answer suggested by Moses. No originality of answer is required. The leader of Israel gave the only reply that will stand the test of reason and the wear and tear of time. We could enlarge the answer which Israel was to give, and ennoble it. We, too, were in a house of bondage. That must be our first point. Human nature had gone astray. The great cry of the ages was, "There is none righteous, no, not one." The Christian argument starts there. All Christian doctrine is founded upon that one fact, or bears direct and vital relation to it. We, too, could add with Israel, that human nature was divinely delivered, and that the deliverance was attested by many "signs and wonders." We, too, had a Deliverer, the same that Israel had ; the name of our Deliverer is Jesus Christ. He was born in Bethlehem ; he proclaimed himself the Son of Man, the Son of God ; he looked upon the whole race with eyes filled with tears ; he tasted death for every man ; he died the just for the unjust that he might bring us to God ; he was crucified, he died and was buried, and on the third day he rose again, and now he is in heaven, our Advocate before the throne ; his wounds still upon him as historical marks, but the pain of the wounding is forever gone. That is our answer in brief and imperfect outline. We, therefore, stand upon this historical ground. J. P.

All the more substantial part of the lines of thought here indicated is unchanged and unchangeable. Christian parents are inheritors of the truth of God : they hold it in trust for their children : they, as they grow up, will inquire concerning it : its historic basis is the great deliverance effected by the Lord Jesus : Christians are now God's peculiar people : they are redeemed that they may be holy, and that in holiness they may train succeeding generations : and just in proportion as through them loyalty to the truth and to God is leavening their posterity, are they bringing honor to the cause they espouse. Hebrews were to be conservative. Christians are to be also aggressive. We are to be "the light of the world," and "the salt of the earth." By the light of God's love we are to scatter men's darkness, and by the

salt of God's truth are we to stay its corruption. And just so far as our nation is imbued with righteousness and truth, will it have within it the guarantee of its own perpetuation. C. C.

20. Inquiry is the king's highway to wisdom, and who dare block it up? God loves to hear honest inquiry. To afford instruction is the delight of the Divine Spirit, but what instruction will be valued if no spirit of inquiry is awake? Some questions which we ask can never be solved ; they are beyond the range of the human mind. Some questions God *will* not answer, because they are vain and useless. But honest questions, with a view to practical obedience, God delights to hear. You can do the young no better service than encourage their minds to inquire after religious facts. "What mean these things?" *Davies*.

23, 24. If they continued faithfully witnessing for God, the land would be continued to them ; if not, they would have to quit, and give up the possession thereof to strangers. This is precisely the principle on which God governs the nations now. No nation can preserve itself in being by any other policy than that of obedience to God. Disloyalty to God and the right is the surest possible policy of decomposition. C. C.

25. Our righteousness. As contrasted with Pauline sayings, the text is an illustration of the maxim, "On the outside of things look for differences, on the inside for likenesses." *Have.*—The form is that of the Law, the spirit is that of Christ, whose Gospel is the key to the Law's utterances. Here is a requirement which believers in Christ are enabled to fulfil, though imperfectly, yet acceptably. The utmost that the Jew could render was that imperfect but sincere obedience which is still the mark of the true believer. The believer's *duty* is to render a perfect obedience ; his *privilege* is that, falling short of this, his sincere though faulty obedience will be graciously accepted for the sake of Christ. In harmony with his calling, it was to be the Jew's aim to realize the righteousness which the Law set before him. But in his inability to do this the weakness of the Law revealed itself, and in contrast with this weakness (Rom. 8 : 3) is the power of the Gospel, enabling the believer to triumph, and to bring forth fruit unto holiness, the end of which is everlasting life (Rom. 6 : 22). This also is a "righteousness of faith," as springing from faith, and rendered possible through it. It is *his* righteousness, yet in a deeper sense not his, but Christ's, for it is the work of Christ living in him (Gal. 2 : 20). It is not the ground of acceptance, but

a result of it ; not a title to heaven, but a meet-ness for it. It is itself a gift of grace. *Orr.*

As to the religious instruction and the worship of the people, the Mosaic code recognizes and perpetuates the ancient patriarchal form of family religion. The new ritual did by no means supersede that. Except in providing by the institution of a Sabbath the time needful for religious instruction, and in distributing the Levites among the people everywhere as religious teachers, it is noteworthy that the laws of religion given by Moses seem to provide no systems and methods of religious instruction ; but left that to the ancient custom of family religion among the patriarchs, and to the good sense of the people. *S. R.*—The Mosaic Law required that the greatest pains should be taken to mould the minds, the principles, the habits, and manners of the young. Parents were again and again commanded to teach their children from infancy all the words of the Law, and all the glorious facts of their national history. The whole system of legislation was crowded with commemorative rites and festivals. Into the meaning of these it was taken for granted that the young would inquire, and it was ordained that their curiosity should be satisfied by the explanations of their sires. The Passover reminded them of the wonders of the exode ; the Pentecost of the terrific splendors which accompanied the giving of the Law ; the feast of tabernacles of the hardships and miraculous supplies of the wilderness ; and the monumental heap of stones at Gilgal of the standing of the waters of Jordan upon a heap to afford a passage to their forefathers. *E. C. W.*

The Law requires that a holy *education* in the fear and love of God be given to children. There are no special precepts in the Law with a view to this, but it is repeated again and again with great emphasis, that the Divine deeds in the redemption and guidance of Israel, and the Divine commands, are to be impressed on the children. *O.*—The home is here supposed to be a centre in which the conserving forces of truth and godliness are to be themselves conserved. What a profound principle Moses here indicates—viz., that a nation will be good or bad according to its home life ! Wonderful ! that an infant nation should, at starting, have this truth deep graven in its statutes—our land will be as our homes are ! In the home, our God looks to the parent to give it its character, tone, and influence. A child's religious faith is, in a high and holy sense, to be chosen for him by anticipation, by those who were "in Christ before" him. The truths are to be in

the parents' heart, that they may be poured out anew from thence as rivers of living water. Hence the word in verse 7, "Thou shalt sharpen them ;" coming fresh out of the sanctuary of a living soul, they are to be pointed, quick, and breathing truths. By a variety of ways, the parent is to see his child's spirit early saturated with the truths of God. Thus the child is *from the first* to be regarded as God's child, to be trained for him. He is to receive God's Word through the avenues of eye, ear, intellect, heart. Divine truth is to be ever before him, night and day, indoors and out. These who gave him birth and who love him best are to mould his young life for God ; he is to grow up as the Lord's rightful possession, with the view of his afterward saying, in the spirit of devout surrender, "I am the Lord's !" Whatever was essential in the days of Moses, in the training of children for God as the means of guarding a nation, is not less needful now. The wider the range of human learning becomes, the more needful it should be rightly directed ; otherwise the greater the attainment, the greater the peril ! *C. C.*

The most powerful agency for the promotion of piety and for the diffusion of practical righteousness is the household. If any one doubts it, let him study the history of monasticism, or let him look closely into the life of military camps. Religion, of necessity, makes the home its sanctuary and training school. For while it is personal, it is no less social. It has two great commandments, love to God and love to man. They cannot be severed. And so we find that while atheism breaks up the home, and remands the children to the care of the State, Christianity builds up the home, invests it with inviolable sanctities, and makes the parent a priest of righteousness. The Prophet Malachi declares that God ordained monogamy as the law of the household, in order that he might secure a godly seed. Polygamy enervates and brutalizes. It is the monogamous races that have seized the leadership of the world's civilization. What the cell is to the human body, that the family is to society. *Behrends.*

The standing of children in the covenant entails serious obligations on the parents. (1) Religious instruction. The children had not been personally at Horeb. They had not seen the mighty works of God in Egypt and the desert. It was the duty of parents to acquaint them with the history, and to instruct them in their duties. (2) Religious training, which is education in act, as instruction is education in word. (3) Religious example. The parent is to be one who loves

the Lord for himself. The Word is to be in his own heart. Only thus will he teach with effect. All this has its counterpart in the duties of Christian parents. *The standing of children in the covenant entails serious obligations on the children.* Where parental duties had been fulfilled, the Israelitish child was under the most sacred obligations to choose and adhere to the God of his fathers, and to serve him in the way prescribed. There was in this no interference with freedom, for when God proposes covenant relations to a human being, while it is his privilege, it can never be aught else than his duty to accept them. In the Christian Church, a like obligation rests on the children of believers. The baptized child is bound to serve God, and, if properly instructed, it cannot evade the responsibilities thus laid upon it. Great is the guilt of a child brought up in a Christian home, if wantonly it apostatizes. *Orr.*

EXTERNAL REMEMBRANCES OF JEHOVAH'S WORDS.

De. 6 : 7-9. To help in keeping a sense of religion in their minds, it was commanded that its great principles should be carried about with them wherever they went, as well as meet their eyes every time they entered their homes. It is probable that Moses used the phraseology in the seventh verse, merely in a figurative way, to signify assiduous, earnest, and frequent instruction ; and perhaps he meant the metaphorical language in the eighth verse to be taken in the same sense also. But as the Israelites interpreted it literally, many writers suppose that a reference was made to a superstitious custom borrowed from the Egyptians, who wore jewels and ornamental trinkets on the forehead and arm, inscribed with certain words and sentences, as amulets to protect them from danger. These, it has been conjectured, Moses intended to supersede by substituting sentences of the Law ; and so the Hebrews understood him, for they have always considered the wearing of the *Tephilin* or frontlets a permanent obligation. With regard to the other usage supposed to be alluded to, the ancient Egyptians had the lintels and imposts of their doors and gates inscribed with sentences indicative of a favorable omen [WILKINSON] ; and this is still the case, for in Egypt and other Mohammedan countries the front doors of houses—in Cairo, for instance—are painted red, white, and green, bearing conspicuously inscribed upon them such sentences from the Koran as “ God is the Creator,” “ God is one, and Mohammed is his prophet.” Moses designed to turn this ancient and favorite custom to a better account, and ordered that, in-

stead of the former superstitious inscriptions, should be written the words of God, persuading and enjoining the people to hold the laws in perpetual remembrance. *Jamieson.*

De. 6 : 8 ; 11 : 18. **Bind them for a sign upon your hand, as frontlets between your eyes.** He desires bracelets and frontlets to be made of the precepts of the Law, contrasting doubtless this spiritual ornament with chains of gold, as much as to say that they would more properly take delight in the pious recollection of the Law than in those trifling ornaments which attract men's senses. The Jews, understanding this literally, accounted this external ostentation a mark of holiness, so as to think that they had almost done all they needed when they wore the Law on their arms and foreheads. *Calv.*

It shall be for a token or memorial of what God did for your forefathers ; to make thee as sensible of God's goodness as of that which thou hast in thy hand, or of a thing which is continually before thine eyes. The Jewish superstition of wearing what were called “ phylacteries ” took its rise from these words. Phylactery is a word derived from the Greek, and properly signifies a *preservative*, such as the Pagans carried about them to preserve them from evils, diseases, or dangers. The Jewish phylacteries were little boxes, or rolls of parchment, in which were written certain words of the Law. *Patrick.*—The Jewish custom originated at a time (probably after the return from Babylon) when Israel, by its traditions, had perverted the command of God into doctrines of men. *Gerl.*—The manner in which the Jews understood and kept these commands may appear in their practice. They wrote the following four portions of the Law upon slips of parchment or vellum : *Sanctify unto me the firstborn* (Ex. 13 from verses 2-10, inclusive). *And it shall be when the Lord shall bring thee into the land* (Ex. 13 from verses 11-16, inclusive). *Hear, O Israel, the Lord our God is one Lord* (De. 6 from verses 4-9, inclusive). *And it shall come to pass, if ye shall hearken diligently* (De. 11 from verses 13-21, inclusive). These four portions, covered with leather, they tied to the forehead and to the hand or arm. Those which were for the head (the frontlets) they wrote on four slips of parchment, and rolled up each by itself, and placed them in four compartments, joined together in one piece of skin or leather. Those which were designed for the hand were formed of one piece of parchment, the four portions being written upon it in four columns, and rolled up from one end to the other. These were all correct transcripts from

the Mosaic text, without one redundant or deficient letter, otherwise they were not lawful to be worn. Those for the *head* were tied on so as to rest on the forehead. Those for the hand or arm were usually tied on the left arm a little above the elbow, on the *inside*, that they might be near the heart, according to the command (De. 6:6). These phylacteries formed no inconsiderable part of a Jew's religion; they wore them always when they read the Law, or when they prayed; and hence they called them *tephillin*, *prayer-ornaments*, *oratories*, or *incitements to prayer*. In process of time, the spirit of this law was lost in the letter, and when the word was not in their mouth nor the Law in their heart, they had their phylacteries on their *heads* and on their *hands*. And the Pharisees, who in our Lord's time affected extraordinary piety, made their phylacteries very broad, that they might have many sentences written upon them, or the ordinary portions in very large and observable letters. A. C.

The words of God were to be bound for a sign [a memorial or directory] upon thine hand, the instrument of acting, and to be as frontlets [fillets or bands] between thine eyes, the organs of direction in walking or moving, and so on the forehead, the chamber of thought and purpose; and they were to inscribe them on the posts of their houses, and on their gates. The purport of this is that they were constantly and everywhere to have these commandments of the Lord in view and in mind, so as to undeviatingly observe them. W. L. A.—*God's words are to be kept before our own eyes and the eyes of others*. This seems to be the idea about the frontlets between the eyes—in this way others had the words displayed for their benefit; whereas the placing them upon the hand was for the individual's own memorial (cf. Isa. 49:16). So the person heartily interested in God's Word will make arrangements to remind himself continually of it, and also to keep it before the minds of others. Religion thus becomes not only a constant personal experience, but a constant public profession. *Edgar*.—It is also intimated that we must never be ashamed to own our religion, nor to own ourselves under the cheek and government of it. Let it be written on our gates, and let every one that goes by our door read it, That we believe Jehovah to be God alone, and believe ourselves bound to *love him with all our hearts*. H.

The Jew was to write God's commandments on the door-posts and on the gates of his house. The household was thus to be God's. Households need conversion just as individuals do.

There is as much difference between a religious household and a worldly one as there is between a converted and an unconverted individual. The direction given consequently to the Jews covered the household as well as the person, and was thus perfect. *Edgar*.

It seems to have been a custom widely prevalent among the ancient Eastern peoples to carry about their persons slips of parchment or some other material, on which were written sentences of moral or religious import; and such sentences they were also wont to inscribe on conspicuous places of their dwellings; usages still to be found among the Moslems, and the latter of which was not altogether unknown among Western nations, of which traces may still be seen in Switzerland, Germany, and on old houses in both England and Scotland. This custom originated, probably, in a desire to have the sentiments inscribed always in mind; but for the most part these inscriptions came to be regarded as amulets or charms, the presence of which on the person or the house was a safeguard against evil influences, especially such as were supernatural. W. L. A.

Fringes in the borders of garments, and upon the fringe a ribband of blue.

Nu. 15:37-41.

There have been various conjectures as to the object of this law. The most probable is that the "fringe" was intended as a sort of badge by which, as well as by circumcision and by the fashion of their beards and by their peculiar diet, the Hebrews were to be distinguished from other people. Be this as it may, much superstition came in the end to be connected with the use of these fringes. The Pharisees are severely censured by our Saviour for the ostentatious hypocrisy with which they made broad the "borders" of their garments. *Pict. Com.*

39. It is plain that God had no other object but to exercise the Jews in constant meditation upon the Law. There was no religion contained in the fringes themselves, nor had that material texture any value in itself; but since men are forgetful in the cultivation of piety, God would by this aid make provision for their infirmity. When he says that they should "look upon it and remember," he hints that they have need of these rudiments, which may strike their outward senses; and again, that unless their memory was kept awake, forgetfulness would steal upon them. But it is added that God has no satisfaction in mere knowledge, but demands serious affections and practical performance.

In the latter part of the verse he requires not only that their sluggishness should be stimulated but their wantonness restrained. When he says "that ye seek not after your own heart," he intimates that unless God should restrain their wandering senses, they would be inclined to all superstitions and errors. *Calv.*

40, 41. Very plainly and impressively is the full reason of this peculiar ordinance emphasized in these two verses, "That ye may remember and do all my commandments, and be holy unto your God." "I am the Lord your God!" B.

Section 112.

EFFECT OF THE DIVINE VOICE UPON THE PEOPLE. APPOINTMENT OF MOSES AS MEDIATOR.

Exodus 20 : 18-21. DE. 5 : 4, 5, 23-31.

Ex. **20** 18 AND all the people saw the thunders, and the lightnings, and the voice of the trumpet, and the mountain smoking : and when the people saw it, they trembled, 19 and stood afar off. And they said unto Moses, Speak thou with us, and we will 20 hear : but let not God speak with us, lest we die. And Moses said unto the people, Fear not : for God is come to prove you, and that his fear may be before you, that 21 ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

De. **5** 4 The LORD spake with you face to face in the mount out of the midst of the fire (I 5 stood between the LORD and you at that time, to shew you the word of the LORD : for ye were afraid because of the fire, and went not up into the mount :) 23 And it came to pass, when ye heard the voice out of the midst of the darkness, while the mountain did burn with fire, that ye came near unto me, even all the heads 24 of your tribes, and your elders ; and ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the 25 fire : we have seen this day that God doth speak with man, and he liveth. Now therefore why should we die ? for this great fire will consume us : if we hear the 26 voice of the LORD our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as 27 we have, and lived ? Go thou near, and hear all that the LORD our God shall say : and speak thou unto us all that the LORD our God shall speak unto thee ; and we will 28 hear it, and do it. And the LORD heard the voice of your words, when ye spake unto me ; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee : they have well said all that they have 29 spoken. Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their 30 children for ever ! Go say to them, Return ye to your tents. But as for thee, stand 31 thou here by me, and I will speak unto thee all the commandment, and the statutes, and the judgements, which thou shalt teach them, that they may do them in the land which I give them to possess it.

EFFECT OF THE DIVINE VOICE UPON THE PEOPLE.

Ex. 20 : 18-21 *De.* 5 : 4, 5, 23-26.

Ex. 20 : 18-21. This narrative is amplified in De. 5 : 23-31. The people had realized the terrors of the voice of Jehovah in the utterance of the ten words of the testimony, and they feared for their lives. Though Moses encouraged them, they were permitted to withdraw and to stand afar off, at their tent doors (see De. 5 : 30). *Clark.*—They were to learn by

experience that however near Jehovah might draw to them, they were not in a condition to draw near to Jehovah, but still needed a mediator to act on their behalf. In the terrors of Sinai there was a representation of the terrors which the holiness of God always has to an unholy man ; in other words, of the terrors of the Law toward the sinner by whom it has been transgressed. But even in the midst of the terrors of Sinai there was a manifestation of mercy as well ; for the fire of holiness did not appear

uncovered, but hidden in a thick, black cloud ; and even unholy Israel learned that day, " that God may talk with man, and man remain alive " (De. 5 : 24). K.

The element of *terror* which prevailed in the revelation given on Sinai was the true type of the aspect of the Law to the mind of sinful man. Pure and holy in itself, it became " death," when proposed as the condition of life ; and its great purpose was to reveal to self-righteous man " the exceeding sinfulness of sin," that he might be led to receive the grace of God in Christ. Thus the clouds of Sinai did not exhibit, but concealed, the true glory of Jehovah. P. S.—The mountain of Sinai shows, and God through the mountain, what the heart feels when the Law is laid open to it and it is touched by the judgment of God. Like as the Israelites saw lightning, thunder, smoke, earthquake, so that their heart stood still as if they should now die—they had no other image than death before their eyes—so also does a heart left to itself regard God as an executioner and jailer. None other than Christ can raise it up, whom I must know as a friend and brother, and be able to say to God, " Lord, I know no one, neither in heaven nor on earth, in whom I may have consolation and confidence than thyself through Christ." *Luther*.

Christians need no longer stand far off in fear, like Israel at the foot of Horeb, there entreating that he may no longer speak to them, and with the secret fear within their heart that he who has seen God shall die. We have already seen God in the face of his beloved Son, yet our life is preserved ; and the voice of God, and not of man, is ever calling us, like Moses, to draw near to him. No tables of stone are put into our hands, but God is still establishing his covenant with us and with our seed forever more ; and his Law is written by the Holy Ghost upon the mind when its regeneration is begun. No barrier prevents approach to his high throne ; in Christ we may draw near with confidence, by faith in him. Wherever there is any supplication made, the Father in Christ is there, as near his children as he was to Moses while he prayed ; yea, more, wherever in your heart you seek the face of the Infinite, be it in midst of toil and weariness, or on the bed of rest—in midst of nature's calm repose, or in the busy whirl of worldly things—in every place the Eternal One himself is near, ready to address kind words of comfort to your soul. All true believers, priests ; and every priest called to draw near with as much confidence as Moses did : such is the joyful message which the Gospel brings. *Van O.*

Once God tried the expedient of speaking to the children of men *immediately*, but it was found that they could not bear it, it rather drove men from God than brought them to him, and, as it proved in the issue, though it terrified them it did not deter them from idolatry, for soon after this they worshipped the golden calf ; let us therefore rest satisfied with the instructions given us by the Scriptures and the ministry ; for if we believe not them, neither should we be persuaded though God should speak to us in thunder and lightning, as he did from Mount Sinai ; here that matter was determined. II.

UPON THE PEOPLE'S REQUEST, APPROVED BY GOD,
MOSES IS APPOINTED MEDIATOR (De. 5 : 27-31).

De. 5 : 27, 28. Moses calls attention to the fact that it was on their own entreaty that he had taken on him to be the channel of communication between God and them. God approved (verse 28) the request of the people, because it showed a feeling of their own unworthiness to enter into direct communion with God. The terrors of Sinai had done their work. They had awakened the consciousness of sin. *Espin.*

Jehovah approved of the people's words ; and Moses was solemnly *appointed by both parties*, and recognized henceforth as the mediator of the covenant. In this capacity he receives Jehovah's further commands. K.—*Moses stood between God and them*, at the foot of the mount, and carried messages between them both for the settling of the preliminaries, and for the exchanging of the ratifications. Herein Moses was a type of Christ, who *stands between God and man, to show us the Word of the Lord* ; a blessed Day's-Man, that has laid his hand upon us both, so that we may both hear from God and speak to him, without trembling. H.

The whole scope and design of the occurrence show that no soul can possibly approach this holy and terrible being but through a *mediator* ; and this is the use made of this whole transaction by the author of the Epistle to the Hebrews (ch. 12 : 18-24). A. C.—The standing of a redeemed people was shown even at Mount Sinai to be not of legal merit, but of grace. When the tribes of Israel fell back in fear at the foot of the mount, Moses drew near in their behalf as a mediator. When they sinned and provoked the Lord to wrath, Moses pleaded for them—significant type of the mediator of the New Covenant, who ever lives to make intercession for us. D. F.

In his perfect self-abnegation, in his patience and courage, in the unwearied fervor of his intercessions, in his unswerving fidelity, zeal, and

devotion, Moses illustrated the true ideal of a mediator. B.—Moses was to them more than ever man was to a nation—their deliverer from the most crushing bondage, their leader through the most terrible scenes, wielding in their behalf the highest powers of nature and gifts of the soul—their lawgiver, their prophet, their advocate with God. In every strait they fled to Moses and found in him sympathy and relief. In all their waywardness and rebellion his heart never turned from them. Long ere he died, his self-devotion and magnanimity had found fitting acknowledgment, and he had taken a place never approached by any other. *Ker.*

Moses was the greatest servant of the Lord in the Old Testament, both in respect to his nearer intercourse with the Lord, to his clear and comprehensive revelation, and the greatness of the acts performed by him. The Founder of the new and eternal covenant (of whom Moses was a type) is alone worthy of greater honor than he (Heb. 3 : 3). *Gerl.*—*God knew him face to face, and so he knew God.* He saw more of the glory of God than any (at least) of the Old Testament saints ever did. He had more free and frequent access to God, and was spoken to not in dreams and visions and slumberings on the bed, but when he was awake and standing before the cherubims. By Moses God gave the Law, and moulded and formed the Jewish Church ; by the other prophets he only sent particular reproofs, directions, and predictions. The last of the prophets concludes with a charge to remember the Law of Moses (Mal. 4 : 4). Christ himself often appealed to the writings of Moses, and vouched him for a witness, as one that *saw his day at a distance and spake of him.* But as far as the other prophets came short of him, our Lord Jesus went beyond him ; his doctrine more excellent, his miracles more illustrious, and his communion with his Father more intimate, for he *had lain in his bosom from eternity,* and by him God does now in these last days speak to us. The history of *Moses* leaves him buried in the plains of Moab, and concludes with the period of his government ; but the history of our Saviour leaves him *sitting at the right hand of the Majesty on high,* and we are assured that *of the increase of his government and peace there shall be no end.* The apostle, in his Epistle to the Hebrews, largely proves the pre-eminence of Christ above Moses, as a good reason why we that are Christians should be obedient, faithful, and constant to that holy religion which we make profession of. God, by his grace, make us all so ! H.

Where shall we find equal disinterestedness

to that which Moses manifested ? Without earthly reward of any sort, so far as we can see, he lived for forty years, not to serve himself, but to serve the tribes ; and he did so out of regard to Jehovah. Even when he had it in his offer to be made himself the founder of a great nation if he would give up pleading their cause, he nobly refused to turn against them ; and he grounded his refusal on his solicitude for the honor of the Lord himself. So we find that his piety was the source of his disinterested patriotism. W. M. T.—All that is told of him indicates a withdrawal of himself, a preference of the cause of his nation to his own interests, which makes him the most complete example of Jewish patriotism. He joins his countrymen in their degrading servitude. He forgets himself to avenge their wrongs. He desires that his brother may take the lead instead of himself. He wishes that not he only, but all the nation, were gifted alike : “*Enviest thou for my sake ?*” When the offer is made that the people should be destroyed, and that he should be made “*a great nation,*” he prays that they may be forgiven—“*if not, blot me, I pray thee, out of thy book which then hast written.*” His sons were not raised to honor. The leadership of the people passed, after his death to another tribe. In the books which bear his name, Abraham, and not himself, appears as the real father of the nation. In spite of his great pre-eminence, they are never “*the children of Moses.*” P. S.

What was the motive of such a life ? Who can explain the inward and all-moving force ? We must wait for the key-word until we come to the most eloquent epistle in the New Testament. How is Moses accounted for by the writer of the Epistle to the Hebrews ? “*By faith Moses—*.” Faith could find a way through the wilderness ; faith could build a sanctuary in the desert ; faith could carry a great household of rebellious children through dangerous places ; faith could see Canaan with closed eyes, and awaken imagination to sing to adequate music the delights of that promised country. J. P.

No one can study the history of Moses without learning that the head-springs of true greatness and efficiency lie far away up out of the sight of one's fellows, and are to be filled and fed by lonely studyings and solitary musings, communings with one's own heart, with God, with nature, and with all those questions which any education worthy of the name suggests. The noblest life is thus the outcome of that of which no biographer can take cognizance. It is true of it, as the Psalmist says of the body, that it is “*made in secret,*” and the consola-

tion of each earnest worker is that, though for the time he may seem to himself to be groping blindly like one in the dark, God has been superintending and shaping all, so that at length he can say, "Thine eyes did see it, while yet imperfect ; and in thy book it was all written, what days it should be fashioned, while as yet there was none of it."

How clearly does all this appear in Moses ! Each of the two former sections of his life gave its own contribution to the last, with its glorious time of harvest and achievement. His eighty years of preparation, though little is said about them, were not lost ; for, when he came to his life-work, that lifted into itself and utilized everything that had gone before. As the eloquent Bishop Wilberforce has said, "The sage, learned in all Egyptian lore ; the great soul, mighty in word and deed ; the deep philosophic intellect, furnished with all transmitted

wisdom, trained in all school subtleties, practised by the oft-handling of State affairs, ripened into mellowness by solitude, nature, and self-converse—these remained ; but on them all had passed a mighty change, . . . transmuting the earthly into the heavenly, raising the intellectual into the spiritual, making the man of power into the man of God, the noble, philosophic patriot into the prophet of the Lord." W. M. T.

This Moses, humble in refusing so great a service ; resigned in undertaking, faithful in discharging, unwearied in fulfilling it ; vigilant in governing his people, resolute in correcting them ; ardent in loving them, and patient in bearing with them ; the intercessor for them with the God whom they provoked, this Moses—such and so great a man—we love, and admire, and, so far as may be, imitate. *Augustine.*

Section 113.

THE BOOK OF THE COVENANT : INTRODUCTION (*Ex.* 20 : 22-26) ; THE JUDGMENTS (*Ex.* 21 : 1 to 23 : 19) ; CONCLUSION—PROMISES AND WARNINGS (*Ex.* 23 : 20-33).

Ex. 20 22 AND the LORD said unto Moses, Thus thou shalt say unto the children of Israel, 23 Ye yourselves have seen that I have talked with you from heaven. Ye shall not make *other* 24 gods with me ; gods of silver, or gods of gold, ye shall not make unto you. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen : in every place where I record my name I will come unto 25 thee and I will bless thee. And if thou make me an altar of stone, thou shalt not build it of 26 hewn stones : for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

21 1 Now these are the judgments which thou shalt set before them.

[The " judgments " embrace *Ex.* 21 : 2-23 : 19.]

23 20 Behold, I send an angel before thee, to keep thee by the way, and to bring thee into 21 the place which I have prepared. Take ye heed of him, and hearken unto his voice ; provoke him not : for he will not pardon your transgression ; for my name is in him. But if 22 thou shalt indeed hearken unto his voice, and do all that I speak ; then I will be an enemy 23 unto thine enemies, and an adversary unto thine adversaries. For mine angel shall go before thee, and bring thee in unto the Amorite, and the Hittite, and the Perizzite, and the Canaan- 24 ite, the Hivite, and the Jebusite : and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works : but thou shalt utterly overthrow them, and 25 break in pieces their pillars. And ye shall serve the LORD your God, and he shall bless thy 26 bread, and thy water ; and I will take sickness away from the midst of thee. There shall 27 none cast her young, nor be barren, in thy land : the number of thy days I will fulfil. I will send my terror before thee, and will discomfit all the people to whom thou shalt come, and I 28 will make all thine enemies turn their backs unto thee. And I will send the hornet before 29 thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year ; lest the land become desolate, and the 30 beast of the field multiply against thee. By little and little I will drive them out from before 31 thee, until thou be increased, and inherit the land. And I will set thy border from the Red Sea even unto the sea of the Philistines, and from the wilderness unto the River : for I will deliver the inhabitants of the land into your hand ; and thou shalt drive them out before 32 thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell

33 in thy land, lest they make thee sin against me : for if thou serve their gods, it will surely be a snare unto thee.

At the earnest cry of the people, Moses had been appointed as *mediator* between Jehovah and Israel. And now, as the next duty in order, came the ratification of that covenant, whose *conditions* had been proposed by God himself to his people in the *Ten Commandments*. But before the people could intelligently pledge themselves to fulfil these conditions, it was necessary that some more specific directions should be given respecting their worship of God and their conduct toward each other. Hence, we have in these chapters (20 : 22 to 23 : 33) an outlined summary of the more important injunctions and ordinances, given to Moses in "the thick darkness where God was" (20 : 21). These "words and judgments" (21 : 1) consist mainly of precepts respecting the true spirit and method of worship and the solemn commemorative feasts, and laws bearing upon personal rights and duties in various civil and social relations, and upon injuries or wrongs incident to these relations. These specific instructions and statutes were in effect practical applications of the Ten Commandments, and so served as a sufficient preliminary exposition of those commandments. In their selection they fully and fairly interpreted the spirit and character of the whole subsequent legislation. Thus they were fitted to their design in furnishing a fuller basis for more intelligent action in the solemn ceremonial now impending, the formal ratification of Jehovah's covenant with his people.

[NOTE.—As the great body of these statutes (Ex. 21 : 2 to 23 : 19), specifically termed "*the judgments*," are subsequently re-enjoined with greater fullness, it accords with our plan to defer a detailed exposition to their orderly place in the general arrangement.] B.

THE BOOK OF THE COVENANT.

In Ex. 24 : 4 it is said, "*Moses wrote all the words of the Lord ;*" and, verse 7, "*He took the book of the covenant.*"

The book written by Moses and called the book of the covenant, because the great covenant at Sinai was made upon the basis of it (24 : 8), is also called the greater book of the covenant in order to distinguish it from the little book of the covenant (Ex. 34 : 27). This book contained "all the words and all the judgments" (21 : 1) which had just been given to Moses in the mount (24 : 3). "The words" certainly embrace Ex. 20 : 22-26 and 23 : 20-33, the *Introduction* and *Conclusion* of the book. Some have maintained that the ten words of the

tables should likewise be included. "The judgments" embrace 21-23 : 19, in accordance with the title 21 : 1 : "These are the judgments which thou shalt set before them" Briggs.

The context seems to make it clear that we may identify this series with what was written by Moses in the book called the book of the covenant, and read by him in the audience of the people (see 24 : 4, 7). There has been a difference of opinion as to the compass of matter contained in this book. But the weight of authority is in favor of its comprising the last five verses of ch. 20, with ch. 21, 22, 23. In whatever way these laws may have originated, as they are here brought together, they are clearly enforced by Jehovah as conditions of conduct for the covenanted people. Clark.—Whether the book of the covenant contained the Decalogue or not, there can be no question that it was understood to rest upon the tables of stone as its rock foundation. But "the book of the covenant," as distinguished from the tables of stone, begins with these words in the twenty-second verse of the twentieth chapter : "Ye have seen that I have talked with you from heaven ;" and extends to the close of the twenty-third chapter. J. M. G.

In the book of the covenant, drawn up as the preliminary basis of the union to be cemented between Jehovah and Israel, it would have been clearly out of place to introduce in detail the whole ceremonial of worship which was subsequently established as the outgrowth and proper expression of this union. Accordingly it comprises first and mainly regulations regarding the relation of man to man, conceived in the spirit of the religion of Jehovah, and then in the briefest possible compass directions respecting firstlings and first-fruits, the Sabbath and the annual feasts—that is to say, oblations and sacred times, as the culminations of that outward and formal service in which the people's homage toward God was to manifest itself. W. H. G.—The difference between the first group of laws (which is found in the book of the covenant) and the subsequent groups which were based upon it is this : the former laid down the conditions on which the covenant was to be concluded, and the basis of the theocratical constitution ; the latter contained their further development, especially in a liturgical point of view. The first group related to *such departments of life as embraced the most general and fundamental features of the theocratical commonwealth*. It contained laws that equally affected

the whole nation and every individual belonging to it; whereas the following groups related to more special departments of life and worship, and contained commandments, the observance of which depended upon the sanctuary which was not yet erected, and the existence of a priesthood that had not yet been instituted. K.

INTRODUCTION OF THE BOOK OF THE COVENANT.

Ex. 20 : 22-26.

Nothing could be more appropriate as the commencement of the book of the covenant than these regulations for public worship. *Clark.*—They contain a general outline of the mode of worship, especially guarding its purity and simplicity. The outline was afterward to be filled up in the elaborate ritual of the tabernacle and its services; but in the book of the covenant there were only the leading principles which were to govern and guide the people in their acts of worship. J. M. G.

22. The Lord said unto Moses.

There can be little doubt that this verse contains the ground and reason of the prohibition in the next; but the exact chain of sequence which connects the two together is not perfectly obvious from the face of the narrative. But upon referring to the parallel passage (*De.* 4 : 14-16), where a more detailed account is given, we seem to be furnished with a clew to the connection. "And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire); lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female." *Bush.*—**23.** He had given them sufficient demonstration of his presence among them; they needed not to make images of him, as if he were absent. Besides, they had only seen that he *talked* with them, they had seen no manner of similitude, so that they could not make any image of God; and his manifesting himself to them only by a voice, plainly showed them that they must not make any such image, but keep up their communion with God by his Word. H.

24. An Altar. The prohibition to make any image of God is designed to introduce the permission or injunction to make an altar to him. The only outward thing in the salvation of the soul is the atonement. The necessity of propitiation is accordingly symbolized in the altar. The mercy of God needs no type, and

has its place in the proclamation on Sinai. The propitiation, which makes way for his mercy to the penitent sinner by satisfying his justice, has its type in the altar and the sacrifice thereon. This special provision for the salvation of sinners, though it would be out of place in the ten words, yet *forms the main substance of all that is shadowed forth in the whole ceremonial Law.* It, therefore, comes in here as the necessary antecedent of all acceptable approaching to God and walking with him. The word altar connects Moses and the people of Israel with Noah and his rescued family. M.—**In all places where I record my name.** Wherever I am worshipped, whether in the open wilderness, at the tabernacle, the temple, the synagogues, or elsewhere, *I will come unto thee, and bless thee.* These words are precisely the same in signification with those of our Lord, *For where two or three are gathered together in my name, there am I in the midst of them.* And as it was Jesus who was the angel that spoke to them in the wilderness (*Acts* 7 : 38), from the same mouth this promise in the *Law* and that in the *Gospel* proceeded. A. C.—So that wherever God's people meet in his name to worship him, he will be *in the midst of them*: he will honor them with his presence, and reward them with the gifts of his grace; there he will come unto them, and will bless them, and more than this we need not desire for the beautifying of our solemn assemblies. H.

This command prescribes the material out of which the Divine altar should be constructed, the earth, the natural soil of the ground. It mentions the two kinds of sacrifices, both primitive and pre-Mosaic, which might be made upon it: whole burnt-offerings and peace-offerings. Many different altars are contemplated. These places for the erection of altars were indicated by Divine selection. The recording of the Divine name is such a selection. This was done in the olden times by Theophanies. The Deuteronomic expression *12 : 5*, is "which Jehovah will choose to put his name there;" and *12 : 11*, to cause his name to dwell there. **25.** The native rock or natural stones were allowed for use in altar building as well as the natural soil of the ground, only they must remain in their natural condition. No tool could be used upon them. *Briggs.*

I understand this of the altars, which either in the desert or elsewhere should be built, before the choice of the perpetual place had been manifested to them. God would have them built of earth that they might fall down of themselves, and that no trace of them might remain

after the departure of the people ; but if stones were used, he forbade their being fitted together in a permanent structure, but would have them thrown rough and unpolished into a heap, lest their appearance should entice posterity to superstition. *Calv.*—The heathens, who imitated the rites of the true God in their idolatrous worship, made their altars very high ; whence they derived their name *altaria*, *altars*—i.e., very high or elevated places ; which they built thus partly through pride and vainglory, and partly that their gods might the better hear them. Hence also the *high places* or idolatrous altars, so often and so severely condemned in the Holy Scriptures. God therefore ordered *His* altars to be made, (1) either of simple turf, that there might be no unnecessary expense, and that they might be no incentives to idolatry from their costly or curious structure, or (2) of *unhewn* stone, that no images of animals or of the celestial bodies might be sculptured on them, as was the case among the idolaters, and especially among the Egyptians, as several of their ancient altars which remain to the present day amply testify ; which altars themselves and the images carved on them became in process of time incentives to idolatry, and even objects of worship. A. C.

The altar in the fore-court of the tabernacle was made of wood, with wooden staves overlaid with brass, the interior of the framework being filled with earth. The altar in Solomon's temple was entirely of brass (2 Ch. 4 : 1). After the captivity, and in the time of the Maccabees, as we learn (1 Mac. 4 : 45, 47), the altar in the temple was of unhewn stones, probably because, without express Divine command, they did not wish to depart from the command here given. The same was the case with the altar in Herod's temple. Properly every altar ought to have been made of earth, and the wood or brass plates were only the framework into which the earth was heaped. If it was made of stones, these must be unhewn, that they might resemble earth as much as possible. *Gerl.*

26. The sanctity of the altar was also maintained by the prohibition of any exposure of the person there, even such as might arise in the use of stairs. *Briggs.*

THE JUDGMENTS (Ex. 20 : 2 TO Ex. 23 : 19).

Ex. 21 : 1. These are the judgments. The next division contains "the judgments," as they are called, regulating the civil relations to each other of the members of the Hebrew commonwealth (21 : 1–23 : 19).

These judgments stood related to the second table of the Law, just as the regulations concerning the worship of the altar stood related to the first. It is to be remembered also that these "judgments," and those of the same kind which afterward were added as occasion arose, are to be distinguished from the moral law, not only as applying to the State rather than to the individual, but also as local and temporary in their nature, representing not what was ideally best, but only what was then practically possible in the direction of that which was best. Some very superficial people criticise them as if they were intended for the nineteenth century ! The Decalogue was, and is, intrinsically perfect ; the "judgments" were adapted to the circumstances and wants of Israel at the time. And it would be a good thing if reformers of modern times would always remember the same wise and necessary distinction, between that which is ideally perfect and that which alone may be practically possible. Still further it is to be remembered, that these judgments were suitable to "the Theocracy" of Israel ; and hence those are entirely wrong who attempt to use them as precedents for general legislation in the limited monarchies and republican governments, and otherwise entirely altered circumstances, of modern times. Yet if we could only compare these "judgments" with the laws and customs of the nations around, we should see by force of contrast how exceedingly pure, wise, just, and humane they are ; and especially where private relations are dealt with, we have touches which would not shame the New Testament itself, however much they may in another sense shame us, as for instance (Ex. 23 : 4, 5) : "If thou meet thy enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." The third division of the book of the covenant has to do with matters which relate neither to worship exclusively, nor to civil relations exclusively, but to both. These are the Sabbath year, the Sabbath day, and the yearly festivals (23 : 10–19). As for the Sabbath year and the festivals, they will come up again in the fuller details which were given from the tabernacle and recorded in Leviticus. And as for the Sabbath day, we may simply remark the significance of its presence herein the book of the covenant, as well as in the Decalogue, indicating that while in its principle it belongs to universal and unchangeable law, in its letter it formed part of that national cove-

nant which was merged in the new and better covenant of the later age. J. M. G.

"The judgments" next communicated to Moses determined, first, *the civil and social position of all in Israel relatively to each other* (Ex. 21 : 1-23 : 12), and then *their religious position relatively to the Lord* (23 : 13-19). The Divine legislation begins, as assuredly none other ever did, not at the topmost but at the lowest rung of society. It declares in the first place *the personal rights of such individuals as are in a state of dependence—male* (21 : 2-6) and *female slaves* (verses 7-11). This is done not only with a sacred regard for the rights of the person, but with a delicacy, kindness, and strictness beyond any code ever framed on this subject. If slavery was still tolerated, as a thing existent, its real principle, that of making men chattels and property, was struck at the root, and the institution became, by its safeguards and provisions, quite other from what it has been among any nation, whether ancient or modern.

Then follow "judgments" guarding *life* (verses 12-14), with crimes against which, the maltreatment and the cursing of parents (verses 15, 17), and man-stealing (verse 16), are put on a level. It is the *sanctity of life*, in itself, in its origin, and in its free possession, which is here in question, and the punishment awarded to such crimes is neither intended as warning nor as correction, but strictly as punishment—that is, as retribution. From the *protection of life* the Law passes to that of *the body* against all injuries, whether *by man* (verses 18-27) or *by beast* (verses 28-32). The principle here is, so far as possible, *compensation*, coupled with punishment in grave offences.

Next, the safety of *property* is secured. But before entering upon it, the Divine Law protects also the life of a beast. Property is dealt with under various aspects. First we have the *theft of cattle*—the most important to guard against among an agricultural people—a different kind of protection being wisely allowed to owners by day and by night (22 : 1-4). Then, *damage to fields or their produce* is considered (verses 5, 6). After that, *loss or damage of what had been intrusted for safe keeping* (verses 7-15), and along with it *loss of honor* (verses 16, 17) are dealt with.

The statutes which follow (verses 18-30) are quite different in character from those which had preceded. They are beyond the province of ordinary civil legislation, and concern Israel as being specially the *people of God*. As such they express what Jehovah expects from his own people, bound to him by covenant. As be-

fore, the series of statutes begins by interdicting what is contrary to the God-consecrated character of the nation. Thus, at the outset all *magic* is exterminated (verse 18), and with it all *unnatural crimes* (verse 19), and *idolatrous practices* (verse 20). In short, as before in worship, so now in life, heathenism, its powers, its villainess, and its corruptions are swept aside. On the other hand, in opposition to all national exclusiveness, the stranger (though not the strange god) is to be kindly welcomed (verse 21); widows and the fatherless are not to be "humiliated" (verses 22-24); those in temporary need not to be vexed by usury (verses 25-27); God as the supreme Lawgiver is not to be reviled, nor yet are those appointed to rule under him to be cursed (verse 28); the tribute due to the Lord as King is to be cheerfully given (verses 29, 30); and the holy dignity of his people not to be profaned even in their daily habits (verse 31). Again, nothing that is untrue, unloving, or unjust is to be said, done, or attempted (23 : 1-3), and that not merely in public dealings, but personal dislike is not to influence conduct. On the contrary, all loving help is to be given even to an enemy in time of need (verses 4, 5); the poor and persecuted are not to be unjustly dealt with; no bribe is to be taken, "for the gift maketh open eyes blind, and perverteth the causes of the righteous," and the same rule is to apply to the stranger as to Israel (verses 6-9). Finally in this connection, the seventh year's and the seventh day's rest are referred to, not so much in their religious character as in their bearing upon the poor and the workers (verses 10-12).

Passing from the statutes fixing the civil and social position of all in Israel to *their religious position relatively to Jehovah*, we have first of all an injunction of the three great annual feasts. Although strictly religious festivals, they are here viewed, primarily, not in their symbolical and typical meaning (which is universal and eternal), but in *their national bearing*: the Paschal feast as that of Israel's deliverance from Egypt, the feast of weeks as that "of harvest, the first-fruit of thy labors," and the feast of tabernacles as that of final "ingathering" (verses 14-17). Of the three ordinances which now follow (verses 18, 19), the first refers to the Paschal sacrifice (comp. Ex. 12 : 15, 20 ; 13 : 7 ; 34 : 25), and the second to the feast of first-fruits or of weeks. A. E.

CONCLUSION OF THE BOOK OF THE COVENANT.

Promises and Warnings (Ex. 23 : 20-33).

These verses form the conclusion of the book

of the covenant. They contain promises of the constant presence and guidance of Jehovah (verses 20-22), of the driving out of the nations of the Canaanites by degrees (23-30), and of the subsequent enlargement of Hebrew dominion (verse 31). But these promises are accompanied by solemn exhortations and threatenings (cf. 34 : 10-17), where similar promises and warnings are prefixed to the shorter compendium of Law which was written down after the renewal of the tables. *Clark*.—The demands of Jehovah, which are imposed upon the people in the book of the covenant, are followed by the promises of Jehovah, or the covenant obligations which Jehovah imposed upon himself. *K*.—The closing division of the book contains those promises which set forth the Divine part in the covenant—promises of angelic guidance, victory, national prosperity, and greatness—accompanied, however, with cautions against disobedience, and against yielding to the temptation of forsaking the God of Israel for other gods. *J. M. G.*

These exhortations and promises at the conclusion of the book of the covenant are to be compared with those brief ones in the introduction to the little book of the covenant (34 : 11-13), also with the fuller conclusion of the section of the priest's code called the code of sanctity (Lev. 26), and the blessings and curses of the Deuteronomic code (De. 27 : 30). The peculiarity of this code as distinguished from the others is the emphasis here laid upon the *Mulakh*, the angel of the Divine presence, the *Theophanic* angel. The priest's code uses instead of the Theophany (Lev. 26 : 11 sq.), "And I will give my tabernacle in your midst and I myself will not reject you, and I will walk about in your midst and become your God and ye shall become my people." *Briggs*.

20-22. Behold, I send an angel before thee. The Angel who is meant in this special promise of grace, who was to lead Israel, whom they are to obey as if he were God himself, and whom they cannot resist with impunity, who has power to pardon or retain their transgressions, in whom is the Name—i.e., the being and majesty—of God, cannot possibly be any other than the Revealer of the Godhead, in whom He personally exists; the Angel who brought Israel forth out of Egypt (Nu. 20 : 16); the Captain of the Lord's host (Josh. 5 : 14); the Presence of the Lord (Ex. 33 : 14); the Angel of his presence (Isa. 63 : 9); the Messenger of the covenant (Mal. 3 : 1). *C. G. B.*—He is no created angel, but a form of the Divine presence, bearing the name of Jehovah, as in ch.

13 : 21, and clothed with his attributes, and indeed identified in action (verse 22) with him : for it is not said, "he will be an enemy," etc., but "I will be," as equivalent : and (23) the way in which this will be shown is by his going before thee, and his cutting off the nations. And (24, ff.) this obedience to him will be shown by utter separation from those nations and their idolatry. *Alf*.

He will not pardon your transgressions. Were he either man or angel, it need not be said, *He will not pardon your transgressions*; for neither man nor angel could do it. **My name is in him.** The Jehovah dwells in him—in him dwelt all the fulness of the Godhead bodily; and because of this he could pardon or punish. *A. C.*—Everywhere throughout this great system of Law, we find Jehovah appealing to his own name as significant of a special and tender relation, and as containing associations fitted to affect the hearts of his people. *Mac Whorter*.—God will send an Angel before the people whom Israel is to obey : he will be angry with them if they transgress : he has the power of forgiveness. All this is declared in the expression, "My name is in him." In the person of this Angel, God goes before, and with, his people. God declares (ch. 33 : 2, 3), he will not go up with the people, "lest he consume them in the way;" but he will send an angel before them. Between these two angels, therefore, a great difference must exist. In the one is God's name—i.e., his whole revealed being : whoever displeases him, displeases God himself; so likewise he forgives in God's name, without the mediation of any other. The other, on the contrary, is a subordinate servant of God : an offence committed by Israel against him is not directly against God himself, but against a creature. In the place before us, Scripture speaks therefore of a messenger of the Lord equal to the uncreated God, whose acts are the acts of God himself. *Gerl*.

23. The nations here mentioned are those only that inhabited the land strictly called the land of Canaan, lying between the Jordan and the Great Sea (see Nu. 34 : 2; cf. Ex. 34 : 11). **I will cut them off.** It has been too absolutely taken for granted that it was the Divine will that the inhabitants of Canaan should be utterly exterminated. We know that, as a matter of fact, great numbers of the Canaanite families lived on, and intermarried with the Israelites (see Judges 1 : 2, with such cases as those of the Sidonians, of Aramah, of Uriah, of the family of Rahab, etc.). The national existence of the Canaanites was indeed to be utterly de-

stroyed, every trace of their idolatries was to be blotted out, no social intercourse was to be held with them while they served other gods, nor were alliances of any kind to be formed with them. These commands are emphatically repeated and expanded in Deuteronomy (7; 12:1-4, 29-31). They were often broken by the Israelites, who had to suffer for their transgression (Nu. 33:55; Judges 2:3). But it is alike contrary to the spirit of the Divine Law, and to the facts bearing on the subject scattered in the history, to suppose that any obstacle was put in the way of well-disposed individuals of the denounced nations who left their sins and were willing to join the service of Jehovah. The Law, as it was addressed to the Israelites, never forgets the stranger (rather, *the foreigner*) who had voluntarily come within their gates. The spiritual blessings of the covenant were always open to those who sincerely and earnestly desired to possess them. *Clark.*

30. Though God could easily have destroyed the Canaanites at once, though he could have crowned his people with immediate and decisive victory, yet he chose rather to do it, as he informs them by Moses, "by little and little." He adopted this method to exercise more fully their faith and patience "I will not drive them out from before thee in one year, lest the land become desolate, and the beasts of the field multiply against thee. By little and little will I drive them out from before thee, until thou be increased, and inherit the land." For wise and mysterious ends, in like manner, he permits his Church to attain but a gradual victory. It is by slow degrees, and by a long succession of conflicts, that conquest is achieved: the force of the enemy is gradually weakened, and it is long ere the Church is permitted completely to rest from its toils. *R. Hall.*

31. And I will set thy bounds. He confirms here the covenant which he had made with Abraham in somewhat different words. More briefly had it been said to Abraham, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). Here the four cardinal points of the compass are enumerated, and, instead of the Nile, the other sea is mentioned. *Calv.*—The boundaries of the promised land are here indicated. The "wilderness" is that of Etham and Shur. The "river" is the Phrat. The extent of territory within

these bounds cannot be less than 490 miles by 100, and therefore four or five times the area of Palestine proper. It is to be remembered that these promises are here made conditional on obedience; and therefore their fulfilment was in some degree modified by the subsequent conduct of the people. *And thou shalt drive them out before thee.* This is the injunction laid on Israel as the executioner of the judgment of God. In verse 32 the second injunction is to make no covenant with the people or their idols. *M.*

31. In verse 23 the limits of the land of Canaan, strictly so called, are indicated; to this, when the Israelites were about to take possession of it, were added the regions of Gilead and Bashan on the east side of the Jordan (Nu. 32:33-42; Josh. 13:29-32). These two portions made up the Holy Land, of which the limits were recognized, with inconsiderable variations, till the final overthrow of the Jewish polity. But in this verse the utmost extent of Hebrew dominion, as it existed in the time of David and Solomon, is set forth. The kingdom then reached to Eloth and Ezion-geber on the Ælanitic Gulf of the Red Sea (1 Kings 9:26), and to Tiphseh on the "River"—that is, the river Euphrates (1 Kings 4:24), having for its western boundary "the Sea of the Philistines"—that is, the Mediterranean, and for its southern boundary "the desert"—that is, the wildernesses of Shur and Paran (cf. Gen. 15:18; De. 1:7; 11:24; Josh. 1:4). *Clark.*—*From the desert unto the river.* From the desert of Arabia to the river Euphrates. Thus 1 Kings 4:21, "And Solomon reigned over all kingdoms from the river to the land of the Philistines"—i.e., the river Euphrates. *Bush.*—*I will set thy bounds from the Red Sea—on the southeast—even unto the sea of the Philistines—the Mediterranean on the northwest—and from the desert of Arabia, or the wilderness of Shur, on the west—to the river, the Euphrates, on the northeast.* Or, in general terms, from the Euphrates on the east to the Mediterranean Sea on the west; and from Mount Libanus on the north to the Red Sea and the Nile on the south. This promise was not completely fulfilled till the days of David and Solomon. The general disobedience of the people *before* this time prevented a more speedy accomplishment; and their disobedience *afterward* caused them to lose the possession. *A. C.*

Section 114.

SOLEMN RATIFICATION OF THE COVENANT, BY SPRINKLING OF SACRIFICIAL BLOOD UPON ALTAR AND PEOPLE. THIS COVENANT THE CENTRAL POINT OF THE PENTATEUCH, AND BASIS OF ITS INTERNAL UNITY. LAW AND PROPHECY IN THEIR RELATION TO THE COVENANTS.

EXODUS 24 : 3-8.

Ec. 24 3 AND Moses came and told the people all the words of the LORD, and all the judgments : and all the people answered with one voice, and said, All the words which the LORD hath spoken will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basens ; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people : and they said, All that the LORD hath spoken will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

3. And Moses came [down from the mount] **and told the people all the words of the Lord, and all the judgments.**

The first thing Moses did was to make the people acquainted with the contents of the book so that they might know certainly what obligations they were about to assume. Whatever they did, they must do intelligently. J. M. G. —This seems to have been a *preliminary* recital, immediately upon his descent from the interview with Jehovah, of “*the words and the judgments*” referred to in the previous section. **And all the people answered with one voice and said, All the words which the Lord hath spoken will we do.** This is the *first* responsive expression of acceptance and assent to the terms of the covenant, as proffered by Jehovah. But this was only *preliminary* to the formal ceremony of ratification, which took place on the following day.

4. And Moses wrote all the words of the Lord. This was done, it would seem, on the same day of the first recital, and immediately subsequent to the people’s response of acceptance and assent. He wrote in what is called (verse 7) “*the book of the covenant.*” B. —The art of writing was certainly known in the time of Moses. Monuments of Egypt which antedate the exodus exhibit abundant specimens of writing on stone, and some papyrus rolls still extant probably date from a higher antiquity than this Book of Genesis. Lepsius found in Thebes the tombs of two *librarians*—“*chiefs over the books*”—of the fourteenth century before Christ ; and he traced the ruins of a library in a temple of the same era, upon

whose walls Champollion had previously found “*the representations of Thoth, the God of Wisdom, and of Saf, the Goddess of History ; then, behind the former, the God of Hearing, and behind the latter, the God of Seeing*” J. P. T.

—The monuments prove conclusively that in no country of the ancient world was facility in writing so great, in none were the materials for writing so perfect, and in none was the passion for writing so incorporated into the habits and business of the people, as in Egypt ; and that, too, at a period anterior to the time of Moses, and even of Joseph. In this opinion scholars best qualified to judge upon the subject concur—as Wilkinson, Rosellini, Salvolini, Gesenius, Ewald, and others. “*We must shut our eyes against the clearest light,*” says Rosellini, “*if we would deny that the art of reading and writing was generally studied and practised in ancient Egypt, to as great a degree at least as it now is among us.*” So that it turns out that the many passages in the Pentateuch, implying a great extension of the art of writing among the Hebrews in the time of Moses, are founded in truth. Instead of invalidating, they confirm the narrative ; witnessing not against, but for its Mosaic origin and its entire trustworthiness. E. C. W.

Early in the morning builded an altar under the mount, and twelve pillars. The altar represented the presence of God. The pillars represented the tribes of Israel. It is probable that the altar would be in the centre and the pillars ranged round it ; and accordingly we have here the first outward representation of the Church. Here we have the idea of the tabernacle, afterward more fully de-

veloped in the temple, and realized spiritually in the Church of Christ, the tabernacle or temple of the New Testament. The altar of sacrifice was in the centre then. It is in the centre still; for what else is the cross around which we all as Christians gather, than the altar of the New Testament, on which "Christ our Passover was sacrificed for us." J. M. G.

THE RATIFICATION OF THE COVENANT BY SACRIFICIAL BLOOD.

After the people had promised obedience, and so entered into the bonds of the covenant, it was necessary to preserve the memory of these transactions and to confirm the covenant by authentic and solemn ceremonies. And this Moses does: (1) As *legislator*, he reduces to writing all the articles and conditions of the agreement, with the people's act of consent. (2) As their *mediator* and the *deputy* of the Lord, he accepts on his part the resolution of the people; and Jehovah on his part engages himself to Israel to be their God, their King, and Protector, and to fulfil to them all the promises he had made to their fathers. (3) To make this the more solemn and affecting, and to ratify the covenant, which could not be done without shedding and sprinkling of blood, Moses builds an *altar*, probably of turf, as was commanded, ch. 20:24, and erects twelve pillars, no doubt of unhewn stone, and probably set round about the altar. The *altar* itself represented the *throne of God*; the *twelve stones*, the *twelve tribes of Israel*. These were the *two parties* who were to contract or enter into covenant. No covenant was considered to be ratified and *binding* till a sacrifice had been offered; hence the necessity of the sacrifices mentioned here. A. C.

5. There was as yet no formally appointed priest in Israel. Moses himself, the [divinely appointed] mediator of the covenant, until special appointments were made, united in his own person all the different offices. So he employed young men to offer the sacrifices. J. M. G.—The order of the Levitical priesthood was not yet instituted, and hence the first-born of each family, being regarded as the most excellent in that family, was selected to be the officiating priest, and to offer sacrifices to God; and, therefore, he sent young men—the first-born—of the children of Israel, to offer up these burnt-offerings. J. C.—They are merely the ministers of Moses, and not the representatives of the people, who are the seventy elders, and occupy a different position in this great transaction. M.

6. And Moses took half of the

blood. The blood is that which makes atonement, and thereby lays the foundation for a covenant of peace. Hence it ratifies the covenant. For this purpose it is divided into two equal parts. The one is reserved in basins—the other is sprinkled on the altar. There it makes propitiation, and in the present instance signifies concurrence in the covenant.

7. And he read the book of the covenant in the audience of the people: and they said, All that the Lord hath spoken will we do, and be obedient. The book of the covenant, which he had written, contained the "words" and "judgments" of the previous four chapters. These again he solemnly recites. The former assent of the people authorized the step of solemnizing the covenant. This unanimous consent, after a second deliberate hearing, is the formal acceptance of the covenant. M.—This is the tenor of the covenant, "That, if they would observe the foregoing precepts, God would perform the foregoing promises. 'Obey, and be happy.'" Here is the bargain made. H.

8. And Moses took the blood and sprinkled it on the people. With the other half of the blood, after having again read the terms of the covenant, and obtained anew from the people a promise of obedience—he sprinkled the people themselves, and said, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." P. F.—Its application to the people makes them parties to the covenant. It is the one blood that accomplishes the pacification. Hence Moses sprinkles the reserved portion of the atoning blood on the people. M.—*Half of the blood being sprinkled on the altar, and half of it sprinkled on the people*, showed that both God and they were mutually bound by this covenant. God was bound to the *people* to support, defend, and save them: the *people* were bound to God to fear, love, and serve him. A. C.

This sacrifice was peculiar; for God desired the Jews to be reminded of the one great confirmation of the covenant which he made with them; as if he had openly shown that it would then only be ratified and effectual, when it should be sealed with blood. The sum is, that the blood was the medium whereby the covenant was confirmed and established, since the altar as the sacred seat of God was bathed with half of it, and then the residue was sprinkled over the people. Hence we gather that the covenant of gratuitous adoption was made with the ancient people unto eternal salvation, since it was sealed with the blood of Christ in type

and shadow. Now, if this doctrine hold good under the Law, much more must it occupy a place with us now ; and hence, in order that God's promises may always maintain their power and certainty, let this sealing be constantly kept before us ; and let us remember that the blood of Christ has therefore once been shed, that it might engrave upon our hearts the covenant whereby we are called to the hope of the kingdom of heaven. For this reason Christ in the Holy Supper commends his blood as the seal of the New Covenant. *Calv.*

The blood was sprinkled upon the altar as a sign that God accepted the sacrifice as a vicarious atonement. As soon as the blood was sprinkled upon the altar, the people were regarded as reconciled, and therefore fit to enter into covenant alliance with God. When the people had thus received a negative consecration through the removal of their sin, the whole Law of the covenant was laid before them ; and when they had pledged themselves to obedience, they received a *positive consecration* as the covenant people, by being sprinkled with the other half of the blood. The *expiatory* virtue of the blood was derived from the fact, that the life of the animal sacrificed was in the blood. And it was from this also that it derived its virtue as a *positive consecration*. The life was taken from the animal that the people might have the advantage of it. In the place of the sinful life of the sinful nation, the innocent life of the animal was given up to death ; and Jehovah accepted it as a valid atonement. But when the life that had been sacrificed was proved by God's *acceptance* of it to have power to expiate guilt which merited death, it was also proved as a *gift* of God to have power to effect the restoration of life. The former was exhibited in the use that was made of the first half of the blood, the latter, in the purpose to which the second was applied. For the people stood in need not only of the extermination of sin, that they might be negatively prepared for entering into covenant-fellowship with Jehovah, but also of the restoration of life, that they might be positively fitted for that fellowship. By being sprinkled with the blood, they received the necessary consecration. The covenant, thus concluded, had a fundamental character ; it was concluded once for all, and every member of the covenant nation had *eo ipso* a part in the covenant itself. No doubt the covenant relation might be disturbed by fresh sins, which rendered a fresh expiation necessary ; but the covenant *consecration* retained its validity as long as the covenant lasted. It was this which constituted the difference between

the sacrifices which were offered within an *existing* covenant, and the sacrifice which accompanied the first establishment of the covenant. This will also explain the fact that, while the subsequent law of sacrifice made provision for the continued offering of an *expiatory* sacrifice by the sprinkling of the sacrificial *altar*, nothing more is said about *consecration* by sprinkling the blood upon the *people*, or the individual, who offered the sacrifice. K.

This transaction was the most important in the whole history of Israel. By this one sacrifice, never renewed, Israel was formally set apart as the people of God ; and it lay at the foundation of all the sacrificial worship which followed. Only *after* it did God institute the tabernacle, the priesthood, and all its services. Thus this one sacrifice prefigured the one sacrifice of our Lord Jesus Christ for his Church, which is the ground of our access to God and the foundation of all our worship and service. A. E.—The account given of this solemn transaction is referred to in the Epistle to the Hebrews, with an especial respect to the use then made of the sacrificial blood, and for the purpose of proving, that as the inferior and temporary covenant then ratified required the shedding of animal blood, blood of a far higher and more precious kind must have been required to seal the everlasting covenant brought in by Christ. P. F.

As soon as their solemn assent to the covenant is given, as soon as the people's will is surrendered to the Lord, the blood of the sacrifice is sprinkled, reconciliation is made, and the covenant embraces them in its blessed bond. And now we can see very clearly what was in the Apostle Peter's mind when he speaks of believers as "elect according to the foreknowledge of God the Father (this carries us back to the early promises before the work of redemption from bondage began) through sanctification of the Spirit (this leads us to think of the Pentecostal day at Sinai, with its revelation of the holy Lord, and his holy Law), *unto obedience and sprinkling of the blood of Jesus Christ*" (here we think of the ratification of the covenant, when the sprinkling of the blood followed the declaration of obedience). It will be observed, of course, that the obedience is not the obedience of fact, which follows the blood sprinkling, but the obedience of heart and will, which must precede it. That obedience of the heart and will is the necessary antecedent even of the sprinkling of the blood of Jesus Christ. When the great sacrifice was offered up on Calvary, the altar was sprinkled once for all ; but it is

necessary that we should be sprinkled with the same blood that we may become the people of God ; and all that is required in order to this is just the assent of the heart, the surrender of the will to him, the word " O Lamb of God, I come," which carries with it the old declaration of which that altar and these pillars were the witness : " All that the Lord hath said will we do." J. M. G.

Referring to this great covenant transaction between Jehovah and his newly redeemed Church, the martyr Stephen says : " This is he that was in the *Church in the wilderness*." It was a covenant with this Church as a *representative* body, standing for the Church of all succeeding ages. Moses, forty years after, when this generation that stood before Sinai had all perished, expressly says to the next generation, " The Lord made this covenant not with our fathers *but with us, even us who are all here alive this day*." And under the New Testament dispensation Stephen expressly says, " Our fathers *received the lively oracles to give unto us*." That is, they stood there as representing us. It was a covenant *wholly spiritual* in its significance. Moses, just as Jesus afterward, sums up its provisions in the generalization, " Love the Lord thy God with all thy mind, soul, and strength." S. R.

It was a great event, the transaction of that day, which on the separate and self-contained nationality of Israel placed a crown of glory, by superadding Jehovah's sovereignty. Every devout and believing soul through that populous camp, looking at the fiery-cloudy column, as it moved ahead, at once a royal standard and an aerial fortress, could say to himself with thrilling assurance, " The Lord is our defence ; the Holy One of Israel is our King." And although in later centuries between the people and their King, immortal and invisible, a monarch was interposed, both visible and mortal, faith and affection always ascended to Jehovah as the true King in Jeshurun, and under pious princes like Hezekiah and Josiah, when the covenant was renewed, overlooking or at least overleaping the earthly ruler, the people swore again the oath of allegiance to the Sovereign Supreme, the Divine and undying Head of the Hebrew commonwealth. *Hamilton.*

In the Mosaic legislation God reigns and governs by himself. It is he who has given his laws to the Hebrews. Moses has been, it is true, the medium between the Eternal and the people, but the people have taken part in the grand spectacle of the revelation of the Law ; of this the people, in the exercise of its freedom, have evinced their acceptance. *Nicolas.*—

The Mosaic Theocracy is a fact unique in the history of the world. There is here no paramount priesthood ; no secular power playing the part of the oppressor. God is constantly present, and sole master. All passes between God and the people ; all so passes through the agency of a single man whom God inspires and in whom the people have faith, asking no other authority than that of the revelation which he receives. No sign here of a fact of human origin : just as the God of the Bible is the true God, the religion that descended, by Moses, from Sinai upon the elect people of God is the true religion destined to become, when Jesus Christ ascends Calvary, the religion of the human race. *Guizot.*

The central point of the *Pentateuch* is the covenant, made by the mediation of Moses, between Jehovah and his people. Everything in the *Pentateuch*, before the time of Moses, was preparatory to that covenant ; and everything during this time was a development of it. By this it is not meant that its development came to a close at the death of Moses ; but that the books of Exodus, Leviticus, Numbers, and Deuteronomy give a history of it up to that time. The national covenant, made at Sinai, was preceded by and founded on the Abrahamic covenant recorded in Genesis. This covenant finds its explanation in the previous history, which is accordingly given by the sacred historians. In order to understand this covenant, and the Mosaic economy also, the history, contained in the Book of Genesis, is necessary ; for the history of Israel begins with that of the world. " The work of Creation, in its fundamental plan," Havernick remarks, " at once proclaims itself as intimately connected with the Theocracy. Viewed from its internal side, the fundamental idea of the Theocracy, to be holy like to the holy God, and the consecration of the people, the priestly family, etc., arising thence, can be apprehended only in their relation to the beginning of the human race, and its relation to God ; so that the Theocracy is connected with Gen. 1 : 27, as the restoration of that which formerly subsisted." The history of Abraham is written in a theocratic spirit ; and from his time until the death of Moses, the *Pentateuch* is confined to the history of the theocratic people. At Sinai they received the Law, by which they were constituted a theocratic nation. God proceeded with them on a plan strictly pedagogic. The Decalogue, as the fundamental Law, stands first ; and the other laws, both civil and ceremonial, are framed to carry out its principles. The whole national life was to be im-

bued with the spirit of the Law ; and all the institutions growing out of it were intended to remind the people that they should be holy, because Jehovah, their God, is holy. *C. Elliott.*

THE LAW AND PROPHECY IN THEIR RELATION TO THE COVENANTS.

Between the two Testaments there is a difference, not of kind, but merely of degree. They are both the records of the unfolding, in time and history, of the plans of God for the restoration of man to the lost estate. Both give a picture and description of the kingdom of God on earth in its gradual development externally and internally. The two Testaments differ in this, that the Old describes this kingdom externally, in its national Jewish form, in the shape of a closely circumscribed politico-religious Theocracy, and internally as being in a preparatory stage, before the appearance of the Saviour and King, and the full establishment, as objective realities, of the great principles of grace, faith, and free pardon of sins, that distinguish his kingdom in all of its stages ; while the New, externally, represents this kingdom as no longer being bound or bounded by national and geographical limits, but as a communion of saints from all the nations of the world, and internally as in the stage of completion when the King has appeared in Jesus Christ, whose life and death formed the objective basis for the blessings of this kingdom, which, though real in the Old Covenant, were nevertheless hidden in the form of promises, types, and symbols of the work to be done by the Messiah. Both Testaments are Christo-centric : the one viewing and trusting in him with the eye of hope and promise, the other glorying in him as one who has actually accomplished the great work of salvation.

The Old Testament covenant, then, represents the preparatory stage of the kingdom of God on earth. Sin had made a chasm between the Creator and the creature, and God's original purpose of man's happiness to the end of Divine glory would have thus been thwarted, unless a reconciliation and restoration had taken place. At the head of the whole biblical development stands the dire fact of sin ; and without a strong conception of this fact there can be no thorough understanding of the biblical records, or of the great truths and history of which they bear testimony. But in the same moment in which God's justice condemns the transgressor on account of his sin, his mercy plans and promises deliverance from the consequences of his sin. The first gospel message is the promise of the

proto-evangelism of Genesis 3. While sin was the woful fact that must be taken into account, salvation through the seed of the woman should and would be equally a fact in God's own appointed manner and hour.

God did not choose in his wisdom to show forth fully in revelation or fact these plans at the very beginning, because it was necessary that salvation should be prepared for man, and man should be prepared for salvation. God would not force man, who had of his own free will deserted God and entered the service of sin, to re-enter upon the condition originally designed for him, and into which he was created. It was necessary that through special training man should be educated up to a recognition of his true condition and needs, as also to the willingness to accept from God's grace the blessings lost through sin. God is a God of system and order, not only in the kingdom and in the laws of nature, but also in the kingdom of grace. Christ did not appear in the flesh immediately at the beginning of the rule of sin, although there was a need of a Saviour then as much as there was in the days of Herod, and is now ; but he appeared thus when, according to the providential wisdom of God, " the fulness of time " had arrived, when Israel's remarkable history had taught the positive lesson of man's guilt and God's grace, and the Gentiles, who had, in this same providence of God, been permitted to go their own way, had taught eloquently the negative lesson of man's inability to help himself, of the vanity of human philosophy and civilization when not based upon the solid foundation of revelation and Divine guidance. When the course of the history of the world had reached such a stage that the world was ready for his advent, Christ entered the flesh, and the Gospel he lived and taught could go forth on its mission conquering and to conquer.

This example of method and order in this central scene of the grand drama of the development of God's kingdom on earth is typical and representative. It characterizes the whole revelation of God, and is especially apparent in the educational process of Israel, which took place chiefly through the Law and prophecy as the chief means and instruments in God's hands for the establishment of the covenant with his people, and of the great principles which distinguish this covenant. This covenant was and is one of grace, one of righteousness through faith (Gen. 15 : 6 ; Gal. 3 : 6 ; Rom. 4 : 3). Faith and the acceptance of grace implies in man a recognition of sin, and implies in God a willingness to pardon this sin. To demonstrate

the truth of these two cardinal principles of the covenant must of necessity be the object of the whole Old Testament development. In order to demonstrate the one, God chose, in the covenant relation, the Law; to demonstrate the other, he selected prophecy. The two are mutually complementary and supplementary in God's guidance of the Church of the Old Covenant, and both conspired to bring about that "fulness of time" which marks the advent of the Saviour into history.

The covenant with Israel at Mount Sinai is the same as that between God and the Patriarchs; only that it has now assumed a national form, because the family had developed into a nation. While it was yet a special arrangement between God and the chosen few, it was possible for him, through special revelation, to teach and inculcate the great truths of this covenant to those who had entered upon this relationship. Abraham, Isaac, and Jacob, through such intercourse with the Lord of the covenant, were kept within the limits of this covenant; and their lives, as we know from biblical accounts, are examples of the trust and confidence in God's mercy and grace which are the leading features of this covenant. When the family expanded into a nation, it was, in the nature of the case, no longer possible, by direct revelation and special guidance of each individual member of this kingdom, to awaken into life the great truths implied in the entrance upon this relationship by Israel. In order to effect in Israel and in history what had been effected in the Patriarchs through a *viva voce* revelation, God chose the Law on the one hand, and added to it prophecy, to step in when the Law had performed its mission. The Mosaic legal code represented over against Israel, as the people of the covenant, the duties which they owed to Jehovah as the Lord of the covenant, both the duties based on the moral nature of man, and which represent man's duty toward God in all stages and at all times, and which hold good in our case also, as also those duties which are based upon the special relationship as the Theocratic nation, the ceremonial and political duties, which, with the political and Theocratic Israel, have passed into history. The recognition of these duties in the covenant life brought with it also the recognition of the inability to comply with these duties; in other words, the recognition of sin. Such was the aim and purpose of the Law in the Old Testament dispensation. It was by no means intended to supplant righteousness through faith as the central principle of revelation, both of the Old as also of

the New Testament, but merely to be a propædæutic means to make this principle a truth and a fact in the history of Israel, and the leading lesson of that history. The Law was to drive man away from himself, and to show that for salvation he must flee to another; in other words, it was to be a "schoolmaster unto Christ" (Gal. 3:24). The Law itself recognizes the important fact of man's inability to comply with its commands (that is, his sinful condition), by the very fact that it, through the Levitical priesthood, through sacrifices, atonements, types, and symbols, directs the citizen under this covenant to another and better way of final reconciliation and restoration to the blessings promised by God to the covenant adherents.

To announce what is this other and better (or, rather, only) ground of hope before God is the special mission of prophecy; and herein law and prophecy find their inner connecting link in the great scheme of Old Testament revelation. Prophecy is the Gospel of the Old Testament: it is the Christianity before Christ. Life under the Law could lead, on the one hand, to a formal and outward obedience, hence to superficiality and self-righteousness, as really proved to be the fact in the case of New Testament Pharisaism; or, on the other hand, it would burden conscientious souls with the weight of sin, and lead to despair. Constantly to direct the life under the Law, and especially to add to the word of command also the word of promise, the proclamation of pardon and free grace, and hence also to supply Israel with more light on the plans and ways of God as this kingdom grew, was the work of prophecy and of the prophets. The legal code given through Moses was a rounded whole; prophecy was given by God just as the needs of the hour required it. It was the life-producing power in Israel's religion. While it constantly preached the duty of obedience to God's will, as laid down in the Law, the prophets were by no means Old Testament rabbis. They preached this obedience simply as a means to an end, simply to lead the sinning people to repentance and to a trust and faith in the promises of grace which it was their special mission to proclaim. Naturally, one of the leading features of their revelation would be, and was, the Messianic promises, and the person and work of the Messiah, because in and on him were based the realization of the dearest hopes of all the children of God. But it is certainly a grave mistake, and a strange misconception of Old Testament prophecy, to imagine the prophets to be mere

foretellers of the future. They were pre-eminently, and in the first instance, preachers of their own day and date, and their messages of repentance and grace were intended first of all for their own contemporaries. The future and the promises of the future enter into their proclamations so largely simply because the golden age of Israel's hope was yet in the future, and Christ, the objective *summum bonum* of Israel's faith, had not yet appeared in the flesh. Their importance for us lies, not in the fact that they foretold the future, but rather in this, that in the proclamation of their messages they pronounced the same great truths of salvation which the Gospel also announced, only in the manner and ways of their day, and in conformity with the stage which the development of God's kingdom on earth had then reached. Their importance for us is considerably higher than the merely historical.

It is equally a mistake to make the period of prophecy post-legal. And as internally the Law and the prophets do not represent two successive stages of God's plan, but rather two sides of one stage, thus historically they are not, and cannot be, separated. While it is true that the

period of literary prophets is much later than the period of the giving of the Law, we have abundant evidence to show that prophecy externally also went hand in hand with the Law to work out the destinies of Israel, and, with Israel, of all mankind. Moses himself was a prophet, and through him God made ample provision for the establishment of prophecy, and plainly described the sphere of its work (compare De. 18 : 9-22). And throughout the early history of Israel we everywhere find the signs of their activity.

Prophecy had, then, an all-important mission to perform in the development of Israel's religious life. Far from being a spasmodic or sporadic phenomenon, called into activity merely to predict this or that special feature of the future, it was rather, in the hands of God, a medium through which he directed and guided the people of his choice in their life under the special covenant with him. Looked at in this light, and in its bearing on the Old Covenant in general, and also on the Law as a means of making the principles of this covenant effectual, it is seen in its full importance and in its grand mission. *Schodde.*

Section 115.

CHOSEN NOBLES OF ISRAEL CALLED TO A VISION OF GOD AND FELLOWSHIP WITH HIM. MOSES ON THE MOUNT WITH GOD FORTY DAYS. APOSTASY OF THE GOLDEN CALF.

EXODUS 24 : 1, 2, 9-18 ; 32 : 1-6. DE. 9 : 9.

Ex. 24 1 AND he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and 2 Abihu, and seventy of the elders of Israel ; and worship ye afar off : and Moses alone shall 9 come near unto the LORD ; but they shall not come near ; neither shall the people go up with 10 him. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel : 11 and they saw the God of Israel ; and there was under his feet as it were a paved work of sap 12 phire stone, and as it were the very heaven for clearness. And upon the nobles of the children 13 of Israel he laid not his hand : and they beheld God, and did eat and drink. 14 And the LORD said unto Moses, Come up to me into the mount, and be there : and I will give 15 thee the tables of stone, and the law and the commandment, which I have written, that thou 16 mayest teach them. And Moses rose up, and Joshua his minister : and Moses went up into 17 the mount of God. And he said unto the elders, Tarry ye here for us, until we come again 18 unto you : and, behold, Aaron and Hur are with you : whosoever hath a cause, let him come 19 near unto them. And Moses went up into the mount, and the cloud covered the mount. And 20 the glory of the LORD abode upon mount Sinai, and the cloud covered it six days : and the 21 seventh day he called unto Moses out of the midst of the cloud. And the appearance of the 22 glory of the LORD was like devouring fire on the top of the mount in the eyes of the children 23 of Israel. And Moses entered into the midst of the cloud, and went up into the mount : and 24 Moses was in the mount forty days and forty nights.

De. 9 9 When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights ; I did neither eat bread nor drink water.

Ex. 32 1 And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods [or, a god], which shall go before us ; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. And Aaron said unto them, Break off the golden rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden rings which were in their ears, and brought them unto Aaron. And he received it at their hand, and fashioned it with a graving tool, and made it a molten calf : and they said, These be thy gods [or, This is thy god], O Israel, which brought thee up out of the land of Egypt. And when Aaron saw *this*, he built an altar before it ; and Aaron made proclamation, and said, To-morrow shall be a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings ; and the people sat down to eat and to drink, and rose up to play.

THE VISION OF GOD, AND THE SACRIFICIAL MEAL OF FELLOWSHIP.

24 : 1, 2, 9-11. As a nation Israel was now reconciled and set apart unto God—both having been accomplished by the “blood of sprinkling.” Thereby they became prepared for that fellowship with him which was symbolized in the sacrificial meal that followed. There God, in pledge of his favor, fed his people upon the sacrifices which he had accepted. The sacrificial meal meant the fellowship of acceptance ; its joy was that of the consciousness of this blessed fact. And now Moses and Aaron, and his two sons (the future priests), along with seventy of the elders of Israel, went up into the mount, “and did eat and drink” at that sacrificial meal, in the seen presence of the God of Israel—not indeed under any outward form, but with heaven’s own brightness underneath the Shekinah. Thus “to see God, and to eat and drink,” was a foretaste and a pledge of the perfect blessedness in beholding him hereafter. It was also a symbol and a type of what shall be realized when, as the Alleluia of the “great multitude” proclaims the reign of the “Lord God omnipotent,” the gladsome, joyous bride of the Lamb now made ready for the marriage, and adorned with bridal garments, hears the welcome sound summoning her to “the marriage supper of the Lamb.” A. E.

9. Moses and Aaron ascend as the prophet and priest of God ; Nadab and Abihu, as the elder sons of Aaron, henceforth to be associated with him in the priesthood ; the seventy elders as the representative heads of the people. M.—In all this narrative is manifest the wide distinction betwixt the Old and New Covenant. In the New Testament, all believers are called on to enter with their Forerunner into the holiest through the veil (Heb. 10 : 19) ; while in the Old, merely the chosen representatives of the people, and they only to a very limited extent, may come into the presence of God. Still, the general priestly dignity of the whole people is declared in the fact that not consecrated priests,

but elders out of every tribe, enjoy this high privilege *Gerl.*—To what point they ascended would be a very unprofitable inquiry. It is incomparably more important to mark the fact that now, when the covenant has received its solemn and final sanction, the people by their representatives have access to God. M.

10. And they saw the God of Israel ; under his feet a paved work of sapphire stone, as the very heaven for clearness.

All these remained at a respectful distance ; yet it is said they saw the God of Israel ; it should seem, the symbolic fire which indicated his presence, beneath which was what appeared like a pavement of lapis-lazuli or sapphire, or the deep blue of the clearest and most cloudless heaven. *Milman.*—The sapphire is a precious stone of a sky-colored hue, next in value and beauty to the diamond, and there seems to be an allusion to this vision in the prophet’s words (Is. 54 : 11), “I will lay thy stones with fair colors, and lay thy foundations with sapphires.” In order to make the impression of its appearance still more distinct, it is compared to “the very heaven for clearness.”

It had the aspect of the azure vault of heaven as seen in its pure native splendor, when the atmosphere is serene and unclouded. *Bush.*—A paved work of sapphire is descriptive of a scene of matchless splendor, having the qualities of adamantine solidity, transparency, and brilliancy. *The substance of heaven for purity.* The substance of heaven is a phrase for the very heaven itself. Nothing less than the spotless purity and lustre of the skies above is fit to be compared with the inexpressible beauty and grandeur of that which was beneath the feet of the God of Israel. M.—This vision has all the indistinctness of whatever is superhuman, when the mortal becomes a spectator of an object of which he is unacquainted with a prototype. The Deity appeared, as if his feet were resting on a paved way, inlaid with stars, amid the azure of the sapphire, the aerial substance of the heavens, lucid and serene. *Abba.*

There is something sublime and significant in the restrained and reverent way in which the glory of the Lord is referred to. No attempt to describe the vision itself, nothing which could supply even to the imagination the materials for the construction of any likeness of the Almighty. Simply a suggestion, chaste and yet glowing, of the glory "*under his feet*." Ah! that is all the eye of sinful man can see, even under the most favored conditions, here on earth. But then may we not well argue that if what is under his feet suggests pavement of sapphire and heaven's clearest ethereal blue—if all that is most rapturously beautiful in nature be only the tinting of his footstool—what shall be the glory of his face when we "shall see him as he is," and "be like him" too; for the time is coming when, by the side of the "pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," they who now only serve and wait upon the footstool, "shall see his face; and his name shall be in their foreheads; and there shall be no night there!" J. M. G.—It is to this future and consummated glory of the Redeemer, made again visible and taking up its abode among men, that the symbol of the Shekinah always points. Its manifestation to Israel of old was preintimative of its renewed appearance and establishment in more sublime and glorious state to the subjects of the Gospel economy in its ulterior periods, as set forth in the splendid predictions of Isaiah and the Apocalypse. It is only in the realization of all that was shadowed by the Shekinah that we are to look for the fulfilment of the assurance ratified by "a great voice out of heaven, saying, Behold, *the tabernacle of God is with men, and he will dwell with them, and they shall be his people*." We suppose that it was with a view to impart a prophetic intimation of this great futurity, that the present vision was vouchsafed and recorded; and that a similar end was contemplated in the similar disclosures made to Isaiah, to Ezekiel, to Daniel, and to John. They all point forward to the blissful period referred to in the announcement, "the tabernacle of God shall be with men"—that is, his Shekinah, his *manifested presence*, shall be with men. *Bush.*

11. They beheld God, and did eat and drink. No emblems of judgment were seen by them now. He who had before covered himself with clouds, and indicated his presence in tempests, is now arrayed in light. The calm serenity of the sky now hides him in its peaceful majesty, and nothing comes to create in them either terror or dismay, for "upon the

nobles of Israel he laid not his hands." Therefore, with calm composure and with grateful hearts, they sit down before him to keep sacramental feast: "They saw God, and did eat and drink." Now that they approach him as his covenanted ones, the heads of the people "find his presence no more a source of disturbance and dread, but radiant in all the bright loveliness of supernal glory;" and their feast upon the mount may be regarded as a foretoken not merely of the happiness of those who are one with God in Christ, but also of the blessedness of that celestial abode, where, in the highest sense of which the words are capable, it will still be true of its inhabitants that they "see God, and do eat and drink." W. M. T.—They *feasted upon the sacrifice*, before God, in token of their cheerful consent to the covenant now made, their grateful acceptance of the benefits of it, and their communion with God in pursuance of that covenant. Thus believers *eat and drink with Christ at his table* (Luke 22:30). Blessed are they that shall eat bread in the kingdom of our Father, and drink of the new wine there. H.

MOSES CALLED UP TO THE MOUNT FOR FORTY DAYS.

Ex. 24:12-18.

A greater privilege than that of seeing God upon the mountain is yet in store. To go up and see God on the mountain is good; but to have him come down and dwell with us in the plain is better. To feast in the Divine presence, on a great and special occasion, was a privilege indeed; but it is better still to have the Divine presence on all occasions, from day to day, from hour to hour continually. And it is to prepare the way for this inestimable blessing that Moses is now called up alone into the immediate presence of the Lord, there to abide for many days, during which he will receive the tabernacle revelation, the substance of which was this: "Let them make me a sanctuary, that I may dwell among them" (25:8). The great importance and inestimable value of the new revelation is betokened by the glory prelude of six days which preceded it (24:16), and the length of time that was occupied in conveying it, the whole amounting to forty days and forty nights. J. M. G.

11. Before leaving them, Moses commanded the elders to await his return where they were, and pointed out Aaron and Hur as his representatives to the people. M.—**15-18.** Moses and Joshua were now together, and both enshrouded within the borders of the cloudy crown which covered the brow of the mountain. On

the seventh day the Divine summons called Moses up to the utmost heights of the mountain, and then we suppose the dark thick cloud was rent and opened in the sight of all Israel, and the inner glory broke forth like devouring fire. The six days mentioned (verse 16) were probably not a part of the forty; for during those six days Moses and Joshua were together, and both probably ate of manna as usual, and drank of the brook mentioned (De. 9 : 21); but when Moses was called into the midst of the cloud, his forty days' fasting commenced, while Joshua, in the mean time, no doubt continued to eat and drink daily while waiting for Moses' return. *Bush.*

Moses, who was the mediator of the Old Covenant, is alone permitted to draw nigh to God; none of the people are suffered to come up to the Divine glory, not even Aaron, nor his sons, nor the nobles of Israel. Moses was a type of Christ, who is the mediator of the *New Covenant*; and he alone has access to God in behalf of the human race, as Moses had in behalf of Israel. *A. C.*

De. 9 : 9. During this period of forty days, and the second period when the tables were renewed, Moses neither ate bread nor drank water. Elijah in like manner fasted for forty days, when he visited the same spot (1 Kings 19 : 8). The two who met our Saviour on the Mount of Transfiguration, the one as representing the Law, the other as representing the Prophets, thus shadowed forth in their own experience the fast of forty days in the wilderness of Judea. *Clark.*—The story of those forty days is written in heaven's register; and if Moses were himself still here to give his witness as to what occurred, perhaps he would repeat the words of Paul regarding the most blessed hour of his experience, "Whether it took place in the body, or out of the body, I cannot tell—God knoweth." It is enough for us that there is now made known to him, not merely the grand principles of law to regulate the Jewish commonwealth, but God's express appointments as to everything relating to the life, both civil and religious, of the chosen nation, even to minute details; that he is now allowed the greatest privilege of all, to pray in such a way that he most truly lives in close communion with the Infinite. *Van O.*

MAKING AND WORSHIPPING THE GOLDEN CALF.

Ex. 32 : 1-6.

Forty days Moses remained on the mountain, neither appearing nor holding any communication with the people. Day after day they ex-

pected his return: the gloom and silence of the mountain remained unbroken. Had he perished? Had he abandoned the people? Aaron himself is in the same total ignorance as to the designs and the fate of his brother. Whither shall they wander in the trackless desert? Who shall guide them? Their leader and their God seem equally to have deserted them. Still utterly at a loss to comprehend the sublime notions of the Deity, which their leader would inculcate, they sink back to the superstitions of the country which they had left. *Milman.*

It is yet less than six weeks since the amazing scenes of the giving of the Law of the commandments, when the voice of Jehovah and his words seemed to overwhelm the whole assembly of Israel with religious awe. So thoroughly, to all appearance, are they pervaded with the spirit of piety and reverence, that, no sooner has Moses rehearsed to them the words of Jehovah than, as with one heart, they shout, "All that Jehovah hath said will we do and be obedient." But after Moses is gone up into the mount, and the mighty pillar of cloud and fire that before was near to them has risen to the summit of Sinai and now become stationary there—after the excitement has lulled somewhat and every thing in the plain Rahab and about Mount Sinai has resumed its wonted appearance, the leaven of idolatry and lust that had been subdued by the terrors of the Law begins again to work. First, secretly; then more openly as the return of Moses is delayed day after day, and as the bolder spirits begin to give utterance to their speculations concerning what has become of him; till at length the whole camp becomes pervaded with the idea that Moses has perished—probably from rashly venturing too near to the mysterious brightness within the cloud. And the return of Moses, once given up, the next inquiry is what is to be done now? And Satan, ever busy in the souls of his agents, suggests the idea of a great religious festival. As is ever the case when men begin to devise ordinances of religious observance which God has not commanded, then a suitable form of worship for the festival must be devised; and what more suitable form than the forms they have been accustomed to see so universally in Egypt? They will, therefore, have an image to aid their devotions. Of course they do not mean to adore the image, or worship any other God than Jehovah. They will merely present Jehovah in visible form to the eye, so that, as they have now something tangible to start from, the imagination can soar upward and lend to the soul wings of devotion. While this is the view

of the less sensual class of religionists among them, the ignorant multitude are pleased with the suggestion, because such form of worship carries with it the idea of revel and plays, and indecent wantonness. Soon, therefore, everybody is in favor of the new movement, and Aaron, who has been left in charge of affairs in Moses' absence, is surprised at the petition backed by an overwhelming popular opinion: "Up, make us gods which shall go before us, for, as for this Moses, that brought us here, we know not what is become of him." S. R.

I. *Make us a god.* So the Hebrew word is often translated. The meaning is, Make us a sacred symbol or sign, which may represent God to us in a visible manner. They hankered after the idolatrous worship which they had learned in Egypt. Stephen calls this a turning back of their hearts unto Egypt (Acts 7:39). *Bp. Patrick.*—Daily fed by manna from heaven; daily refreshed by water from the smitten rock; surrounded by miracles of might and benignity against which it would seem impossible that their eyes should be closed, who could have anticipated that, in utter defiance of the commandment to which they had so lately and so solemnly avowed obedience, they should have ordered the fabrication of other gods, and "changed their glory into the likeness of an ox, that eateth grass"? *Bush.*

O royal Law, and mighty Lawgiver! How could they think of making any resemblance of him whom they saw could not be seen, and whom they saw in not being seen, infinite? How could they think of daring to profane his name, whom they heard to name himself, with that voice, Jehovah? Have they so soon forgotten that fire and thunder, which they heard and saw? Is that smoke vanished out of their mind, as seen as out of their sight? Could their hearts cease to tremble with the earth? Can they, in the very sight of Sinai, call for other gods? Did they so lately hear and see him to be an infinite God? Did they quake to hear him say out of the midst of the flames, "I am Jehovah thy God: thou shalt have no Gods but me"? With his pillar uplifted before their eyes and his manna descending day by day, yet they say, "Make us a god." *Bp. H.*—Had they not but the other day, in this very place, heard the voice of the Lord God speaking to them out of the midst of the fire, *Thou shalt not make to thyself any graven image?* Had they not heard the thunder, seen the lightnings, and felt the earthquake, with the dreadful pomp of which this Law was given? Had they not been particularly cautioned not to make gods of gold

(ch. 20:23)? Nay, had they not themselves solemnly entered into covenant with God, and promised that all that which he had said unto them they *would do, and would be obedient* (ch. 24:7)? And yet, before they stirred from the place where this covenant had been solemnly ratified, and before the cloud was removed from the top of Mount Sinai, thus to break an express command, in defiance of an express threatening that this *iniquity should be visited upon them and their children*—what shall we think of it? It is a plain indication that the Law was no more able to sanctify than it was to justify; by it is the *knowledge* of sin, but not the *cure* of it. This is intimated in the emphasis laid upon the place where this sin was committed (Ps. 106:19)—*They made a calf in Horeb*, the very place where the Law was given. II.

Even on that very plain, beneath that very mount, they could not bear to think that they were to serve a God who was invisible; they returned to Egypt in their hearts. And not then only, but again and again, both in the history of the Jewish and of the Christian Church, has the same temptation returned. The priest has set up what the prophet has destroyed. Graven images have been set up in deed or in word, to make the Unseen visible, and the Eternal temporal. But the Revelation of Sinai has prevailed. Slowly and with many reverses did the great truth then first imparted gain possession of the hearts of Israel, and, through them, of the whole world—that we are neither to imagine that we see God when we do not, nor that because we do not see him, are we to doubt that he has been, and is, and yet shall be. This was the marvel which the Jewish worship presented, even to the best and wisest heathens who were perplexed by what seemed to them a religion without a God. It is to us the declaration that there must be a void created by the destruction of errors, by the removal of false images of God, before we can receive the true image of the Truth itself. A. P. S.

Aaron's Part in the Apostasy.

Ex 32:2-5.

Aaron, he that alone was allowed to climb up the flaming hill of Sinai with Moses, who had heard God say, "Thou shalt not make to thyself any graven image, for I am a jealous God," within one month calls for their ear-rings, makes the graven image of a calf, erects an altar, consecrates a day to it, calls it their god, and weeps not to see them dance before it. Aaron might have learned better counsel of his brother's example. When they came to him with stones in their hands, and said, "Give us water," he ran

as roundly to God with prayers in his mouth ; so should Aaren have done when they said, "Give us gods ;" but he weakly runs to their ear-rings, that which should be made their god ; not to the true God, which they had and forsook. Who can promise to himself freedom from gross infirmities, when he that went up into the mount comes down and doth that in the valley which he heard forbidden in the hill ? I see and wonder at the mercy of that God, which had justly called himself jealous. This very Aaron, whose infirmity had yielded to so foul an idolatry, is afterward chosen by God to be a priest to himself ; he that had set up an altar to the calf must serve at the altar of God ; he that had melted and carved out the calf for a god must sacrifice calves and rams and bullocks unto the true God ; he that consecrated a day to the idol is himself consecrated to Him who was dishonored by the idol. The grossest of all sins cannot prejudice the calling of God ; yea, as the light is best seen in darkness, the mercy of God is most magnified in our unworthiness. *Bp. II.*

God left him to himself to teach us what the best of men are when they are so left, that we may cease from man, and that he who thinks he stands may take heed lest he fall. Aaron was, at this time, destined by the Divine appointment to the great office of the priesthood ; though he knew it not, Moses in the mount did ; now, lest he should be lifted up above measure with the honors that were to be put upon him, a messenger of Satan was suffered to prevail over him, that the remembrance thereof might keep him humble all his days. He who even shamed himself so far as to build an altar to a golden calf must own himself altogether unworthy of the honor of attending at the altar of God, and purely indebted to free grace for it. Thus pride and boasting were forever silenced, and a good effect brought out of a bad cause. By this likewise it was showed that *the Law made them priests which had infirmity ; and needed first to offer for their own sins.* *H.*

2, 3. Golden rings. The abundant supply of such jewelry is fully conformed to the condition of things among which the Hebrews had so long lived, where not only are ear-rings of gold, and in some instances set with pearls, abundantly found, as well as represented, but where one of the pictures at Thebes exhibits the ladies comparing the ornaments in their ears. The implied skill in metallurgy and the manufacture of jewelry, formerly questioned, is now perfectly established. The whole process of working gold is delineated in their tombs, while

various modern museums exhibit great numbers of old Egyptian ear-rings, finger-rings (some of them very massive), bracelets, anklets, and other kinds of ornaments elaborately and delicately wrought. *S. C. B.*

4. Fashioned it with a graving tool, and made a molten calf. After he had made a rough cast of it, he formed it with a graving-tool, so that it became a complete and elaborated statue of a bull, which plainly recalled the worship of the bull in Egypt, where an ox called *Onuphis* (the ox Apis), at Memphis, and another ox, *Mnevis*, at On, received Divine honors (as emblems of the creative and generative powers of nature). No sin is, in after times, more frequently blamed on the part of God's people than this. *C. G. B.*

5. To-morrow is a feast to the Lord. Not to the golden calf, but to the Creator of the world, whom they worshipped in this image. Notwithstanding which, this was no better than an idol, and they were gross idolaters (Ps. 106 : 19, 20 ; 1 Cor. 10 : 7). *Bp. Patrick.*—By Aaron's building an altar and proclaiming this feast to the true God, it would seem that he still proposed within himself to lead the thoughts of the people through the outward medium and fix them upon Jehovah himself, the only proper object of adoration. But such a mixture of *Divine* and *idolatrous* worship never fails to mislead the mass of men, and though the *priests* of a corrupt religion, in imitation of Aaron, may plead that the use of paintings, images, and sacrifices, is intended merely as a help, by sensible media, to spiritual worship, yet there can be no doubt that its practical effects are always the same with those here recorded, and that it comes under the same condemnation. Whatever were Aaron's private views or wishes, the transaction is thus again characterized by the Holy Ghost (Acts 7 : 41), "And they made a calf in those days, and offered sacrifices unto the idol, and rejoiced in the work of their hands." So Jehu, led away by the same delusion, could boast of his zeal for the Lord of hosts, while yet he was a worshipper of the golden calves of Jeroboam (2 Kings 10 : 16, 29). *Bush.*—In after times, when the kings of Israel set up the same representation of the true God at Dan and Bethel, the Scripture constantly speaks of it as the leading sin, from which all the rest of their idolatries, and at last their utter destruction, proceeded. For from worshipping the true God by an image, they soon came to worship the images of false gods too : and from thence fell into all sorts of superstition, and all sorts of wickedness. *Abp. Secker.*

6. Sat down to eat and drink and rose up to play. When this idolatry of theirs is spoken of in the New Testament, the account of their feasts upon the sacrifice is quoted and referred to (1 Cor. 10 : 7), *They sat down to eat and drink of the remainder of what was sacrificed, and then rose up to play* ; to play the fool, to play the wanton. Like god, like worship II.—God was forgotten ; all true sense of his presence and indeed of his nature was ruled out by the very fact that they had exalted a golden calf into his place. By a law of human nature men become like the object they worship. Calf-worshippers go down to the level of the calf they worship. Alas ! would that they did not sink far lower in passion and in crime ! II. C.

Superstition besots the minds of men and blinds the eye of reason ; and first makes them not men, ere it makes them idolaters. How else could he, that is, the image of God, fall

down to the images of creatures ? As the Syrians were first blinded, and then led into the midst of Samaria, so are idolaters first bereaved of their wits and common-sense, and afterward are carried brutishly into all palpable impiety. *Bp. II.*

Idolatry is always accompanied with the grossest sensuality. The reason is clear. Each idol that men have worshipped or now worship is some portion of nature deified ; some power in nature or some attribute of man, which the man worships as his god. Now it is the very nature of all such properties or attributes that they are monstrous and mischievous. For instance, love without purity is appetite ; wisdom without truthfulness is cunning ; courage without mercy is ferocity ; justice without compassion is horrible cruelty. And so ever does the false faith lead to the foul life, and the foul life is cleansed by the terrible judgments of God. *W. C. Mudge.*

Section 116.

MOSES RECEIVES THE TWO TABLES, INFORMED OF ISRAEL'S APOSTASY, AND INTERCEDES FOR THEIR FORGIVENESS. HE DESCENDS FROM THE MOUNT, BREAKS THE TABLES, DESTROYS THE CALF, AND INFLECTS DEATH UPON THE GUILTIEST TRANSGRESSORS.

Exodus 31 : 18 ; 32 : 7-29. DE. 9 : 10-17, 21.

Ex. 31 18 AND he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God.

Ex. 32 7 And the LORD spake unto Moses, Go, get thee down ; for thy people, which thou hast brought up out of the land of Egypt, have corrupted themselves : they have turned aside quickly out of the way which I commanded them : they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said, These be thy gods, O Israel, which I brought thee up out of the land of Egypt. And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people : now therefore let me alone, that my wrath may wax hot against them, and that I may consume them : and I will make of thee a great nation. And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power and with a mighty hand ? Wherefore should the Egyptians speak, saying, For evil did he bring them forth, to slay them in the mountains, and to consume them from the face of the earth ? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the LORD repented of the evil which he said he would do unto his people.

15 And Moses turned, and went down from the mount, with the two tables of the testimony in his hand ; tables that were written on both their sides ; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, *17* graven upon the tables. And when Joshua heard the noise of the people as they shouted, *18* he said unto Moses, There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome : but *19* the noise of them that sing do I hear. And it came to pass, as soon as he came nigh unto the

camp, that he saw the calf and the dancing : and Moses' anger waxed hot, and he cast the
 20 tables out of his hands, and brake them beneath the mount. And he took the calf which they
 had made, and burnt it with fire, and ground it to powder, and strewed it upon the water,
 21 and made the children of Israel drink of it. And Moses said unto Aaron, What did this people
 22 unto thee, that thou hast brought a great sin upon them? And Aaron said, Let not the anger
 23 of my lord wax hot : thou knowest the people, that they are *set* on evil. For they said unto
 me, Make us gods, which shall go before us : for as for this Moses, the man that brought us
 24 up out of the land of Egypt, we know not what is become of him. And I said unto them,
 Whosoever hath any gold, let them break it off ; so they gave it me : and I cast it into the fire,
 25 and there came out this calf. And when Moses saw that the people were broken loose ; for
 26 Aaron had let them loose for a derision among their enemies : then Moses stood in the gate of
 the camp, and said, Whoso is on the Lord's side, *let him come* unto me. And all the sons of
 27 Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord,
 the God of Israel, Put ye every man his sword upon his thigh, and go to and fro from gate to
 gate throughout the camp, and slay every man his brother, and every man his companion,
 28 and every man his neighbour. And the sons of Levi did according to the word of Moses : and
 29 there fell of the people that day about three thousand men. And Moses said, Consecrate
 yourselves to-day to the Lord, yea, every man against his son, and against his brother ; that
 he may bestow upon you a blessing this day.

Repetition in Deuteronomy.

De. 9 10 And the Lord delivered unto me the two tables of stone written with the finger of
 God ; and on them *was written* according to all the words, which the Lord spake with you in
 11 the mount out of the midst of the fire in the day of the assembly. And it came to pass at the
 end of forty days and forty nights, that the Lord gave me the two tables of stone, even the
 12 tables of the covenant. And the Lord said unto me, Arise, get thee down quickly from hence ;
 for thy people which thou hast brought forth out of Egypt have corrupted themselves ; they
 are quickly turned aside out of the way which I commanded them ; they have made them a
 13 molten image. Furthermore the Lord spake unto me, saying, I have seen this people, and,
 14 behold, it is a stiffnecked people : let me alone, that I may destroy them, and blot out their
 name from under heaven : and I will make of thee a nation mightier and greater than they.
 15 So I turned and came down from the mount, and the mount burned with fire : and the two
 16 tables of the covenant were in my two hands. And I looked, and, behold, ye had sinned
 against the Lord your God ; ye had made you a molten calf : ye had turned aside quickly
 17 out of the way which the Lord had commanded you. And I took hold of the two tables, and
 21 cast them out of my two hands, and brake them before your eyes. And I took your sin, the
 calf which ye had made, and burnt it with fire, and stamped it, grinding it very small, until it
 was as fine as dust : and I cast the dust thereof into the brook that descended out of the mount.

Ex. 31 : 18. Communing with him on Mount Sinai. There Jehovah showed him (in a vision) a *representation* of the dwelling which he required, and of all the articles of furniture which were to be placed in it, and gave him the necessary *instructions* for its erection. When he had completed his directions, he gave him *two tables of stone*, on which the ten words of the fundamental Law had been inscribed by the finger of God. K.

Written with the finger of God. As the ten words were proclaimed by the voice, so they are here said to be written by the finger of God. But as they heard on that dread occasion "the voice of words, but saw no similitude," so the engraving on stone implies no visible finger of God, but only the putting forth of his power for the production of an authentic and permanent copy of the moral Law.

M.—We must understand this to mean that the characters were formed by the secret virtue of God ; nor is it a matter of wonder that a writing should have suddenly been brought into existence at the same will of God, whereby the waste and shapeless materials of the world, which they call chaos, were changed so as to be resplendent with elegance and beauty. *Cule.*

Informed by Jehovah of Israel's Apostasy, Moses Intercedes for their Forgiveness.

Ex. 32 : 7-14. De. 9 : 12-15.

At first view, this gross apostasy, so soon after the wonders in Egypt and the terrors of Sinai, and in the very face of the mountain from which the law forbidding idolatry had been proclaimed, seems utterly confounding. But though there is no excuse for it, this much may be said by way of accounting for it : In

Egypt, the Israelites had lost much of the life of their faith, and had become familiar with the worship of idols. A law of spiritual ideas had now been promulgated; but, as yet, no forms of worship were set up. The wonders which had so powerfully impressed their senses had ceased. Moses, the visible organ of Jehovah, had disappeared; and, in his prolonged absence, time hung heavy in the camp. A chief object of worship in Egypt was *Apis*, the sacred bull, which was kept in royal state at Memphis, and honored as a source of national life and power. Hence, when they craved some visible representative of the Divinity, the golden calf would naturally suggest itself, and their feast would take the form of such orgies as they had witnessed in Egypt. With a self-sacrifice that marks the sublimest heroism, Moses assumed the task of mediation. The power and glory of Jehovah as committed to the salvation of Israel, the effect of any failure upon his enemies, and, above all, his own covenant of grace with Abraham—these are the arguments by which Moses pleads with the Lord; and his earnest, unselfish faith prevails. J. P. T.

Nowhere is a sharper contrast brought before us than that which this history presents. In the valley the multitude, as if infected by some epidemic insanity, are preparing for their idolatrous orgies; on the mountain, within the cloud-veil that shrouds its summit, Moses is communing with Jehovah. Below, all is noise and tumult and passion; above, all is peace and contemplation and fellowship of spirit with spirit: below are sin and shame; above are intercession and forgiveness. W. M. T.

How dreadful the shock to Moses, as the conference between himself and Jehovah concerning all the scheme for erecting a palace, and preparing a service of worship at his immediate dwelling-place—is suddenly interrupted with the announcement, "Go, get thee down, for *thy* people (they have broken the covenant and are no longer *mine*), which *thou* broughtest out of the land of Egypt, have corrupted themselves." "I have seen this people, and behold it is a stiffnecked people. Now, therefore, let me alone that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." This scene is among the most remarkable in the Bible history, as illustrating to finite human minds the nature of intercessory prayer. Representing Jehovah after the manner of a covenanted ruler, justly incensed at the faithlessness and treason of his subjects, threatening to cast off and destroy them, and to make Moses the centre of a

New Covenant, it shows how, by Divine intercession, first a respite was gained and subsequently how by further intercession the culprits were fully restored and the covenant renewed. To us who cannot comprehend the Divine side of this great question of the relation of human intercession to the purposes of God, this account is all-sufficient. Instead of speculating about the unknowable and framing theories of what our minds must necessarily be incompetent to grasp, we have only to accept God's assurance that somehow in the manner here illustrated he may be led to hear the intercessions of his creatures, after the manner of human rulers who may be prevailed upon by arguments. The threefold argument of Moses—wherefore shall He seem to cast a reflection on his own wisdom by so soon destroying what he had expended so much power to preserve—wherefore expose his own great name to the scorn and derision of Egypt and thereby confirm them and the whole world in their unbelief—wherefore seem to fail to keep the covenant with Abraham and thereby seem to disregard his obligation—is all inspired you will perceive by his holy loyalty to Jehovah and his intense concern for his honor among men. The ultimate end we seek in all genuine petition or intercession is the honor of our Father—as illustrated by this intercession of Moses. Seeing that the eyes and tongues of not only all the vast empire of Egypt, but all surrounding nations, are intent on finding matter of malicious triumph, both over the people so signally delivered and the God who so signally delivered them, he would, at all hazards, preclude all disparagements of the Divine glory by its being blemished by his enemies. His intercession prevailed, as all such intercessions must. "The Lord repented of (or, in the Hebrew, was propitiated concerning) the evil which he thought to do unto his people." S. R.

Ex. 32:10. Let me alone. Moses had not yet opened his mouth, but God foresaw the holy violence with which his importunity would besiege his throne, and *apparently* desires him not to intercede for them. What greater or more significant proof could be given of the Divine condescension to the petitions of a mortal? *Bush* — God is fain to bespeak his own freedom; as if Moses's devotion were stronger than God's indignation. Great is the power of prayer; able, after a sort, to transfuse a dead palsy into the hand of Omnipotence. *Trapp*. —Moses should not need to solicit God for revenge; God solicits him, in a sort, for leave to revenge. Who would look for such a word from God to man, "Let me alone?" As yet,

Moses had said nothing ; before he opens his mouth God prevents his importunity, as foreseeing that holy violence which the requests of Moses would offer to him. Moses stood trembling before the majesty of his Maker ; and yet hears him say, " Let me alone." The mercy of our God hath, as it were, obliged his power to the faith of men : the fervent prayers of the faithful hold the hands of the Almighty. As I find it said afterward of Christ, That " he could do no miracles there, because of their unbelief ;" so now, I hear God, as if he could not do execution upon Israel because of Moses's faith, say, " Let me alone, that I may consume them." *Bp. II.*

I will make of thee a great nation.

If Moses had accepted the proposal, God's promises to the patriarchs had still been fulfilled ; for Moses was a son of Abraham, of Isaac, and of Jacob, and in him and his the promises might have been fulfilled. *Kil.*—What a temptation lay for Moses here ! But in his prayer he speaks as if Jehovah had not used these words at all ; he scarcely pays regard to them ; he makes no use of them in his own interest ; he is far more concerned about the honor of Jehovah than for a numerous posterity. By all means, then, destroy his trunk, stripped as it is already of its leaves, provided that the forest trees of Israel be not cut down ; for he already sees the axe laid to their roots. In the full strength of interceding love he can be quite oblivious of everything except the sinful Israel ; nor does he leave the mountain-top till he brings down with him the promise that the sentence, merited even though it is, shall be delayed at least, if not repealed. Yet this our prayer is but the first of hundreds more ; or rather, it is the key-note of a life of faith and prayer and love on Moses's part through forty years—a life that dies not, even when he gives up the ghost. " Now, therefore, forgive their sins ;" how frequently, and in how many ways, the man of God presented this same prayer ! It is this very perseverance in entreaty for the good of Israel—when, almost at every moment, they have turned anew to corrupt practices—that gives to Moses's intercession a great measure of the unselfish, the pathetic, the sublime ; and thus, just like the man himself, we find it standing in the books of the Old Testament almost alone, unparalleled. But it is also just this feature in the prayer of Moses that shows us professing Christians how we should conduct ourselves in secret intercourse with God. Come hither, ye who seek to understand what true prayer is—what kind of prayer it is that pleases

God ; behold that man who wrestles like another Jacob, not for his own life but for Israel's, and who like Israel earned for himself the meed of praise that as a prince he had power with God ? It is not enough that you should cry to God for help whenever your own want and misery oppress your soul ; Moses calls loudly, " Pray for others too," and the more earnestly for them as they are more unfortunate, more sinful than yourselves, and more unthankful and unkind to you ! Neither is it enough that you present to him your own and others' miseries ; for Moses says again, " God's honor must be made the one great object in your prayer ;" woe to the man whose prayer is but self-seeking, who does not endeavor to extol God's majesty ! Nor yet, again, is it enough that you should raise your heart at special times in prayer, but soon abate your zeal ; Moses cries out to every one who strives on earth, " Continue, persevere in prayer ; the faithful friends of God are the best friends of men !" Happy, thrice happy, is the nation, church, or family that counts among its members those who strive like Moses in their prayers. Eternity shall one day show how much earth owes to those who have thus learned to live in constant intercourse with heaven ! *Van O.*

If ever a man inherited the earth by meekness, that man was Moses. His was a grand, unselfish life made to wait upon the lives of others. Endurance was, indeed, the very keynote of his destiny. His life was to be one long waiting in the *hope* of humanity. It never became to him a fruition ; he never reached the promised land. He received not the treasures of Canaan any more than the treasures of Egypt ; he bore the toil and Joshua entered in. He had for long years to bear on his heart the interests of that motley multitude with no other encouragement than faith. *G. Matheson.*

II. The Lord said to Moses when this took place, " Go, get thee down ; for *thy* people." The language is most suggestive ; God says, " They are not my people now ; they have forsaken me." Observe how Moses, with exquisite skill, changes the pronoun, and does not say *my* people, but he says, they are *thy* people ; bad as they are, they are yet that, and therefore I beseech thee to have mercy upon them. And then Moses pleads God's glory. *J. C.*—*He did not let God alone ;* on the contrary, he held up before him his own purpose and promises of salvation, as well as his own glory. With Jacob he said, " I will not let thee go except thou bless me ;" and, like Jacob, he also gained the victory. *K.*

11-14. Moses, in his intercession, pleaded the argument with which God had furnished him. Most earnestly did he insist that Israel was *God's* people, since their deliverance from Egypt had been wholly God-wrought. Three special arguments did he use with God, and *these three may to all time serve as models* in our pleading for forgiveness and restoration after weaknesses and falls. These arguments were : *First*, that Israel was God's property, and that his past dealings had proved this (verse 11) ; *secondly*, that God's own glory was involved in the deliverance of Israel in the face of the enemy (verse 12) ; and, *thirdly*, that God's gracious promises were pledged for their salvation (verse 13). And such pleas God never refuses to accept (verse 14). A. E.—Moses reminds God of the triumph of his enemies, who would believe their gods had taken revenge on the people of Israel ; and he appeals to the covenant of grace with their fathers, which had promised a free gift on the part of God without any conditions. First, His glory, next, His promise ! *Gerl.*

So tender is he over the name of God, that he would rather have Israel escape with a sin, than God's glory should be blemished in the opinions of men by a just judgment. He saw that the eyes and tongues of all the world were intent upon Israel ; a people so miraculously fetched from Egypt, whom the sea gave way to, whom heaven fed, whom the rock watered, whom the fire and cloud guarded, which heard the audible voice of God. He knew withal how ready the world would be to misconstrue, and how the heathens would be ready to cast imputations of levity or impotence upon God ; and therefore says, "What will the Egyptians say?" *Bp. II.*—God had already redeemed them from Egyptian bondage. He had taken great pains with them hitherto, and had expended great power on their behalf. And He had not done this in ignorance. The latent evil in their hearts He had perceived. The future of their lives He had foreseen. Hence it would be consistent with his past favors to dispense fresh mercy. He had engaged to bring this people to the land of promise, not for their sakes, however obedient they might be, but for their fathers' sakes. Hence their rebelliousness did not vitiate the original engagement ; and although individuals might justly be destroyed—yea, that whole generation—still the posterity of Abraham must eventually enter the land. *Davies.*

The intercession of Moses proceeds entirely on a regard for the honor of Jehovah, and the

noble man does not permit himself even to refer to the proposal that he should be made the head of a covenant nation in room of the rejected tribes. Thus triumphantly does he stand the test to which Jehovah subjected him, and we do not wonder that his pleading was successful, for "the Lord repented of the evil which he thought to do unto his people." W. M. T. —Words fail in attempting to describe his true nobility of soul, which comes out in his prayers and pleadings here. Read in this and other passages the words by which he seeks to influence Jehovah to withdraw the dread death-sentence ; and then tell me if there has at any time been offered a prayer more beautiful and touching than this. Does it not seem as if love were exhausting all its energies in trying to find out, not some slight palliations of the shameful conduct which must be pronounced quite inexcusable, but some good grounds for not requiring full satisfaction for the vast amount of guilt incurred ? *Van. O.*

How absolutely *disinterested* Moses's *intercession* ! He sets aside, without even taking notice of it, the most glorious offer ever made to mortal man. How intensely *earnest* ! Moses had a most overwhelming sense of the reality of the wrath he sought to avert. But his heart was agonizing to save his nation, and he seemed to clasp the feet of God in the spirit of one who would not, could not leave, till he obtained what he sought. How perseveringly *prolonged* ! He prayed by his silence as well as by his speech. The whole scene is a striking illustration of the intercession of the Saviour. *Orr.*—In every time of emergency his immediate resort was to Jehovah. His cry was the appeal of one who knew that he was speaking to a real, living, loving person, omnipotently able to help, and pledged also to render assistance. And true prayer is ever that which, as in the case of Moses, springs out of faith in God—not that which is offered by one who would make the receiving or not receiving of an answer a test whether there be any God or not ; and those supplications which are offered by men who, like Abraham or Moses, are the friends of God, and appeal to him as their friend, never come back unacknowledged. W. M. T.

14. Was ever mortal more bold and more persistent, despite of all the Lord had said which seemed to shut the door and bar off all entreaty ? Yet Moses prevailed, and it does not appear that the Lord rebuked him for his persistence or for his boldness. It is simply said—"The Lord repented of the evil which he thought to do unto his people." H. C.—In

the sense of changing his ultimate *purpose*, God does not repent; but in the sense of altering his *procedure*, in consequence of reasons that he foresaw and took into his estimate, God is said to have repented. J. C.

Thus did the mediator address *Jehovah*, when he interceded for the salvation of the people. But a mediator is not a mediator of one. He had also to defend the holiness of *Jehovah* in the presence of the people; and this he now prepared to do. K.—The Lord does not consume the people according to his threat, but forgave them, “though he took vengeance of their inventions” (Ps. 99 : 8), as a warning and example. Mercy and justice were here revealed, as the issue shows. An atonement for this guilt, however, was absolutely necessary. C. G. B.

Moses Descends, Breaks the Tables, Destroys the Idol, and Executes Judgment upon 3000 Chief Transgressors.

Ex. 32 : 15–29. De. 9 : 15–17, 21.

The intercession of Moses in the mount had already secured a momentary respite for Israel, but not a pardon. To bring them to reflection upon their dreadful crime, he dashed to pieces the holy stones containing the words of the covenant, by way of showing by symbol that having forsaken *Jehovah*, *Jehovah* had forsaken them. A covenant broken on the one side is broken on the other also; and he would show them that now they occupy the position of uncovenanted outcasts. He next proceeds to the work of judgment, first destroying the idol, then at his bidding, the sons of Levi becoming his executioners, three thousand of the most pronounced apostates are slain. The executioners passed from gate to gate, cutting down, as that would seem to imply, only those still standing out in the public places, instead of hiding themselves in shame in their tents. Only a small number of the grovelling souls—perhaps chiefly of the mixed multitude that came with Israel out of Egypt—were made an example of and smitten down. S. R.

17. Joshua. While Moses was in the cloud, as in the presence-chamber, Joshua continued as near as he might in the antechamber (as it were), waiting till Moses came, that he might be ready to attend him; and though he was all alone for forty days (fed, it is likely, with manna), yet he was not weary of waiting, as the people were, but when Moses came down he came with him, and not till then. H.—His calm and quiet waiting during all the time of Moses's absence stands in very strong contrast

with the impatient and unbelieving temper of the people during the same period. *Bush.*

A noise of war. To the soldier's ear, quick to receive the sound of the battle-field, the clamor is full of alarm. “He said unto Moses, There is a noise of war in the camp.” “Had the Amalekites taken advantage of the absence of the leader of the host and the captain of the army, to make another attempt on Israel?” The keener and more chastened ear of Moses discerns the true nature of the wild uproar. As he had been already apprised on the mount, “the people he had brought out of Egypt had corrupted themselves,” had “made a molten calf,” had “worshipped it and sacrificed thereunto.” The din was not that of combatants, but of revellers. E. V.—Often in descending this mountain close by the spot whence the Law was given, while the precipitous sides of the ravine hid the tents from my gaze, have I heard the sound of voices from below, and thought how Joshua had said unto Moses as he came down from the mount, “There is a noise of war in the camp.” *Palmer.*

19. Moses is described as descending the mountain without seeing the people, the shout strikes the ear of his companion before they ascertain the cause; the view breaks on him suddenly as he draws nigh to the camp, and he throws down the tables and dashes them in pieces “beneath the mount :” now any one descending the mountain path by which Ras Sufsafeh is accessible (according to Captain Wilson in three quarters of an hour to a practised mountaineer) through the oblique gullies which flank it, would hear the sounds borne through the silence of the plain, but would not see the plain itself until he emerged from the lateral wady; and when he did so he would be immediately under the precipitous cliff of Sufsafeh. *Clark.*

As the disgraceful scene burst upon him, in righteous anger he dashed the tables out of his hands, and broke them in pieces at the foot of the mount; giving at once a terrible significance for all future time to the phrase, a *broken law*, and a sign of man's inability to keep the Law given on Sinai. For both Moses and the people, though in different ways, were showing, by their acts, that the first use to which man puts God's Law is to break it. *Both* tables were broken, for idolatry had been followed by licentiousness. P. S.—It was not the ebullition of ordinary passion giving vent to its rage by breaking the glorious stones. It was the act of holy judgment at a moment when judgment must not slumber. Suddenly there bursts upon

his view the covenant people of God in bacchanalian revelry, dancing, and shouting around the idol. What sight could be more awful to the reverent and loving spirit of Moses, so intensely concerned for the name and honor of Jehovah? Here are the people whom he himself had sworn into holy covenant with Jehovah just before he had parted with them—Jehovah to be their king and they to be his loving and obedient subjects. And now, just as he brings them the holy covenant, gloriously engrossed for them on the beautiful stones which God's own hand has fashioned, and on which God's own finger has written in enduring characters the terms of the covenant, alas! they are already fallen into apostasy, and that, too, so low, grovelling, degrading an apostasy. S. R.

There was never so precious a monument as the tables written with God's own hand. Prophecies and evangelical discourses He hath written by others; never did He write anything himself but these tables of the Law: neither did He ever speak anything audibly to the whole of mankind but it; the hand, the stone, the Law were all his. Yet that God, which so sharply revenged the breach of one law upon the Israelites, checks not Moses for breaking both the tables of the Law. *Bp. H.*—They had broken the covenant itself, and Moses as a sensible sign of the awful fact breaks the monumental tables in which it was inscribed. Nothing could more solemnly indicate that their covenant standing was wrecked, and that they now lay exposed to the severest vengeance of an angry God. It is doubtless in this view of the transaction that we find no censure passed upon Moses, nor does he afterward (De. 9:17) speak of it with any regret. *Bush.*—Those are *angry*, and *sin not*, that are angry at sin only, not as against themselves, but as against God. It becomes us to be cool in our own cause, but warm in God's. Moses showed himself very angry, both by breaking the tables and burning the calf, that he might by these expressions of strong indignation awaken the people to a sense of the greatness of the sin they had been guilty of, which they would have been ready to make light of if he had not thus shown his resentments, as one in earnest for their convictions. II.

20. Consider well the moral courage of Moses. He was but one man. Yet he ventured to confront that inebriate host, armed only with the terrors of holy wrath—and the conscience-stricken crowd shrunk before him; and not a hand was lifted up in resistance, when he cast their idol to the ground. *Kt.*—He burned it in the fire, ground it to powder, and made the

children of Israel drink of the dust. The manner in which this was done is a proof of the extraordinary skill in the metallurgic arts possessed by the Egyptians; and, through their instruction, by the Hebrews. Modern chemistry employs tartaric acid, and reduces gold to powder. Stahl, one of the ablest chemists, informs us that natron, which is very common in the East, will produce the same effect; and, if the metal be previously heated, the effect is sooner produced. Hence Moses, in the first instance, cast the image into the fire, and then made it potable. Now one of two consequences must follow: either he performed a miracle, or he possessed very extensive scientific attainments. There is no account of any miraculous intervention of Providence in the story; it then was the result of natural means, but such as none but a well-informed chemist could have known or used. No alternative, then, is left us but a positive denial of the facts or an admission of the knowledge of Moses. *Hawks.*

21-24. Aaron deserved to have been cut off for this sin, and had been so if Moses had not interceded particularly for him, as appears (De. 9:20). And having prevailed with God for him to save him from ruin, he here expostulates with him to bring him to repentance. Aaron lays all the fault upon the people: *They are set on mischief, and they said, Make us gods.* It is natural to us to endeavor thus to transfer our guilt; we have it in our kind, Adam and Eve did so: sin is a brat that nobody is willing to own. Aaron was now the chief magistrate, and had power over the people, and yet pleads that the people overpowered him: he that had authority to restrain them yet had so little resolution as to yield to them. He extenuates and conceals his own share in the sin, as if he had only bid them *break off their gold* that they had about them, intending to make a hasty assay for the present and to try what he could make of the gold that was next at hand; and childishly insinuates that when he cast the gold into the fire it came out, either by accident or by the magic art of some of the mixed multitude (as the Jewish writers dream), in this shape; but not a word of his graving and fashioning it. But Moses relates to all ages what he did (verse 4), though he himself here would not own it. *He that covers his sins shall not prosper*, for sooner or later it will be discovered. This was all Aaron had to say for himself; and he had better have said nothing, for his defence did but aggravate his offence; and yet he is not only spared but preferred; as sin did abound, grace did much more abound. H.

26. *Whoever (is) for the Lord—to me!* The words “let him come” are omitted through the impassioned earnestness of the speaker. The offence was one of the most aggravated character; one by which the honor of God’s great name had been sadly tarnished; and in order to a more effectual vindication of it, judgment was to be executed with terrible severity. **Go in and out from gate to gate throughout the camp.** This is no doubt to be understood as a commission to slay every one whom they should meet in the open places of the camp, let him be relation, friend, or neighbor, while they were not required to enter into any of the tents. *Bush* —A number of men, fresh from their orgies, whom even his appearance and words had not yet sobered into shame and repentance, still thronged the open roadway of the camp. These were met by the avenging Levites, as, sword in hand, they passed from gate to gate; and these were the three thousand which fell on that day, while the vast multitude had retired to their tents in tardy repentance and fear, in view of him whose presence among them betokened the nearness of that holy and jealous God, whose terrible judgments they had so much cause to dread. A. E.

By his untimely and ungodly zeal for the honor of his own house, the forefather of the tribe of Levi had brought a curse upon himself, which still rested upon his tribe (Gen. 34 : 25); by their well-timed and holy zeal for the honor of the house of God, his descendants now extinguished the curse and changed it into a blessing. If their ancestor had violated truth, fidelity, and justice, by the vengeance which he took upon the Shechemites from a mistaken regard to blood-relationship, his descendants had now rescued truth, justice, and the covenant, by executing the vengeance of Jehovah upon their own blood-relations. Hence Moses referred to this tribe in the following words (De. 33 : 9): “Who says of his father and mother, I saw them not; who is ignorant of his brother, and knows nothing of his own sons.” The disposition manifested by the sons of Levi on this occasion, and their readiness to esteem friend and brother but lightly in comparison with Jehovah, was that which qualified the tribe of Levi above every other to serve in the house of Jehovah, and rendered it worthy to be chosen as the lot and inheritance of Jehovah. Penitent Israel was called upon to inflict punishment upon impenitent Israel, that their own guilt, which had been forgiven, and the mercy which had been shown them on account of their penitence, might be impressed upon their minds in

its fullest extent as a warning for future times. Before such considerations and designs all considerations of a sentimental character must give way, as, in fact, sentimentality of every kind is out of place in matters concerning the judgment of God on the impenitent sinner. . . . The punishment inflicted by the command of Moses has often been described as an act of inhuman cruelty. If there is any ground for such a charge, it not only applies to this particular case, but to the spirit and essence of the whole code of laws, and to the entire course of history of which they formed the guiding principle. The Law represents every act of apostasy from Jehovah, every kind of idolatry, and every species of heathen superstition, as a capital crime. If, then, the Law itself is not to be condemned for such stringency as this, the command of Moses, which merely carried out the spirit of the Law, is perfectly justifiable. Such stringency was perfectly justifiable on the part of the Law; it was demanded as well as dictated by the peculiar position and character of the Old Testament Theocracy. It was first of all demanded by the fact that the God of Israel was also the King of Israel. Every sinful disregard or violation of the dignity of Jehovah, the one God in Israel, was also a crime against the sole monarchy of the King Jehovah; every religious crime was a State crime as well. K.

The spirit of the narrative forbids us to conceive that the act of the Levites was anything like an indiscriminate massacre. An amnesty had first been offered to all in the words, “Who is on the Lord’s side?” Those who were forward to draw the sword were directed not to spare their closest relations or friends. *Clark*. —None were executed but those who openly and boldly stood forth. *Bush*.

We are not nearly enough in the habit of treating religion as a cause, and ourselves as soldiers, whose honor is bound up in it, our all at stake in it. Who is on the Lord’s side? is a question that rings up and down our streets eternally. It is of the utmost consequence to every young man’s singleness of heart, saying nothing of his future welfare, to have this choice settled. To be uncommitted is to be on the side that is not God’s. F. D. H.

Let no one say that Moses is most powerful in prayer, but weak when courage, energy, and promptitude in punishment should be displayed. Not merely is the order given to single out the guiltiest, he does not spare the strongest nor the dearest when he has to wield the chastising rod. He shows that he esteems sin not more lightly than the Holy One of Israel

himself, even though he has made such earnest intercession in behalf of those who sinned.

Van O.—Moses, who is described as “very meek,” and who shrank back in evident agony from that leadership of Israel to which he was called by Providence, yet sternly vindicated his mission against the rebellious Korah, as he now inflicts a sharp vengeance upon these guilty idolaters. H. P. L.

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All the main features in the historical episode of the worship of the golden calf reappear in Deuteronomy. But in the lips of the aged Lawgiver just before his death they assume a wholly different form, and are the ground of an earnest call to humility, in the prospect of new and

greater mercies from God. The facts recalled to their memory are the idolatry of the whole congregation, the share of Aaron in their sin, its disclosure to Moses by God himself, the proposal to make of him a greater nation, his descent with the tables in his hands, their destruction in his anger, the destruction of the golden calf, and the mingling of its powder with the brook, the consecration of the whole tribe of Levi, the intercession of Moses, his fear of the total rejection of the people, the preparation of the second pair of tables, the second forty days on the mount, the writing of God on the second tables, the renewal of the covenant. All these are set before them in tones of earnest and holy love, to stir them up to gratitude to the God of Israel. *Birks.*

Section 117.

UNBIDDEN, MOSES ASCENDS THE MOUNT TO PLEAD AGAIN FOR ISRAEL'S FORGIVENESS. PENITENCE OF THE PEOPLE. THE CLOUD-PILLAR DESCENDS TO THE TENT OF MEETING, AND THERE GOD SPEAKS WITH MOSES FACE TO FACE. THIRD PLEADING OF MOSES IN BEHALF OF ISRAEL.

Exodus 32 : 30–35 ; 33 : 1–18.

Ex. 32 30 AND it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin : and now I will go up unto the LORD ; peradventure I shall make atonement
31 for your sin. And Moses returned unto the LORD, and said, Oh, this people have sinned
32 a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin— ; and
33 if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto
34 Moses, Whosoever hath sinned against me, him will I blot out of my book. And now go, lead
the people unto *the place* of which I have spoken unto thee : behold, mine angel shall go before
35 thee : nevertheless in the day when I visit, I will visit their sin upon them. And the LORD
smote the people, because they made the calf, which Aaron made.

33 1 And the LORD spake unto Moses, Depart, go up hence, thou and the people which thou
hast brought up out of the land of Egypt, unto the land of which I sware unto Abraham, to
2 Isaac, and to Jacob, saying, Unto thy seed will I give it : and I will send an angel before thee ;
and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite,
3 and the Jebusite : unto a land flowing with milk and honey : for I will not go up in the midst
4 of thee ; for thou art a stiffnecked people : lest I consume thee in the way. And when the
people heard these evil tidings, they mourned : and no man did put on him his ornaments.
5 And the LORD said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people :
if I go up into the midst of thee for one moment, I shall consume thee : therefore now put
6 off thy ornaments from thee, that I may know what to do unto thee. And the children of
Israel stripped themselves of their ornaments from mount Horeb onward.

7 Now Moses used to take the tent and to pitch it without the camp, afar off from the camp ; and
he called it, The tent of meeting. And it came to pass, that every one which sought the LORD
8 went out unto the tent of meeting, which was without the camp. And it came to pass, when
Moses went out unto the Tent, that all the people rose up, and stood, every man at his tent door,
9 and looked after Moses, until he was gone into the Tent. And it came to pass, when Moses entered
into the Tent, the pillar of cloud descended, and stood at the door of the Tent : and *the Lord*
10 spake with Moses. And all the people saw the pillar of cloud stand at the door of the Tent :
11 and all the people rose up and worshipped, every man at his tent door. And the LORD spake
unto Moses face to face, as a man speaketh unto his friend. And he turned again into the
camp : but his minister Joshua, the son of Nun, a young man, departed not out of the Tent.

12 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people : and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by
 13 name and thou hast also found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy ways, that I may know thee, to the end that I may find
 14 grace in thy sight : and consider that this nation is thy people. And he said, My presence
 15 shall go *with thee*, and I will give thee rest. And he said unto him, If thy presence go not
 16 *with me*, carry us not up hence. For wherein now shall it be known that I have found grace in thy sight, I and thy people ? is it not in that thou goest with us, so that we be separated,
 17 I and thy people, from all the people that are upon the face of the earth ? And the LORD said
 18 unto Moses, I will do this thing also that thou hast spoken : for thou hast found grace in my sight, and I know thee by name.

SECOND INTERCESSION OF MOSES FOR THE PEOPLE.

Ex. 32 : 30-35.

30. On the morrow after the destruction of the calf, without any call from Jehovah, simply under the impulse of devoted affection for his people, Moses went up into the mount to plead a second time for guilty Israel. Before leaving he announced his purpose to the people in terms that might lead them to a deeper thoughtfulness and conviction respecting their great apostasy, to awaken and to temper their fear by indicating his own hope that the Lord might yet be merciful and receive them again into covenant with him. B. —“ *Ye have sinned a great sin,*” he declares, so great that there is a mere possibility that it may be consistent with the honor of God to pardon it, yet he will venture upon that possibility to intercede for them. He knew that the only hope for them was deep penitence for their sin, and, therefore, aimed first to bring deep conviction to their souls. He therefore returns to the mount. Understand, this was not the return for another forty days which is afterward referred to, but on this special errand or intercession. He was in haste. For though instant perdition was stayed, yet he knew not what moment the wrath of Jehovah might burst forth upon them. S. R.

31. **This people have sinned a great sin.** God had first told him of it, and now he tells God of it, by way of lamentation. He does not call them *God's people*, he knew they were unworthy to be called so ; but *this people*, this treacherous, ungrateful people, they have *made them gods of gold*. He does not go about to excuse or extenuate the sin ; but what he had said to them, by way of conviction, he says to God, by way of confession ; *They have sinned a great sin*. H. —He is evidently agitated, his soul stretched to its utmost power of tension, as the excited manner of his prayer shows : “ Oh, this people have sinned a great sin, yet now if thou wilt forgive their sin ; if not, blot me, I pray thee, out of thy book.” It is a beautiful illustration of impassioned pleading. “ If thou wilt

forgive” is all he can utter—leaving the consequences unuttered in the urgency and the inexpressible earnestness of desire—as if afraid to hope for an answer. We may probably supply the unspoken issue in the break with “ then would I count life a blessing.” But, as in deep despair, he adds, “ If not, then blot me out of thy book. Let me die, for life will be unsupportable.” S. R.

32. **If thou wilt forgive their sin.**

What a glorious abruption is this ! How grand ! Overpowered with emotion at the mere idea of the sin of Israel remaining unforgiven, he cannot finish the sentence ; and after a pause of overwhelming feeling, he declares that in that case it were better for him to die than to live, and prays that it may be so. *Kil.* —The expression of “ blotting out of the book of life” is of the same import with those phrases so frequently used in the Old Testament, of “ blotting out from the face of the earth,” and “ blotting out one's name from under heaven ;” and the desire of Moses signifies that he was willing to submit to a temporal death that his nation might be saved from a temporal ruin. *Abp. Tiltonson.* —So in Nu. 11 : 15, it is “ Kill me, I pray thee, out of hand.” The expression is an allusion to the custom of registering the people, as in Numbers, ch. 1, and as more at large in Ezra and Nehemiah afterward ; and blotting out every one's name when he died. *Pyle.* —Such a book is attributed to God in Ps. 139 : 16, and the *blotting out of Moses from God's book* is a figurative expression for depriving him of life. *Richard Warner.*

Moses could not survive the destruction of his people by the neighboring nations, nor their exclusion from the promised land ; and Paul, seeing the Jews about to be cut off by the Roman sword for their rejection of the Gospel, was willing to be deprived of every earthly blessing, and even to become a *sacrifice* for them, if this might contribute to the preservation and salvation of the Jewish state. Both those men, engaged in the same work and influenced by the same spirit, were willing to forfeit every

blessing of a secular kind, and even die for the welfare of the people. A. C.

33. Most truly has it been said that there is nothing in all the Scriptures more calmly majestic than the Divine reply: "Whosoever hath sinned against me, him will I blot out of my book." E. C. W. — God would not, in his compliance with Moses's prayer, violate the equity of making each man responsible for himself, and not for another. He does not thus transfer his severity from the guilty to the innocent; yet in the exercise of mercy, his darling attribute, he remits of the severity and punishes in measure. Still he punishes; and even though the angel of his presence has been set forth evidently before us, we must still expect that in the administration of his holy discipline he will correct the errors and iniquities even of his own children. T. C.

34. A further point is gained by the persevering intercessor—"Go lead the people (observe not yet called *my* people, but neither, on the other hand, *thy* people which *thou* broughtest up—lead the people unto the place of which I have spoken to thee. Behold, mine angel shall go before thee. Nevertheless in the day that I visit I will visit their sin upon them." The response shows that the intercessor is gaining ground step by step. At the commencement of the idolatry, the threat was—"Let me alone"—to utterly destroy, which Moses had met with the argument, "What will become of this great name?" Then, after the first cry of interceding anguish on his return to the mount, the threat is, "Whosoever sinneth shall be blotted out." I will not destroy all, thereby confounding the innocent with the guilty. Here the sentence is, Go lead them up, and I will remember their sin when I shall have occasion to punish in future. It is a great advance toward pardon and reconciliation. But the intercessor is not yet satisfied; his soul longs for the complete restoration of his people to the Divine favor. S. R.

35. The Lord smote the people. Every time they transgressed afterward Divine justice seems to have remembered this transgression against them. The Jews have a metaphorical saying, apparently founded on this text: "No affliction has ever happened to Israel in which there was not some particle of the dust of the golden calf." A. C. — It is the grand peculiarity of the Gospel scheme, that while by it God hath come forth in love and tenderness to our world, he hath at the same time made full reservation of his dignity; and, along with the freest overtures of peace to the rebellious, there is the

fullest reparation for every outrage which they have inflicted upon his government. On this footing he welcomes you, but on no other. He will not pass over your transgressions of his Law but in such a way as shall compel your recognition of the Law's inviolable right to all your obedience. He will not lavish upon you of his attribute of mercy but in such a way as shall constrain your homage to all the other lofty and unchangeable attributes of his nature. He will not let you off for your violation of his commandments but in such a way as shall stamp indelibly the lesson of the commandments' inviolable sanctity. This is that way of exquisite skilfulness by which the economy of grace is characterized, and whereby at once the deepest stigma is affixed upon sin and the guilt of the sinner is wiped away. *Chalmers.*

EX. 33 : 1-6. Deliberate reflection upon the *Scripture text itself*, always of the first importance, is *essential* to the full apprehension of this entire portion of the history. The transitions of the narrative are frequent, and need to be carefully noted at every step. This paragraph presents an example. Jehovah had already bidden Moses to lead the people to the place previously indicated. Now he repeats the charge more fully. "Go, thou and the people which thou hast brought out of Egypt, to the land which I sware to give unto Abraham." No longer *my* people, "for I will not go up with them." I will send not an angel in whom is my name, but an angel, who will execute my purposes against the Canaanite. And this will I do to fulfil my promises. But with this "stiffnecked people" I will deal according to their behavior. B.

3. The covenant on which the promise was based had been broken by the people. Jehovah now therefore declared that though an angel should go before Moses and should drive out the heathen from the land, he would withhold his own favoring presence, *lest he should consume them in the way.* Thus were the people forcibly warned that his presence could prove a blessing to them only on condition of their keeping their part of the covenant. If they failed in this, his presence would be to them "a consuming fire;" *Clark.*

Penitence of the People.

4, 5. When the people heard these evil tidings, they mourned. The effect produced showed that they were deeply sensible of the value of the blessing which they were likely to lose. They were at once filled with grief, which expressed itself by the usual external badges of "mourning"—viz., divesting themselves of their ornaments, although it ap-

pears from verse 5 that this was at the same time in obedience to an express command of Jehovah. This was not only in order that they might evince the appropriate tokens of sorrow and humiliation, but also that they could make sacrifices to God. While thus disrobed of their festive garments and precious jewels, and clad in the habit of penitents, God represents himself as deliberating how to act toward them. When God speaks of himself in this language, while it is intimated that so long as impenitence continues *he knows not how* to exercise mercy to the sinner, it is at the same time implied that when once humbled for their iniquities he is at no loss how to act toward them; he can then give free scope to the merciful and compassionate disposition of his own heart. So it is clear that the language in the present case implied a design of mercy, provided they showed signs of repentance. *Bush.*

God says, "Put thyself into the posture of a penitent, that the dispute may be determined in thy favor, and mercy may rejoice against judgment." Calls to repentance are plain indications of mercy designed. If the Lord were pleased to kill us, justice knows what to do with a stiffnecked people; but God has no pleasure in the death of them that die; let them return and repent, and then mercy, which otherwise is at a loss, knows what to do. *H.*

THE TEMPORARY TENT OF MEETING.

7-11.

7. The original word signifies the Tent. The only word in the Old Testament which ought to be rendered *tabernacle* (*mishkan*) does not occur once in this narrative. What is here called the Tent was a tent appointed for this temporary purpose by Moses. This tent was to be a place for meeting with Jehovah. That the people might feel that they had forfeited the Divine presence, it was now pitched "afar off from the camp." *Clark.*

A provisional tent was used, not improperly called by the name subsequently given to the tabernacle, "tent of meeting;" since it, too, actually served as the meeting-place of the congregation. It is pitched at a short remove from the encampment, in order, as the historian is careful to inform us, to manifest the Divine displeasure at Israel's recent sin. It is sometimes called the tabernacle, indeed, but only by a well-known usage of the definite article in Hebrew whereby a certain definite conception of an object by the writer and his readers is indicated. This very tent had probably been known before as the tent of Moses. Here God made special

communications with his servant. Joshua, as temporary leader in Moses's absence, occupies it (verse 11). There is no impropriety in his doing so previous to the establishment of the Levitical system. For the same reason God without the mediation of sacrifice makes revelations of himself here (verses 7, 9, 11; cf. 13:21). It is before their legal institution and the introduction of the ritual. Now, when so much has been admitted, all the principal difficulties involved in the narrative have disappeared. *Bissell.*

9. The pillar of cloud descended, and stood at the door of the Tent.

It descended from the summit to the less elevated part of the mountain where the Tent stood. As the sublime object had probably remained stationary for at least forty days, we can easily imagine that it must have produced a deep sensation among the people to see it now again majestically moving from its place, and transferring itself down the mountain to the spot where the Tent was fixed, and where Moses had now repaired. This would indeed verify the claim of the sacred structure to the title of "tent of meeting," when Jehovah by his symbol was thus pleased to *meet* with his servant in this open and honorary manner, in the sight of the awe-struck host. The effect would naturally be to inspire additional reverence for the person and authority of Moses, as one whom God saw fit to distinguish by the indubitable seal of his own selection, and to endow with the highest prerogatives of a human mediator. The descent of the cloudy pillar at the door of the Tent would also tend to assure them that the rupture between God and his people was not utterly past healing. Though withdrawn, in the withdrawing of the Tent, from the midst of them, He was still accessible. *Bush.*

10, 11. The Tent is pitched afar off as a sign of the Divine alienation of the Jehovah who had promised to dwell in the midst of them. This, while it spoke of Jehovah withdrawn from them, indicated that he is not totally and finally withdrawn. The Most High is willing to be sought unto. Thus intimations of mercy were mingled with the signs of his displeasure lest the spirit should faint before him and the souls which he had made. As Moses was seen leaving his residence in the camp, and with solemn air taking his way far across the plain toward that mysterious tent, and thereupon the cloud pillar began to descend from Sinai to meet him, you may well suppose the people, troubled and anxious about their great offence against God, would gaze with solemn awe and dread, eager to know their doom. "All the people saw the cloudy

pillar stand at the tabernacle door; and all the people rose up and worshipped every man at his tent door." As they stood gazing upon the visible symbol of Jehovah—far off, indeed, but not wholly removed, condescending to hear their intercession—the goodness, the undeserved goodness of God, causes their repentings to be kindled together and their hearts to be broken into contrition. S. R.

And now as the people stood and worshipped, repentant in spirit and hushed in reverent awe as in the presence of the God against whom they had sinned, Moses pleads, and the Lord speaks to him face to face as a man with his friend. Notice here, in passing, the wisdom of Moses and the mercy of the Lord in shifting the scene of the conference from the mount, where all was wrapped in clouds, to the Tent, where the people could follow Moses with their eyes to the Tent door, and see him from time to time as he went out and in. J. M. G.

That the communications made by God to Moses were not by *visions, dreams, inward inspirations*, or the *mediation of angels*, is sufficiently evident: we may therefore consider the passage as implying that *familiarity and confidence* with which the Divine Being treated his servant; and that he spake with him by articulate sounds in his own language, though no *shape or similitude* was then to be seen. A. C. —God talked with Moses (verse 9), *spake to him face to face, as a man speaks to his friend* (verse 11), which intimates that God revealed himself to Moses not only with greater clearness and evidence of Divine light than to any other of the prophets, but also with greater expressions of particular kindness and grace. He spake not as a prince to a subject, but as a *man to his friend*, whom he loves and with whom he takes sweet counsel. H. —"The Lord spake unto Moses face to face"—not in vision, dream, or dark oracle, as is declared in Nu. 12:6-8: "If there be a prophet among you I will make myself known unto him in a dream, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all his house. With him will I speak mouth to mouth, not in dark speeches, and the similitude of the Lord shall he behold." This is all consistent enough with the other Scripture, "No man can see my face and live;" "No man hath seen God at any time." What Moses saw and held communion with was not the Divine Essence, but Jehovah in his sensible symbol, the Shekinah, which is called the "Face" and the "Presence" of Jehovah. S. R.

His minister Joshua, the son of

Nun. This, like previous and subsequent references to Joshua, reveals distinctly the closeness and constancy of the relation existing between the great leader and his successor from the very outset of Israel's wandering. B.

THIRD INTERCESSION, WITHIN THE TENT OF MEETING.

Verses 12-18.

This was perhaps the period of greatest heart-softening during Israel's wanderings in the wilderness. And God graciously had respect to it. He had already assured Moses that he stood in special relationship to him ("I know thee by name"), and that his prayer for Israel had been heard ("thou hast also found grace in my sight"). But as yet the former sentence stood to the effect that an angel, not Jehovah himself, was to be Israel's future guide. Under these circumstances Moses now entreated Jehovah to show him His way—that is, His present purpose in regard to Israel, adding, that if God would bring them into the land of promise, he would "consider that this is thy people," and hence be their God and King. This plea also prevailed, and the Lord once more promised that his own presence would go with them, and that he himself would give them the rest of Canaan. A. E.

The faith of Moses, strengthened by this intimate communion, is emboldened to venture further and ask concerning what has much perplexed him. "Behold thou sayest unto me, Bring up this people, and thou hast not let me know whom thou wilt send." The substance of his plea is, this is a matter of intense interest to me. Thou hast laid upon me the responsibility; and I feel the weight of the charge more than ever because of this speedy breach of the covenant which has interrupted the relation in which the people stand to thee. I do not yet comprehend this relation. There is nothing said of any renewal of the covenant and restoration of the people to be thy people. Thou speakest of an angel to go before us, but hast not let me know who he is and how he stands relative to us. Who is this angel? Let me, I beseech thee, have some personal knowledge of him. Is this asking too much? Seeing thou hast said to me, "I know thee by name, and thou hast found grace in my sight." If, then, I have found grace, show me thy way. Tell me how this angel is to stand toward the people. And show me how this people are to be dealt with. They have been heedless and perverse. They may be so again. Show me thy way of salvation—the principle upon which the certain-

ty of their salvation is secured, notwithstanding the uncertainty of their poor, fickle will. O Jehovah, if indeed I have found grace in thy sight, remove this perplexity and darkness from my mind. I beseech thee, acknowledge this people! Thus faith wrestles, step by step, and grows stronger and stronger, with the exercise! How wonderful the power of this prayer! And it is wonderfully victorious. In response come the words of glorious assurance that clear up all perplexity. "My presence shall go with thee, and I will give thee rest." Joyously the saint seizes upon the word. It is *thy* presence, not the presence of any mere angel, but of the angel of the covenant that he desires to have with him. It is, therefore, manifest that the people have found favor through his intercession. And, therefore, transported with joy, he reasons: Then I and thy people—associating himself with the people and both with God—must of course have found favor and are again to be in covenant with Jehovah, and separated thereby from all nations. S. R.

The main burden of the prayer of Moses was for the renewal of the Tabernacle promise, for the restoration of the crowning blessing of the presence of the Lord in the midst of them. And his pleading is not in vain, for the Lord says: "My presence shall go with thee." But let us not fail to observe the ground on which it is given: "The Lord said unto Moses, I will do this thing also that thou hast spoken: for *thou* hast found grace in my sight, and *I know thee by name*." It is for the sake of the mediator that the full pardon is given, and the full blessing restored. And so is it in the New Covenant. It is because the Lord Jesus has found grace in the Father's sight that we are pardoned. It is because he knows *him* by name that we are accepted. "There is no other name given under heaven among men by which we can be saved" than the name of him who is the "Mediator between God and man, the Man Christ Jesus," of whom Moses throughout all these wonderful scenes is so instructive a type. J. M. G.

14. And he said, My presence shall go with thee. Heb. *panai yil'eku*, *my face shall go*. Chal. "My Majesty (*shekinti*, *my Shekinah*) shall go." Arab. "My Light (or Splendor) shall walk with thee until I cause thee to rest." Jehovah vouchsafes to him a definite assurance that the same visible symbol of the Divine Presence which they had hitherto enjoyed should be granted to accompany the host in their onward march to Canaan. More than this they did not need, and less than this could never satisfy one who had thus experienced the Divine

guidance and protection. This Presence was in truth no other than what is called (Is. 63:9), "the angel of God's presence," who saved, sustained, and guided the chosen people all the days of old. *Bush*.—The "presence of the Lord" is not a general term for his being present with them, but it is his presence by means of a Mediator of the covenant, co-equal and of one nature with himself—by means of the "angel of the Lord," who is called, "the angel of his presence," and (Mal. 3:1) "The angel of the covenant" in whom is God's name (ch. 23:21). And so Moses afterward speaks in like terms of him, "*Thou* goest with us." Thus clearly and distinctly is expressed, in the oldest books of Holy Scripture, the thought that the redeemed people of the covenant of the Lord is guided by a Mediator who is equal with God, and that the mediation which this people requires is an immediate Divine revelation of this co-equal Mediator. *Gerl*.

"My Presence shall go with thee, and I will give thee rest." What needed Moses more than that? In all his walk and travel God would be ever present with him, to guide all his steps—the light before him, the shade at his right hand. This was enough for Moses; and it is enough for us in our no less perilous journey through the wilderness. If we walk with God, if we enjoy his presence in all our way, it is well with us—we are safe, we have rest. *Kil*.

15, 16. Observe how earnest Moses is in this matter; he begs as one that would take no denial. "Here we will stay till we obtain thy favor; like Jacob, *I will not let thee go except thou bless me*." And observe how he grows upon God's concessions; kind intimations given him make him yet more importunate. Thus God's gracious promises and the advances of mercy toward us should not only encourage our faith, but excite our fervency in prayer. H.—Communion with God still exists between the soul and God as closely, as really, as truly, as it existed between God and Moses. God speaks to Moses as knowing him by name; and Moses, encouraged by God's condescending approach to him, begins instantly to pray for more than he had. The more a believer has, the more he asks. It is not the man—strange enough—that needs most that prays most; but *it is the man that has got most that prays the more*, seeks for more; because the more we have, the deeper we feel the wants that still remain to be supplied; the more precious we feel what we have, and live in the enjoyment of blessedness that we felt not before; like Moses, we make one

grant the pretext for asking another, and one blessing a reason for seeking more. J. C.

17. I will do this thing also that thou hast spoken. Moses is not checked as an unreasonable beggar whom no saying would serve, but he is encouraged : God grants as long as he asks ; *gives liberally, and does not upbraid him.* See the power of prayer, and be quickened hereby to *ask, and seek, and knock, and to continue instant in prayer ; to pray always, and not to faint.* See the riches of God's goodness : when he has done much, yet he is willing to do more ; *I will do this also*—above *what we are able to ask or think.* See, in type, the prevalency of Christ's intercession, which he *ever lives to make* for all those that come to God by him, and the ground of that prevalency ; it is purely his own merit, not anything in those for whom he intercedes ; it is because *thou hast*

found grace in my sight. And now the matter is settled, God is perfectly reconciled to them, his presence in the pillar of cloud returns to them and shall continue with them, all is well again, and henceforth we hear no more of the golden calf. *Lord, who is a God like unto thee, pardoning iniquity ?* H.

I will do this thing also. My presence shall go with thee, and I will keep thee *separate* from all the people of the earth. Both these promises have been remarkably fulfilled. God continued miraculously with them, till he brought them into the promised land ; and from the day in which he brought them out of Egypt to the present day he has kept them a *distinct, unmixed* people ! Who can account for this on any principle but that of a continual especial Providence and a constant Divine interference ? A. C.

Section 118.

THE GREAT PETITION OF MOSES (IN THE TENT) AND PROMISE OF AN ANSWER THE NEXT DAY UPON THE MOUNT. TWO STONE TABLES AND AN ARK PREPARED BY MOSES. ASCENDS THE MOUNT WITH THE TABLES. ANSWER OF JEHOVAH IN THE PROCLAMATION OF HIS NAME SECOND FORTY DAYS UPON SINAI, WHERE HIS FERVENT PLEADING FOR ISRAEL FINALLY PREVAILS.

Exodus 33 : 19-23 ; 34 : 1-9. De. 9 : 18-20, 25-29 ; 10 : 1-3, 10.

Ex. **33** 19 AND he said, Shew me, I pray thee, thy glory. And he said, I will make all my goodness pass before thee, and will proclaim the name of the LORD before thee ; and I will be 20 gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And 21 he said, Thou canst not see my face : for man shall not see me and live. And the LORD said, 22 Behold, there is a place by me, and thou shalt stand upon the rock : and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with 23 my hand until I have passed by : and I will take away mine hand, and thou shalt see my back : but my face shall not be seen.

Ex. **34** 1 And the LORD said unto Moses, Hew thee two tables of stone like unto the first : and I will write upon the tables the words that were on the first tables, which 2 thou brakest. And he ready by the morning, and come up in the morning unto mount Sinai, and present thyself there to me on the 3 top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount ; neither let the 4 flocks nor herds feed before that mount. And he hewed two tables of stone like unto the first ; and Moses rose up early in the morning, and went up unto mount Sinai, as the

LORD had commanded him, and took in his hand two tables of stone.

De. **10** 1 At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the 2 mount, and make thee an ark of wood. And I will write on the tables the words that were on the first tables which thou brakest, and 3 thou shalt put them in the ark. So I made an ark of acacia wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

Ex. **34** 5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, the LORD, a God full of compassion and gracious, slow to anger, and plenteous in mercy and truth ;

7 keeping mercy for thousands, forgiving iniquity and transgression and sin : and that will by no means clear *the guilty* ; visiting the iniquity of the fathers upon the children, and upon the 8 children's children, upon the third and upon the fourth generation. And Moses made haste, 9 and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let the Lord, I pray thee, go in the midst of us ; for it is a stiffnecked people ; and pardon our iniquity and our sin, and take us for thine inheritance.

De. 9 18 And I fell down before the LORD, as at the first, forty days and forty nights ; I did neither eat bread nor drink water ; because of all your sin which ye sinned, in doing that which 19 was evil in the sight of the LORD, to provoke him to anger. For I was afraid of the anger and 20 hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me that time also. And the LORD was very angry with Aaron to have destroyed him : and I prayed for Aaron also the same time.

25 So I fell down before the LORD the forty days and forty nights that I fell down ; because the 26 LORD had said he would destroy you. And I prayed unto the LORD, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, 27 which thou hast brought forth out of Egypt with a mighty hand. Remember thy servants, Abraham, Isaac, and Jacob ; look not unto the stubbornness of this people, nor to their wicked- 28 ness, nor to their sin : lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised unto them, and because he hated them, 29 he hath brought them out to slay them in the wilderness. Yet they are thy people and thine inheritance, which thou broughtest out by thy great power and by thy stretched out arm.

De. 10 10 And I stayed in the mount, as at the first time, forty days and forty nights : and the LORD hearkened unto me that time also ; the LORD would not destroy thee.

The Crowning Petition of Moses and the Promise of God in the Tent of Meeting.

Ex. 33 : 19-23.

19. Moses makes a very grand prayer, " I BESEECH THEE, SHOW ME THY GLORY." What, had he not seen it in the burning mount, when the earth shook, and Israel trembled, and the mount was crowned with a coronal of the intensest glory ? Had he not seen God's glory when they marched through the channels of the deep dryshod ? Had he not seen it in the rock in the wilderness ? Had he not seen it in the pillar of fire by night ? J. C.—He had seen much more of God's glory than all other men. The bush that burned, and yet was not consumed ; the Red Sea moved out from its bed ; the manna rained down from above ; the arid rock changed to a source of living streams ! Alone, upon the top of Sinai, and amidst most dreadful signs, he had received the Law of God ; moreover, with the elders of the Israelites, he had beheld the pavement which the King of Israel laid for the palace where he sits enthroned—what seemed transparent sapphire-stone. Yet more this insatiable, this high-minded servant of the Lord desires. *Van O.*

The " God of glory " had appeared to Moses at the Bush, and had spoken to him the incommunicable Name. He had seen the glory of God on that night, so much to be remembered, when Jehovah's royal ensign fired the firmament, and under Heaven's immediate guidance the glorious march began. And but a few days

were past since this Sinai smoked, and while the glory of the Lord, like devouring fire, encircled the mountain-top, the voice of the Eternal filled the surrounding solitudes with words which echo still and shall never pass away. But all this did not suffice, and in the mind of Moses there was only enkindled a longing for some manifestation more intimate and soul-contenting. Jehovah's answer shows in what direction the heart of Moses pointed. " I beseech thee, show me thy glory," says Moses. " I will," answers Jehovah, " I will show thee my goodness, my kindness, and my grace." Of majesty and grandeur he had already seen as much as heart could wish, as much as the frail body could endure. The personality, the might, the holiness of the Most High, were never likely to be effaced from his awe-struck spirit as long as he had any being ; but still amid all its condescension, what wonder if the terrible majesty still left an impression of something far off and formidable ? But just at this very instant in the devouring fire had opened an inlet mild and merciful, and Israel's intercessor glimpsed a glory still interior—the heart of Jehovah, rich in forgiveness, and radiating forth its ceaseless loving kindness. Not only had he pardoned a most scandalous insult to his supremacy, and in answer to Moses's bold entreaty consented still to abide by the ungrateful people—" My presence shall go with thee, and I will give thee rest"—but with overflowing tenderness he had spoken most friendly words to the intercessor himself—" I will do as thou hast spoken, for thou

hast found grace in my sight, and I know thee by name." Grasping at that gracious word, pressing up into the exalted intimacy of which he had obtained an earnest so encouraging, Moses replied, "I beseech thee, show me thy glory." "Let me come still nearer. Prolong this blessed moment, and admit me still further into thy presence." *Monilton.*

The high spiritual state to which the man Moses had been brought, and which irrepressibly prompted this lofty yet heart-yearning cry, was not reached at once. It was wrought within him as an ultimate effect, *after successive exercises of faith working mightily through prayer.* With a faith that had gathered boldness and courage by success, turning from Israel to himself, partly perhaps from a deep consciousness of his own need as Israel's leader, and partly from an intense spiritual craving after a larger, more satisfying knowledge of God and closer approach to him, *now it is, as the ultimate highest effect of living, pleading, expanding faith, that he throws all his soul into the fervent entreaty, "I beseech thee, show me thy glory!"* For something *other*; something *more* than a visible glory; something that neither miracle nor portent could disclose. For something *spiritual* assuredly: something that could reach and penetrate his soul with soothing and support, with restfulness and peace. Here spake out the consciously disquieted, unsatisfied man. In this fervid entreaty is the expressed conviction of a felt ignorance of God, more than all, the outbreak of a feeling of deep spiritual want; a want of closer, more endearing fellowship with God. "*Show me thyself! Reveal thine inmost heart to me, thy holy, loving, gracious nature, which maketh thee most truly glorious!*" The instant answer shows that this was what he craved. Meeting exactly, fully, the want of the suppliant's soul, Jehovah Jesus unveiled to him with far greater distinctness than had been unveiled to man before the *very heart of the Godhead.* To the fervid entreaty of his servant he answered, "*I will make ALL MY GOODNESS pass before thee, and I will PROCLAIM THE NAME OF THE LORD before thee!*" B.

The nearer he came to God, the swifter was the course of his soul, and the more burning its ardor toward him. Thus it is and ever must be that the idea of God, just in proportion as it opens on the soul, absorbs the whole being, entrances all the faculties, and fills and satisfies the holy mind and heart with bliss ineffable, inconceivable. And thus are the desires of holy souls described in God's own word, as drawn out after him, and only after him, everything else passing into forgetfulness and nothingness

in the comparison: "Whom have I in heaven but thee? and there is none upon the earth that I desire besides thee." *Cheever.*—A humble heart cannot be satisfied with so much grace as will bring it to glory, with so much of heaven as will keep it from dropping into hell; it is still crying out, "Give, Lord, give; give me more of thyself, more of thy Son, more of thy Spirit; give me more light, more life, more love." *Brooks.*—All that are effectually called to the knowledge of God and fellowship with him, though they desire nothing more *than God*, yet they are still coveting more and more of him, till they come to see as they are seen. H.

God will cause "His goodness to pass before him;" and will "proclaim His Name," or His glorious attributes before him: hereby intimating that to know God in His glorious attributes or moral perfections was of much greater importance than to be admitted to the immediate sight of that outward Divine Glory, even though he had been able to behold it in all its unutterable splendor. *Leland.*—How precious is the thought that when God is seen to be most good to his creatures, he is then seen to be most glorious in the universe; that the glory and the goodness of God are so connected together that where the one is most revealed, the other shines in its richest splendor. Not power in creating, not justice in punishing, but goodness in saving sets forth most the glory of God. Creation is the mirror of his power; Sinai is the pedestal of his justice; but Calvary is the scene of his goodness and therefore of his great glory. Not the manifestation of power, not the manifestation of justice, but the manifestation of goodness, is the most impressive on the heart. God adds also, "I will proclaim the name of the Lord." Thus we see that God's goodness, God's glory, and God's name are one and the same thing. J. C.

21-23. Into a rocky recess in some part of the mount near where the cloud was abiding Moses should enter, and after being still further overshadowed by the Divine hand (Arab. "I will overshadow thee with my cloud"), should be permitted to behold a transient glimpse of the overpowering brightness of Jehovah. But even this was not to be a view of his *face*. The interposing medium was to screen the vision from his sight till it had passed by, and then he was to look upon it and behold his *back parts*, as one might behold the back of a royal personage as he moved along in majestic state in front of his train. *Bush.*—**I will take away mine hand.** When the full splendor of my majesty is passed I will remove that cloud

which covered thee ; and thou shalt have a shaded and imperfect view of the symbol of my presence ; but thou shalt not see my glory in its fullest lustre. *Bp. Patrick.*—The bright side of the glorious light, where it shone with its full unveiled lustre, is called the fore part, or “ face ;” and the dark side, where there was a lower degree of brightness, is called its “ back part.” There is no danger that any one who reads the Scriptures should think that the Divine Essence consists of any bodily form or parts ; since he is described as “ filling the heaven of heavens” (1 Kings 8 : 27), as “ a spirit” (John 4 : 24), “ whom no man hath seen, nor can see” (1 Tim. 6 : 16). *Leland.*

The revelation asked for was reserved until Moses should prepare two other tables of stone all ready for the final restoration and renewal of the covenant. *S. R.*—The promise here given was to be fulfilled on the morrow, when the mediator was to receive the twofold reward of his spiritual wrestling ; the covenant was to be renewed with the nation according to its original terms, and he himself was to be permitted to penetrate more deeply into the mysteries of the Divine nature than had ever before been granted to mortal man. *Clark.*

At Jehovah's Bidding, Moses Hews Two Stone Tables, Makes an Ark, Ascends Sinai, and Presents Himself before God.

Ex. 34 : 1-5 ; De. 10 : 1-3.

[Note explanatory of De. 10 : 1-3.] When Moses interceded, God commanded him to prepare two new tables of stone, and to construct an ark in which to keep them (cf. Ex. 34 : 1). Directions had been given for the construction of the ark before the apostasy of the people, and it was not made till after the tabernacle had been erected, nor were the tables placed in it till the tabernacle had been consecrated. But as the things themselves were closely connected, Moses mentions them here together, without regard to chronological order. *W. L. A.*

EX. 34 : 1-3. Moses must attend again on the top of Mount Sinai, and present himself to God there. Though the absence of Moses, and his continuing so long on the mount, had lately occasioned their making the golden calf, yet God did not therefore alter his measures, but he shall come up and tarry as long as he had done, to try whether they had learned to wait. To strike an awe upon the people, they are bid to keep their distance, none must come up with him. They had said (ch. 32 : 1), *We know not what is become of him*, and God will not let them know.

4. Moses did, accordingly, hew out the

tables of stone, or slate, for they were so slight and thin that Moses carried them both in his hand ; and their dimensions must have been somewhat less than the ark in which they were deposited, which was a yard and a quarter long, and three quarters broad. It should seem there was nothing particularly curious in the framing of them, for there was no great time taken : Moses had them ready presently to take up with him next morning. They were to receive their beauty not from the art of man, but from the finger of God. *H.*

There may be no literal mountain which man ascends ; there may be no outward manifestations which strike the senses of beholders ; but there is a communion between God and the soul, a conscious sense of the Divine Presence, as real and as effective now as that which belonged to Moses, when, at the bidding of God, he went up into the mountain. To deny it, is to rob the religion of the Gospel of all its spirituality ; to be ignorant of it, is to be destitute of the very first elements of Christian experience. *Mason.*

Moses, in obedience to the command of God, went up to Mount Sinai, and presented himself before God. He only could do so ; he was a typical mediator, a representative, a figurative symbol of Jesus Christ, the only mediator, who has passed into the true holy place, and appears in the presence of God for us. But it is very beautiful to see that on that very mount which burned with fire, and was shrouded with blackness, that very mount whose antecedents had been so dark and terrific, God revealed the most beautiful and comforting description of himself recorded in the whole Bible ; to show that Israel was not to be under mere law ; but while they saw and learned what the Law was, they were also to have a foretaste of what the Gospel was also. We associate with Sinai everything that is terrific ; the contact and the presence of a sovereign, a legislator, a judge. But we should not forget that on Sinai also was revealed this beautiful portrait of Deity. *J. C.*

PROCLAMATION OF THE NAME OF JEHOVAH.

Ex. 34 : 5-9.

5. Now that God is about to publish a second edition of the Law, he prefaces it with this proclamation ; for it is God's grace and goodness that gives the Law, especially the remedial law. The pardon of Israel's sin, in worshipping the calf, was now to pass the seals ; and God, by this declaration, would let them know that he pardoned merely out of his own good pleasure, not for their merit's sake, but from his own incli-

nation to forgive. The proclaiming of it denotes the universal extent of God's mercy; he is not only *good to Israel*, but *good to all*; let all take notice of it. H.

Moses had asked to look with his bodily eyes upon the unveiled face of God; but it is only in the mirror of the Word, with the inward spiritual eye of faith, that a man can look upon the Divine Being, whose features, as manifested outwardly, are called his face. In the *word*, therefore, Jehovah permitted him to behold his essence; but it was in a word of such comprehensiveness, such depth and fullness, as had never fallen upon human ears before. As he passed by Moses, he proclaimed to him who and what he was. What was here declared to Moses was a far deeper, fuller, and more comprehensive explanation of the name *Jehovah*, a commentary on the words "I am that I am" (Ex. 3:14), by which he had previously given to his servant, and through him to his people, a deeper insight into the meaning of his name. It was quite in its right place here; for what it expressed in *words* was immediately afterward confirmed in a gracious *deed*—viz., in the renewal of the covenant. K.

What he *saw* is nowhere told us; only what he *heard*, when Jehovah "proclaimed" before him what Luther aptly designates as "the sermon about the name of God." It unfolded his inmost being, as that of love unspeakable—the cumulation of terms being intended to present that love in all its aspects. And, in the words of a recent German writer: "Such as Jehovah here proclaimed, he also manifested it among Israel at all times, from Mount Sinai till he brought them into the land of Canaan; and thence till he cast them out among the heathen. Nay, even now in their banishment, he is 'keeping mercy for thousands, who turn to the Redeemer that has come out of Zion.'" A. E.

6, 7. And the Lord passed by, and proclaimed. It is a wonderful proclamation. You can apprehend its beauty and significance, as an exposition of what Moses wanted to know, by observing how each successive title and description rises in beautiful gradation to the climax—each strengthening and making more wonderful what has preceded. First are declared the natural attributes as the ground and guarantee to man for his infinite moral attributes. "Jehovah, Jehovah God," S. R. —The proper reading is the following, "And the Lord passed by before him and proclaimed Jehovah, Jehovah: God, merciful and gracious," etc. The august title "Jehovah" is reduplicated by way of emphasis, as that pre-eminent

designation which was designed to come home to the soul with the utmost fullness of import. To this the name "God" (*El*) is subjoined, of which the leading idea is that of *strength, might, potency*, and which in this connection would convey the idea of *all-sufficient protection* to all his people and of *formidableness* to all their enemies. This proclamation of his name as *almighty* would serve as a suitable preface to the announcement of his *moral attributes* just about to follow; for his mercies are the mercies of a God of infinite resources; and they are on this account unspeakably endeared to the subjects of them. *Bush*.—His *greatness* and *goodness* illustrate and set off each other. That the terror of his greatness may not make us afraid, we are told how *good* he is; and that we may not presume upon his *goodness*, we are told how *great* he is. H.

The Divine attributes here proclaimed constitute the Divine nature, and so the preaching of mercy and forgiveness already resounds on Sinai, the place from which emanates the Law, and thence runs through the whole Bible, until it reaches its fulfilment and perfect realization in Christ. C. G. B.—The properties here mentioned, as his mercy, his grace, his long-suffering, his abundance in goodness or bounty, and truth, his keeping mercy for thousands, his forgiving iniquities, transgression, and sin, have all respect to mankind in a particular manner. And by the last—namely, his "forgiving," or, as the word signifies, his *taking away* "iniquity, transgression, and sin," he intimates his special love to them, in sending his Son, "the Lamb of God, that taketh away the sin of the world." Bp. Beveridge.—In the most solemn moment of the highest revelation, the mediator of the Old Testament beholds God as Love, who, without having first received anything, is full of the desire to communicate his holy and blessed nature to sinners, in order to make them partakers of his perfections: he is not only ready to forgive, but he also waits for their repentance and remits the punishment. At this moment he wishes especially to show how and why he will again turn his grace to the stiffnecked people. Gerl.

Full of compassion. This is that perfection of Jehovah's nature with which we as sinners have the most immediate and intimate concern, and therefore it stands first in this enumeration. It is this that constitutes the moving spring in the great scheme of redemption. **Gracious.** From the root *hanan*, signifying to be kindly or graciously affectioned toward a person. In Scripture usage this term as applied to God and as denoting his dispositions and dealings

toward men, carries with it the leading import of *unmerited favor or kindness*. **Slow to anger.** The first-fruit of His grace. He bears long with sinners; he delays the execution of justice; he waits to be gracious in despite of their iniquities. Nothing is more wonderful than the patience of God when we consider the provocations which he continually receives at the hands of the ungodly. **Plenteous in mercy and truth.** *Much in goodness, or benignity, and truth.* The idea is that of *exuberant benevolence*. And not only does his goodness abound above our deserts and above our powers of acknowledgment, but being a God of *truth*, who will not and cannot deceive, we are assured that every promise of further and future good will be strictly fulfilled, and that nothing will prevent the realization of those eternal blessings which he has reserved for them that put their trust in him. **Keeping mercy for thousands.** The original term *mercy* is precisely the same with that in the preceding clause. In the former passage reference is had to the *plenitude* of the Divine mercy, in the present to its *perpetuity*. Chal. "Keeping goodness to a thousand generations." God *keeps* or *preserves* mercy by continually showing it in all its various exercises to thousands of sinners in all ages and to the end of time. He *keeps* it notwithstanding the crying provocations which might move him to cast it away. He *reserves* it for his chosen people through all the days of their unregeneracy. *Bush.*

And now, as the moral nature in man asks in amazement, how can all this be true and Jehovah still be holy and of purer eyes than to behold iniquity? This revelation proceeds a step further to explain and justify all the foregoing: "*Forgiving*" (Heb.)—"Taking away INIQUITY AND TRANSGRESSION AND SIN!" All this boundless exercise of mercy shall be without violence to the sense of truth and right in the soul. I do all—not by passing over sin, or being blind to sin, or by *pardon without a reason*. I take away the iniquity. I arrange for the mercy to flow as though no sin had been done by the sinner. And now more wonderful than all, and the fitting capstone to this glorious manifestation, *all* shall be done without the least shadow of stain upon my eternal and infinite justice. For I WILL BY NO MEANS CLEAR THE GUILTY. This overflow of the infinite mercy and grace shall never sweep away the throne of justice, or efface or mar or blur for a moment, in the mind of any intelligent creature in the universe, the eternal distinction between truth and falsehood, right and wrong. For the grace and mercy shall flow

out to man for a reason that shall satisfy the highest justice and render Jehovah *just* in the very act of justifying the sinner. Such is this wonderful evangel to Moses of the mercy of God. It needs nothing more than this simple analysis to make it plain to the apprehension, and then it carries with it its own argument and demonstration to the conscience. Here the teachings of Nature in all her works of his goodness, and of Providence in all its mysterious signs, and of human consciousness, and of "God manifest in the flesh," and of God manifest in human consciousness, all have their clear and distinct utterance. S. R.

Here, in these hopeful, inspiriting, soul-satisfying words, words whose scope and substance anticipate as they most fully express the very pith and marrow of the Gospel—words uttered, too, be it remembered, by the very Being whose after life and suffering in the flesh make up that Gospel—in these words which unveil that which neither the heavens nor the earth could declare—the inner nature of the Godhead, the loftier moral elements of the Divine character, his holiness and love, his justice and his grace—here, in these sublimely attractive and comforting words, have we God's own declaration of that in which consists his chiefest glory. Here himself distinctly avers that he is supremely adorable, he is supremely to be magnified and loved, not for his stupendous visible creations of sphered systems and firmaments, *nor* for his equally wondrous demonstrations of limitless energy in the continuous upholding and onward harmonious march of these unnumbered worlds, nor yet for his ample beneficent providences, everywhere and at every instant calling for the gratitude of man, *but for his vaster, more wonderful, infinitely more beneficent grace in man's forgiveness and redemption*. In this disclosure of the very heart of God, his *ineffable compassion, tenderness, love* blending with high regard to that Law of Holiness exactly responded to by himself and demanded of his intelligent creatures—in this disclosure made by Jehovah Jesus, foreshadowing the great transaction which should prove its truth by his own after deed of inconceivable sacrifice, in this disclosure which met and satisfied the spiritual longing of Moses, may we too behold the most excellent glory of the living God. And this vision of his highest glory, as a just God and yet a Saviour, this simple, full, explicit proclamation of his name, that by which he delights to be chiefly known—"Merciful and Gracious"—this revelation to Moses, amplified, illustrated, convincingly impressed by the whole incarnate life and death

of Jesus, this it is which every darkened, sinning, disquieted human soul supremely needs. This inshining of God into our hearts to give the light of the glory of God in the person and sacrifice of Christ, as Paul expansively enunciates the desire of Moses, this vision of God in Christ, as merciful and gracious, long-suffering, forgiving iniquity and transgression, is that which every human soul imperatively needs, which each *must* desire, must seek and receive for himself, if he would find peace and rest of spirit. B.

Even though every other voice were hushed, surely each follower of Christ must sing aloud, repeating from his heart the words, "Merciful, gracious, long-suffering!" How well has God dealt with each one of us—ineffably beyond what we can ask or think! There is no heart without its sore, but neither is there any sore without its heavenly cure. There is no life without its doubts and its unanswered questionings, but neither is there any doubt that does not sometime yield to grateful astonishment. The God of everlasting mercy ever finds out ways of showing his compassion for us men. The God of boundless patience bears with imperfection in his servants. How clear becomes the dark life-path, when with a Moses's eye we everywhere behold the rays fall from the revelation of God's glory, and with a Moses's ear hear from each dark, impenetrable cloud above our path the voice from heaven repeated constantly, "Merciful, gracious, abundant in goodness!" And this revelation of God's holy love is destined to be ever going on, ever becoming clearer, and never adequately praised. What matters it although you do not in the body stand next Moses on Mount Sinai? Is not the voice out of the cloud *sealed by the voice from your heart?* *Van O.*

The *character* of God was known, in all its important features, by the Old Testament saints. They knew and adored his infinite holiness, his unalterable truth, his unbending justice, his immeasurable compassions. So God revealed himself here to Moses. This is clearly God's glory (a just God and a Saviour), as it is revealed in Christ, who on this occasion made himself known to Moses. If we would see these glorious attributes of God in all their heights and depths, and length and breadth, we must contemplate them as they are revealed at Calvary. They who never witnessed that amazing spectacle—God-Man crucified for sinners—know *comparatively* nothing of God. Upon the cross of Jesus is inscribed, "They shall know

me." *Goode*.—In the person of his Son Jesus Christ God has so revealed himself, that, without at all lowering his dignity or lessening his glory, he may yet be steadily gazed upon. "We beheld his glory," said his disciples, "the glory as of the only-begotten of the Father, full of grace and truth." Who could have supposed that "the blessed and only Potentate, the King of kings and Lord of lords," would ever have been seen by mortal eye? Who could ever have hoped that the source and centre of all excellence and perfection would ever stoop to exhibit himself to his creatures? But that which we could not have supposed, and which it would have been presumption to have desired, has actually taken place! "The Word *was* made flesh, and *did* dwell among men." *R. Hall*.

The scheme of redemption, in its conception and evolution, is a sublime commentary upon the sacredness and supremacy of right, which, while it reveals the ineffable enormity of sin, presents the character of God in such an aspect of venerable grandeur that Holiness becomes awful and majestic, and we insensibly adore under the moral impression which it makes. He that stands beneath the cross and understands the scene dares not sin; not because there is a hell beneath him or an angry God above him, but because Holiness is felt to reign there—the ground on which he treads is sacred, the glory of the Lord encircles him. God never appears to be so truly great, so intensely holy, as when, from the pure energy of principle, he gives himself, in the person of his Son, to die, rather than that his character should be impugned. Who, at the foot of Cavalry, can pronounce sin to be a slight matter? Here, then, lies the most impressive sanction of revelation. Not content to promulgate the Law with absolute certainty, to put under tribute the whole resources of the invisible world, to lay its hand upon eternity and make heaven and hell its ministers, it rises yet higher and seeks to impress us with a subduing sense of the sacredness of right—to make us feel how awful goodness is; it reveals its inherent greatness, unveils its ineffable glory. It does not describe it, but shows it; and we return from the cross with emotions similar to those of Moses when the name of the Lord was proclaimed, and the goodness of the Lord passed before him in the cleft of the rock. It is the scheme of redemption which crowns the ethical teachings of the Bible. The lesson is sealed at the cross; there, and there only, do we shudder at sin for its own sake, and reverence right for itself. *Thornwell*.

Moses Pleads for Israel's Pardon and Restoration to Favor (Ex. 34 : 9 ; De. 9 : 18-20, 25-29). And Jehovah Hears unto him (De. 10 : 10).

When Moses thus fully understood the character of Jehovah, he could once more plead for Israel, now converting into a plea for forgiveness even the reason which had seemed to make the presence of Jehovah among Israel dangerous—that they were a stiffnecked people. In the same manner had the Lord, in speaking to Noah, made the sin of man, which had erst provoked judgment, the ground for future forbearance. A. E.—It is a strange plea he urges ; *for it is a stiffnecked people*. God had given this as a reason why he would not go along with them (ch. 33 : 3) ; “Yea,” says Moses, “the rather go along with us ; for the worse they are, the more need they have of thy presence and grace to make them better.” Moses sees them so stiffnecked, that, for his part, he has neither patience nor power enough to deal with them ; “Therefore, Lord, do thou go among us, else they will never be kept in awe. Thou wilt spare, and bear with them, for thou art God, and not man” (Hos. 11 : 9). H.

Now Moses is relieved of his perplexities, at least so far as to see that mercy will be secured to some in all generations though others may reject it and perish. He may rest in tranquil confidence upon the purpose of him who keeps mercy for thousands. He does not tell us, for he could not, what he saw when the Lord passed by. Filled with wonder and solemn awe, he made haste to bow his head and prostrate himself in profound reverence. But still true to his work as intercessor, his first cry after this amazing exhibition, is the same long-urged petition : “Let my Lord I pray thee go among us and pardon our iniquity and our sin, and take us for thine inheritance.” And Moses is victorious. For Jehovah said, “Behold, I make a covenant.” The sinners are saved and restored to God as his people. S. R.

De. 9 : 25-29. On a comparison of this passage with Nu. 14 : 5, the subject and language of this prayer show that only the second act of intercession (verse 18) is now described in fuller detail. Jamieson.

De. 10 : 10. Moses here sums up the general result of his intercession. As at the first, he was on the mount the second time forty days and forty nights ; and in response to his pleading the Lord willed not to destroy Israel, and commanded him to resume his place as leader of the people, and conduct them to the promised land. “This commandment and promise was

a testimony that God now was reconciled unto them by the intercession of Moses.” W. L. A.

On Sinai, at the Bush, Moses was taught to view Jehovah as the Infinite ; at the giving of the Law, as the God of spotless holiness ; but here, as the God of everlasting mercy. What he now hears is the grandest revelation ever made by God under the Old Economy ; the only scene we can compare with that before us now—viz., the revelation granted to Elijah on this very Horeb, only showed that man of God, in sacred symbols, the same truths here audibly proclaimed to Moses by the voice of God. Van O.

Among the greatest lessons of this history are those that relate to *prayer*. The whole character of Moses as seen in this transaction is wonderfully pure and true. How unselfishly he casts away, as not to be thought of, the Divine suggestion—“I will make of thee a great nation !” With what solid grasp and singular tenacity did he hold fast to the great ideas of God’s covenant with Abraham—to make this nation his own peculiar people ; to abide among them ; to manifest himself in works of power and grace, and get himself a great name in all the earth ! Shall God forget this covenant ; abandon this people drop them midway from Egypt to Canaan, and leave all the nations to exult in their ruin and to put it to the caprice or the impotence of Israel’s God ? Never ! It is wonderful how Moses holds on upon these strong points in his ease and the ease of Israel how thoroughly he proves himself to have been raised up of God for the great mission of Israel’s leader and advocate with God. With what boldness does he debate the case before the Lord and set forth his strong reasons—reasons, not of selfish sort, not looking so much to the human side as to the Divine ; reasons that entered deeply into the greatest of all considerations—the honor of God before all the nations, and the success of his plans in making Israel his chosen people. As we search the annals of human history in vain to find a stronger case of power with God in prayer, so we must look far to find a case more instructive in regard to the proper attitude for praying souls before God, and the proper arguments to use in prayer. Moses seemed not so much pleading for himself or for his people, as *for God*. Therefore it was that his pleas, based on the revealed counsels of the Almighty and fully in sympathy with his designs and with his glory, took hold of the heart of Jehovah and could not be denied. H. C.

Ye who are much concerned about your sins, pray, "Show me thy glory!" until the Lord make you understand that everything is finished that concerns your good. Ye who are feeble in the fight of faith, repeat each day the prayer, "Show me thy glory!" that ye may be	"strengthened with might in the inner man." Ye who are bent beneath the weight of life's burdens and crosses, ask that God may show his glory unto you, whether by the removal of the burden you bear, or by its continuance, or, if it must be so, by even increasing it. <i>Van O.</i>
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Section 119.

JEHOVAH RENEWS THE COVENANT WITH ISRAEL. BRIEF SUMMARY OF ORDINANCES PREVIOUSLY GIVEN. SECOND WRITING UPON THE TABLES OF STONE OF THE TEN WORDS. TRANSFIGURATION OF MOSES'S FACE.

EXODUS 34 : 10-35. DE. 10 : 4, 5.

Ex. 34 10 AND he said, Behold, I make a covenant : before all thy people I will do marvels, such as have not been wrought in all the earth, nor in any nation : and all the people among which thou art shall see the work of the LORD, for it is a terrible thing that I do with thee.

11 Observe thou that which I command thee this day : behold, I drive out before thee the Amorite, 12 and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, 13 lest it be for a snare in the midst of thee : but ye shall break down their altars, and dash in 14 pieces their pillars, and ye shall cut down their Asherim : for thou shalt worship no other god : 15 for the LORD, whose name is Jealous, is a jealous God : lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, 16 and one call thee and thou eat of his sacrifice ; and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after 17 their gods. Thou shalt make thee no molten gods. The feast of unleavened bread shalt thou 18 keep. Seven days thou shalt eat unleavened bread as I commanded thee, at the time appointed 19 in the month Abib : for in the month Abib thou camest out from Egypt. All that openeth the 20 womb is mine : and all thy cattle that is male, the firstlings of ox and sheep. And the firstling of an ass thou shalt redeem with a lamb : and if thou wilt not redeem it, then thou shalt break its neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before 21 me empty. Six days thou shalt work, but on the seventh day thou shalt rest : in plowing time 22 and in harvest thou shalt rest. And thou shalt observe the feast of weeks, *even* of the firstfruits 23 of wheat harvest, and the feast of ingathering at the year's end. Three times in the year shall 24 all thy males appear before the Lord God, the God of Israel. For I will cast out nations before thee, and enlarge thy borders : neither shall any man desire thy land, when thou goest up to 25 appear before the LORD thy God three times in the year. Thou shalt not offer the blood of my sacrifice with leavened bread ; neither shall the sacrifice of the feast of the passover be left 26 unto the morning. The first of the firstfruits of thy ground thou shalt bring unto the house 27 of the LORD thy God. Thou shalt not seethe a kid in its mother's milk. And the LORD said unto Moses, Write thou these words : for after the tenor of these words I have made a covenant 28 with thee and with Israel. And he was there with the LORD forty days and forty nights ; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

De. 10 4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the 5 assembly : and the LORD gave them unto me. And I turned and came down from the mount, and put the tables in the ark which I had made ; and there they be, as the LORD commanded me.

Ex. 34 29 And it came to pass, when Moses came down from mount Sinai with the two tables of the testimony in Moses' hand, when he came down from the mount, that Moses wist not 30 that the skin of his face shone by reason of his speaking with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone ; and they were afraid to 31 come nigh him. And Moses called unto them ; and Aaron and all the rulers of the congregation 32 returned unto him : and Moses spake to them. And afterward all the children of Israel came

nigh : and he gave them in commandment all that the LORD had spoken with him in mount
 33 Sinai. And when Moses had done speaking with them, he put a veil on his face. But when
 34 Moses went in before the LORD to speak with him, he took the veil off, until he came out ;
 35 and he came out, and spake unto the children of Israel that which he was commanded ; and
 the children of Israel saw the face of Moses, that the skin of Moses' face shone : and Moses
 put the veil upon his face again, until he went in to speak with him.

This section contains : *First*, the announcement by Jehovah of the re-establishment of his covenant with Israel, with a general declaration of his purposed intervention in their behalf (verse 10). *Second*, an abridged repetition and still briefer compendium of "the words and judgments" recited (Ex 20 : 22-23 : 19) in connection with the previously ratified covenant. This is comprised in verses 11-26. *Third*, the instruction to Moses to "*write these words*" also as a permanent record of the conditions "after the tenor of which," God says, "I have made a covenant with thee and with Israel" (verse 27). Then follow the second forty days with Jehovah, the second Divine writing of "the Ten Commandments," and Israel's fear because of the transfiguration of Moses's face. B.

The Lord now graciously confirmed once more his covenant with Israel. In so doing he reminded them of its two conditions, the one negative, the other positive, but both strictly connected, and both applying to the time when Moses should be no more, and Israel had entered on possession of the promised land. These two conditions were always to be observed, if the covenant was to be maintained. The one was avoidance of all contact with the Canaanites and their idolatry (verses 11-16) ; the other, observance of the service of Jehovah in the manner prescribed by him (verses 17-26). A. E.

10. Behold, I make a covenant. When the covenant was broken, it was Israel that brake it ; now that it comes to be renewed, it is God that makes it. If there be quarrels, we must bear all the blame ; if there be peace, God must have all the glory. H.—**I will do wonders.** Before reciting the conditions of the covenant on the part of the people, God briefly repeats the substance of his own engagement (verse 10) as a motive to stimulate them to the performance of theirs, to wit, that he would drive out before them the devoted nations and put them in triumphant possession of the promised land. As if he should say, "You see what I have pledged myself to do ; now let me see that you will not be wanting in what I require of you." *Bush.*

SECOND BOOK OF THE COVENANT.

Verses 11-26.

As Jehovah now renews the covenant, he

again rehearses in still briefer compass the summary of ordinances previously given (Ex. 20 : 22-23 : 19). He thus, a second time, outlines the essential conditions upon whose fulfilment by them depends his fulfilment of the promises contained in the covenant now renewed. B.

The book which Moses was commanded (in verse 27) to write as the basis of the covenant, is called the little book of the covenant, to distinguish it from the book which Moses wrote as the basis of the original covenant at Sinai (Ex. 24 : 4), which is called the greater book of the covenant, on account of its much greater extent. This little book of the covenant is included in verses 11-26, and is scarcely larger than the tables of the covenant (Ex. 20 : 1-17). It is now the common opinion of critics that we have here another Decalogue. In the arrangement of the commands (verses 14-26) we present the following scheme as the one most satisfactory. First command, verses 14-16. Second, verse 17. Third, verses 18-20. Fourth, verse 21. Fifth, verse 22. Sixth, verses 22-24. Seventh and Eighth, verse 25. Ninth and Tenth, verse 26. These commands may be divided into three groups : (1) The two laws of worship in general (verses 14-17). (2) The laws of holy days (verses 18-24). (3) The laws of offerings. It is therefore a Decalogue of worship as compared with the Decalogue of the tables, which is a Decalogue of holy conduct. They may well have been each in its way at the root of the covenant of Jehovah with Israel. The one was written by Jehovah himself upon two tables as the tables of the covenant, the other was written by Moses in a writing as a book of the covenant.

The Introduction (verses 11-13).

"Keep thou that which I am commanding thee to-day. Behold, I am about to drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself lest thou conclude a covenant with the inhabitants of the land upon which thou art about to come, lest it become a snare in thy midst. Nay their altars ye shall tear down and their *Mazzeboth* ye shall break down and their *Asherim* ye shall cut in pieces." This introduction mentions the six

chief nations of Canaan, the same as those given in the larger book of the covenant (23 : 23), and also in the Deuteronomic code (De. 20 : 17), but in each case they are in a different order. The altars were the places of sacrifice to other gods. They were unfit for the sacrifices to Jehovah. The *Mazzeboth* (verse 13) were stone pillars used in the worship of *Baal*, the Sun god. The *Asherim* were evergreens, or pillars of evergreen wood, used in the worship of *Ashera*, the goddess of life and fertility. These were to be destroyed by tearing down, breaking down, cutting in pieces. *Briggs*.

11. Behold, I drive out the Canaanite, etc. When God drove out those nations, he acted as a judge. They were criminals, proved criminals. Their sins had risen to heaven; they indulged in the most abominable, the most depraved and revolting practices; and when God drove them out, it was not simply to make room for the Israelites, but it was punishing justly and righteously a guilty race, and giving their empty land to a people not innocent, for they were a stiffnecked people, but a people that he had chosen to make by his grace what they should be—kings and priests unto God and unto his Christ. There was nothing unjust in this expulsion of these nations, in order to make room for the children of Israel. The expression "God is a jealous God," and the warning to Moses not to make any covenant with the Canaanites, but to destroy their altars, must suggest itself the reason for it. J. C.

13. The *ashera* was a symbol of the goddess, probably in some one of her characters, wrought in wood in some conventional form. If we suppose it to have symbolized her as a goddess of nature, its form may have resembled that of the sacred tree of the Assyrians, with which we have become familiar from the monuments of Nineveh. It has been conjectured from the sculptured figures that this was an upright stock which was adorned at festive seasons with boughs, flowers, and ribbons. Such might have been the *ashera*. *Clark*.

14. For the Lord, whose name is Jealous, is a jealous God. That is, whose *nature* is jealous; who can bear no rival. The covenant made with Israel was virtually a marriage-covenant, and consequently idolatry was adultery. Every approach to this sin, therefore, would be sure to provoke him to jealousy. *Bush*.—**15, 16.** The Scriptures frequently speak of idolatrous worship as uncleanness—partly in compliance with the Jewish idiom, which calls anything that is detestable

filthy and unclean: the persons of that people being rendered unholy by bodily pollutions—partly by reason of the very unchaste actions and rites by which many of the heathen idols were served; but especially, because it was an alienation of the hearts and bodies of his chosen people from him. *Patrick*.

17. Thou shalt make thee no molten gods. This corresponds with the second command of the tables, but without the reasons which are here associated with the previous command. There we have the specification of the graven or carved image of wood, here we have the molten image of metal. Neither mention the image of stone. But in neither case are we to conclude that other images were allowed than those specified. It is in accordance with the concrete character of these early laws, that they mention a specimen of a class and do not generalize. *Briggs*.

19. All that openeth the womb is mine. They should redeem their children as well as the unclean animals at a price; but they should bring into the tabernacle whatsoever could be offered in sacrifice. **20.** God would not have their own sons consecrated to him, because he had chosen the tribe of Levi; they were therefore to remain free after a pecuniary compensation. In the same way, unclean animals might be applied to domestic purposes after God's price had been paid, since to him they belonged, and he claimed them for himself. But if any should not put so high a value on an ass or other unclean animal, the Law commanded that its neck should be broken; for it would have been sacrilege to reap profit from God's property or to transfer to their private use what God had adjudged to himself. *Calv*.

21. This command gives an additional feature in the last sentence "*In ploughing and reaping*"—that is, in the busiest seasons of the year when the temptation to work would be strongest, they were yet to observe the Sabbath. *Briggs*.—No necessity must interrupt this sacred observance. Else it might have seemed a just pretext, if, on account of continued rains or other ungenial weather, ploughing should be difficult, husbandmen were to be released from the obligation of the Law. God allows of no dispensation; the Sabbath is to be observed though at the risk of loss. *Calv*.

23, 24. God wonderfully preserved that people when all the males went up three times in the year to the place where God's ark was. The people of Israel were generally surrounded with enemies that sought all opportunities to destroy them and dispossess them of their

land; and till David's time there were great numbers in the land of the Canaanites and other former inhabitants that were bitter enemies to the people of Israel: and these had from year to year, three times in the year, a fair opportunity of overrunning their country and getting possession of their cities when all the males were gone, and only the women and those who were not able to go up were left behind. And yet they were remarkably preserved throughout all generations at such seasons, agreeable to the promise that God here made. *Edwards*.—Thrice every year did God work an especial miracle for the protection of his people; controlling even the very *desires* of their enemies, that they might not so much as meditate evil against them. They who have God for their protector have a sure refuge; and how true is the proverb, *The path of duty is the way of safety*. While these people went up to Jerusalem to keep the Lord's ordinances, he kept their families in peace and their land in safety. A. C.—We read in the after history of no instance where the enemies of the Israelites made use of these feasts as a time for assailing them. It was only when the people was destined by the Lord to destruction, when the Romans had got possession of a large portion of their country, that the occurrence of the feast of the Passover served to heighten the famine of the besieged in Jerusalem. *Gerl*.

26. "Thou shalt not seethe a kid (which is still) with its mother's milk." This last command is most difficult of all. The older Protestant interpreters, Luther, Calvin, Piscator, *et al.*, thought of a limitation of the age of an animal for purpose of sacrifice. This is most suited to the context, for we have had three laws of offerings prior to it. We follow this interpretation and class this law with the three preceding as laws of offerings. *Briggs*.

27. **Write thou these words.** Moses was commanded to write the summary of judicial and ceremonial precepts comprised in the preceding fourteen verses, which were an appendage to the moral Law and the conditions of the national covenant on the part of the nation. Moses had before written in a book the precepts contained in ch. 21–23. As by their recent transgressions they had broken both the Law on the tables of stone and the Law in the book, Jehovah may have commanded this re-writing of the substance of the previous covenant, together with his own writing on the stones, to betoken to the people that the former covenant was now fully restored. S. R.

After the tenor of these words I

have made a covenant with thee and with Israel. This is a covenant transaction, and this law, so-called, constitutes simply the stipulations of that covenant. So it is expressly declared of it, "The Lord our God made a covenant with us at Horeb." It was ratified formally as a covenant, when first received, the people being called upon solemnly to swear to it, after it had been written down in a book. To give it still more solemn and venerable form the fundamental truths of it were engrossed upon stone by the hand of Jehovah himself. When, after this, the people violated all its solemn stipulations, by the idolatry of the golden calf, Moses understood the covenant to be annulled, and therefore destroyed the Divine autograph of it. When they were pardoned and their relations to Jehovah were restored, it was again divinely written and deposited in the chest or ark, upon the cover of which the throne of Jehovah's visible presence was placed, hence called the ark of the covenant; and thus it was preserved to after generations as the perpetual reminder that they were in covenant with Jehovah.

It was a covenant with this body of people as a church, the body organized by the covenant with Abraham, and its redemption guaranteed in the passover covenant. In speaking of the body as the Church we are but repeating the words of the martyr Stephen in Acts 7:38, "This is he that was in the Church in the wilderness, with the angel that spake to him in Mount Sinai with our fathers who received the lively oracles to give unto us." And that this is no mere figure of speech is plain enough from the reference of this covenant back to the covenants with Abraham and the passover covenant, as fulfilled and further carried out by this covenant. It was a covenant with this church as a representative body, standing for the Church of all succeeding ages. Moses, forty years after, when this generation that stood before Sinai had all perished, expressly says to the next generation, "The Lord made this covenant not with our fathers but with us, even us who are all here alive this day." By parity of reasoning the Church that stood at Sinai, thus representing one, represented all succeeding generations. And accordingly thenceforth in the succeeding ages, including that of the apostles, the inspired teachers regarded the Church as still under this covenant. And you will observe how, under the New Testament dispensation, Stephen expressly says, "Our fathers received the lively oracles to give unto us." That is, they stood there as representing us. It was a

covenant wholly spiritual in its significancy. Moses, just as Jesus afterward, sums up its provisions in the generalization, "Love the Lord thy God with all thy mind, soul, and strength." And the apostle expressly argues that, so far from disannulling the previous covenant of spiritual blessings with Abraham, as the representative father of all who believe and who thus constitute the true circumcision, it is intended to include that covenant, and both confirm and develop more fully its provisions of spiritual blessing.

As to the end and purpose of this Sinai Law covenant, the Apostle Paul not only leaves no room for uncertainty or further need of exposition after his clear and elaborate exposition in the epistles to the Romans, the Galatians, and the Hebrews, but expressly answers the question, "Wherefore then serveth the Law?" in these explicit terms—"It was added because of transgression until the seed (promised in the Eden and Abrahamic covenants) should come. Wherefore the Law was our school-master to bring us to Christ—that we might be justified by faith." The substance of the whole matter, therefore, is this: that as the covenant with Adam, for the blessing of a Divine-human Redeemer to restore a part of the race through vicarious atonement, was more distinctly developed in the covenant with Noah, establishing the blessing in the line of Shem; and both these, again, more fully developed in the covenant with Abraham establishing the blessing in the line of Isaac, and organizing the redeemed body as a church settled in a promised inheritance; and all three of these, again, more fully developed in the passover covenant, bringing out more distinctly the engagement to redeem this Church by faith in atoning blood; so now this Sinai covenant is a still further development, in detail, of all the preceding covenants, intended to teach and produce a conscious conviction of the need of a vicarious atonement; the method of applying its benefits by faith for the pardon of sin and purification of the nature; and the relation of the believers to their Redeemer, as king and head of an organized commonwealth. S. R.

28. And he was there with the Lord forty days. The number of forty days is repeated that the second tables might have no less credit than the first. If he had only been kept a few days in the mount, his authority would not have been ratified by so conspicuous a miracle; but the forty days obtained full credit for his mission, so that the people might know that he was sent by God. And that

the majesty of the Law might be indubitable, its minister was invested with angelic glory; and hence he expressly records that "he did neither eat bread, nor drink water," since it was requisite that he should be distinguished from other mortals. This instance of abstinence was never alleged as an example by the prophets, nor did any one attempt to imitate it except Elijah, who being sent to revive the Law when it was almost lost, like a second Moses, abstained also from eating and drinking for forty days. *Calv.*—In De. 9:18 this second sojourn is thus alluded to: "And I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger." If we inquire into the *design* of this second forty days' withdrawal and seclusion, the passage now cited seems to disclose one at least of the grand ends which were to be answered by it—viz., to convey to the people a deeper impression of their recent iniquity. *Bush.*—I see Moses the receiver of the Law, Elias the restorer of the Law, Christ the fulfiller of the old Law and author of the new, all fasting forty days; and these three great fasters I find together glorious in the holy mount. *Bp. H.*

Ex. 34:28. And he wrote upon the tables the words of the covenant, the Ten Commandments. That the pronoun HE refers to the LORD, and not to Moses, is sufficiently proved by De. 10:1-3. *At that time the Lord said unto me, Hew thee two tables of stone like unto the first—and I will write on the tables the words that were in the first tables—and I hewed two tables of stone, as at the first—And HE wrote on the tables according to the first writing.* This proves that God wrote the second as well as the first tables. A. C.

The Ten Commandments were *twice written by the finger of the Lord himself*, and upon enduring tables of stone, to show how deeply and permanently they were to be engraved upon the heart of man. Twice written, once upon a broken and once upon an unbroken tablet, symbolically setting forth the truth that they were once written upon the nature before the fall, and are to be inscribed a second time upon that nature, which inscription is made at his regeneration. Also, as they were once written upon stone, they were to be engraved a second time upon the heart, as the Prophet Jeremiah predicted would be, and as the apostle asserted had been done (Heb. 8:10). Then by special command they were afterward *deposited for safe keep-*

ing in the ark of the covenant, upon which rested the Shekinah of the Lord, the most inviolably sacred place outside the courts of heaven, and by special designation were ever afterward known as the "Tables of the Testimony." *Slacy.*

De. 10:5. These two tables, thus engraven, were faithfully laid up in the ark. *And there they be*, said Moses, pointing, it is probable, toward the sanctuary (verse 5). That good thing which was committed to him he transmitted to them, and left it pure and entire in their hands; now let them look to it at their peril. Thus we may say to the living generation, "God has intrusted us with Bibles, Sabbaths, sacraments, as tokens of his presence and favor, and there they be." **H.**—*There they be, as the Lord commanded me.* Here is another minute but important circumstance, the public mention of which at the time attests the veracity of the sacred historian. *Jamieson.*

The Law, if written on stone, was written by a hand of love, if set forth in letters that seem to burn in the intensity of their purity, yet do those very letters light us into inner meanings, into the very hidden sanctuary of God. The Christian position is that the whole scheme of righteousness is revealed: whatever is right, true, pure, good, lovely, honest, and of heavenly savor has been given by God. One who knows the universe because he made it, and all eternity because he inhabits it, has condescended to tell us what is good, what is true, what is pure, what is right. Let us ask that we may have eyes to see the innermost meaning of the Law, and hearts trained, disciplined, and sanctified to accept and obey it, and express it in noble behavior. **J. P.**

The Shining Face of Moses (Ec. 34:29-35).

29. His face shone. This was an honor never vouchsafed to mortal before; nor afterward till Christ, the Prophet like Moses, in his transfiguration also: when Moses again beheld the glory of the Lord, ministering thereto in a glorified form himself. *Hales.*—A double signification was conveyed by this: In the first place, it was signified that the Law proceeded from a higher world of light (of knowledge and of holiness), since its very gleams were to be seen outwardly on the minister of the Law; in the next place, since the people could not bear the shining of light, it represented how fearful, condemnatory, and fatal the Law was for a sinful people. For this cause Moses was obliged to put a veil over the lustre of light (a type of the veil which in the Old Testament lies over

the full revelation of the Divine truths of salvation), until the light again gradually vanished (2 Cor. 3). *Gerl.*

From this circumstance, almost all the nations of the world who have heard of this transaction have agreed in representing those men to whom they attributed extraordinary sanctity, and whom they supposed to have had familiar intercourse with the Deity, with a *lucid nimbus* or *glory* round their heads. This has prevailed both in the East and in the West. **A. C.**

Wist not. They who have grown most in grace, have gained most richly of the glory and the goodness of God by contact and communion with him, will themselves least be exalted by the knowledge of what they have. And therefore it is beautifully said that Moses wist not. **J. C.**—Nor is it ever found that those who bear much of the Divine image are conscious of the moral glory which has passed upon them. Their minds are so fixed upon their own defects; they are so deeply convinced of the corruption of their nature; they are so profoundly penetrated with the sense of their ill-desert, that instead of realizing the possession of distinguished graces, they still count themselves as "less than the least of all saints." *Bush.*

The face of Moses shone when he came down from the mount; the reflected rays of the Divine Majesty lingered on it; the people saw that he had been with God. It is ever thus. No man leaves the presence of Christ without carrying with him that which will distinguish him from other men; a mind less preyed on by worldly cares; affections elevated above worldly vanities; a holy abhorrence of all that is polluting and base; a soaring of the thoughts and desires to heaven; an humble professing and sustaining of this character—a pilgrim and a stranger on the earth, a native of heaven in a foreign land. The world around him will "take knowledge of him that he has been with Jesus;" for "the Spirit of glory and of God resteth upon him." *Bradley.*—Moses was full of the Holy Ghost. The lustre without was but the index of the light within. He had gone in unto God to plead for others, and he was rewarded openly, by bringing down from the mount a radiance that told with whom he had been! If our faces were oftener directed toward God in intercessory prayer, they would certainly beam with new light, and men would take knowledge of us that we had been with Jesus. The Apostle Paul understood the blessedness of intercessory prayer. He himself rose to a glorious height in this sublime act, and yet he declares his own dependence on and appreciation of the prayers

of the saints. Nor do we at all understand the *priesthood of believers*, till we regard this as one of its special privileges, functions, and duties. Let those who "profess and call themselves Christians" rise to this high and holy service. C. C.

The Christian favored with near approaches to God in prayer, as he comes down from the mount will show the brightness that his soul has borrowed from the light of God's countenance shining upon him. His very countenance will show the effects of his communion in the serenity of his look, the benignity of his eye, in the gentleness of his speech, and the grace of his deportment. S. R.—Consciously and unconsciously, by direct efforts and by insensible influences on our lives, the true secret of our being ought to come, and will come forth to light. The convictions which we hold, the emotions that are dominant in our hearts, will mould and shape our being. If we have any deep living perception of Christ, bystanders, looking into our faces, will be able to tell what it is that up yonder is making them like the faces of the angels—even the vision of the opened heavens and of the exalted Lord. And we may be quite sure that if little light comes from a Christian character, little light comes into it; and if it be swathed in thick veils from men, there will be no less thick veils between it and God. A. M.

30. Aaron and all the children of Israel were afraid to come nigh him. The awe-struck multitude had here a conspicuous sign before their eyes that Moses was the veritable servant of the Most High God, the prime-minister of the Old Covenant. M.—They that did but stand still to see anger in his face, ran away to see glory in it: before, they had desired that God would not speak to them any more but by Moses; and now that God doth but look upon them in Moses, they are afraid. Yea, Aaron himself, that before went up into the mount to see and speak with God, now is afraid to see him that had seen God: such a fear there is in guiltiness, such confidence in innocence. *Bp. II.*

33. When Moses had done speaking with them, he put a veil on his face. Verses 34 and 35 describe syntactically a general practice in harmony with the special case described in verse 33, thus: "On Moses's entering in before Jehovah to speak with him, he removes the veil (and keeps it off) until his going forth; and he goes forth and speaks to the children of Israel whatsoever is commanded; and the children of Israel see the face

of Moses, that the skin of Moses's face is shining; and Moses returns the veil over his face until his entering in to speak with God." Thus the order of occurrences is each time as follows: (1) Moses enters the presence of God; (2) Moses removes the veil; (3) Moses goes forth and reports; (4) At the conclusion of the report, he returns the veil to his face; (5) He removes it again only when he enters Jehovah's presence again. At first the people were afraid. But Moses succeeded in reassuring them, so that thereafter they looked fearlessly upon his shining face (verse 35). The veil was drawn over his face after his report of the messages of the Lord, in order that the people might not see the vanishing away of that glory (see 2 Cor. 3:13). Paul uses that circumstance to show how Israel missed the transition from the Old Covenant into the New. The fact that the Old had vanished was concealed from them by that veil. S. S. T.

35. Paul, in the New Testament, makes large use of this narrative of the glory that shone on Moses's face as he came down with the renewed covenant. Thus he employs it as in a typical sense an emblem of the relative glories of the old legal and the new evangelical dispensation (2 Cor. 3:16, 18). Even as a rhetorical figure, how beautiful is this application of the narrative of Moses to the purpose of setting before Jewish Christians the relation of the new to the old dispensation. Moses, with his veil, stands as a symbol of his own dispensation, which was, in fact, the Gospel under a veil. And the symbol is represented as having a threefold significance, when contemplated in its different parts. First, the symbol points out the intrinsic excellence and glory of the old dispensation, even though far less glorious than the new. But as the glory of Moses's face was absorbed and lost when he entered "the tent of meeting" to commune with God, so the brightness of the old dispensation of Moses is eclipsed in the transcendent brightness of the Gospel. Again, the narration of the veiled Moses, in the apostle's view, symbolizes the comparative obscurity of the old exhibition of the way of salvation. The veil represents the indistinct view which the Israelites had through the ritual teachings of the Law; the brightness of the Gospel light was covered up by rites that their minds did not penetrate. Nor will many of them now lift the veil, as the new dispensation invites them to do. Hence, again, this veil typified the blindness and ignorance under which the Jewish mind labored, even in the time of the apostle. They had so long looked

at Moses veiled that they now seemed to think the very veil an essential part of the system of salvation. S. R.

Age after age the inveterate prejudice of the Jewish heart has prevented them from discerning the true sense of their own law, of its figures, types, and institutions, just as effectually as the veil on the face of Moses prevented them from beholding the beauty of his countenance. They read the books of their lawgiver, but in the sacrifices and services there prescribed they see no intimation of that Lamb of richer blood and that Priest of higher name, whom we are taught to recognize as foreshadowed by them. They read the predictions of the prophets, but they do not see them pointing to the Saviour Christ, the true Messiah, in whom all their oracles are fulfilled. The thick veil of error and unbelief is upon their minds, and until that is taken away, as we learn it eventually shall be, the light of the glory of God in the Gospel of his Son will not shine into them. *Bush.*

The apostle says in his just and beautiful commentary upon the whole of this incident, that the Jews still see Christ through a veil—that is, the whole Old Testament dispensation of the Gospel is seen by the Jews dimly, darkly, and obscurely, as through a veil. Every doctrine is seen through a type; every sacrifice is revealed under a symbol, as a mirror of the sanctuary; every hope is embosomed in a promise; every restoration nestles in the midst of a prophecy. The Jew—the spiritual Jew, for he is not a Jew who is one outwardly—sees the veil, catches some stray beams of the inner glory that are stricken through, but he cannot behold in all his naked splendor Him who is the end and the substance of all—Jesus Christ, the brightness of the Father's glory and the express image of his person. The Jew, in the synagogue, sees the high priest still stand in the holy of holies and gaze upon the glory between the cherubim, and bear upon his breastplate, engraved on sparkling gems, the names of the tribes of Jacob; but he cannot see the True High Priest who has entered into the true holy place, and amid the glory of the inner sanctuary is making intercession for his people. The Jew can see the passover lamb; he can read its history; he can regret that he is not restored to the only place where he can offer it—Jerusalem and its temple; but he cannot see through the veil the true and the only Lamb of God that taketh away the sins of the world. They have not the light of the Sun of Righteousness shining on them. And when one evening I went into their synagogue, and

worshipped with them—for they sang some precious Psalms, and there was something beautiful in joining with a child of Israel in those Divine hymns which, alas! to his ear are only prophecies—it was melancholy to see inscribed over the porch of that synagogue a prayer, that God would send the Messiah to Israel. J. C.

While the apostle's words throw light on the rejection of Jesus by the Jews, they also remind us that the time is coming when Israel shall turn unto the Lord, and the veil shall be taken away. One cannot study this old Hebrew literature and discover how much the world has learned from it, without having his heart drawn toward the Jewish race. That religion which is at the root of our prosperity as a people, which is the source of our individual happiness in time, and the inspiration of our hope for eternity, is the outcome and development of theirs. The Lord we love and trust and worship was "made of the seed of Abraham;" and it is unutterably sad to think that as a race the Jews have turned against him to whom all their prophets gave witness, and in whom all the shadows of their Law had their true substance. Truly, to this day, when Moses is read among them, the veil is upon their heart. But it shall not always be thus; for when the fulness of the Gentiles is come in, then the Jews shall return to their allegiance; and their conversion will be as a new Pentecost to the Christian Church. W. M. T.

And let us remember that this veil of darkness and unbelief is not confined to the apostolic age or to the Jewish people. With many—in our time—the veil over the dispensation of Moses seems to have become the natural countenance of Moses; they see not nor conceive of the Gospel glory that is hid behind the veil. To them Moses is no longer a part of the Gospel. Others, again, under the prevailing power of a worldly spirit, find not only the glory of Moses's face hid by the veil, but the veil unlifted even in the Gospel. The Gospel is *hid* to them; and the reason is, saith the apostle, "The God of this world hath blinded their minds lest the light of the glorious Gospel of Christ should shine into them." The effect of a worldly spirit is ever thus to Judaize the minds of men. Thus we may see from the apostle's reasoning how the Old Testament and the New mutually explain each other. What is dark in one is made luminous by the other. It is the same dispensation of grace in both—only the people in the old dispensation could not yet gaze upon the full glory of the plan. A veil

had to be hung over it. The Gospel of Jesus lifts the veil and shows the glory that all the while belonged intrinsically to the Gospel according to Moses. Hence, no sentiment can be more injurious to Gospel truth than that the Old Testament is superseded by the New, and that it is not the Gospel, nor any important part of the rule of faith for a Christian life. S. R.—The Old and the New Testament form one continuous system of revelation, the latter being merely the development of the interior sense, and the substantiation of the typical shadows, of the former. *Bush*.

If the flesh of Moses so shined by conversing with God forty days in Sinai, what shall our glory be, when, clothed with incorruptible bodies, we shall converse with him forever in the highest heaven! Now his face only shone; afterward the three disciples saw all his body shining. The nature of a glorified body, the clearer vision, the immediate presence of that fountain of glory, challenge a far greater splendence to our faces than his. *Bp. H.*—If we belong to the true Israel of God we shall not always see through a glass darkly. The glimpses of the heavenly glory which we catch here below from time to time are indeed refreshing and precious to the soul. But the time is at hand when the beatific vision will be at once perfect and perpetual. In what lustre and glory will the children of the kingdom shine forth, when they shall each of them appear in a splendor not like that which invested Moses at Mount Sinai, but like that which enrobed Christ as a garment of light at the transfiguration-scene of Mount Tabor! What then will be their glory, who shall enjoy a communion with the Jehovah of Sinai as uninterrupted as the flowings of his love, as endless as the days of eternity! *Bush*.—And what do we think of the ravishing aspects of his love when it shall be open-faced and have laid aside its veil; when goodness, which is love issuing into benefaction or doing good; grace, which adds free-

ness unto goodness; mercy, which is grace toward the miserable, shall conspire in their distinct and variegated appearances to set off each other, and enhance the pleasure of the admiring soul; when doubts shall all cease, and the difficulty vanish of reconciling fatherly severity with love; when the full sense shall be unfolded to the life of that description of the Divine nature, "God is love," and the soul be no longer put to read the love of God in his name (as Moses was when the sight of his face could not yet be obtained), shall not need to spell it by letters and syllables, but behold it in his very nature itself, and see how ultimately essential it is to the Divine Being! How glorious will this appearance of God be (we now hear something of the glory of his grace, Eph. 1:6), and how satisfying the fruition of that glory! He hath got the prospect at last of that heart where the great thoughts of love were lodged from everlasting, and where all its counsels and designs were formed. He sees what made God become a man; what clothed a Deity with human flesh; what made eternity become the birth of time; what moved the heart of the Son of God to pitch his tabernacle among men; what engaged him to the enterprise of redeeming sinners; what moved him so earnestly to contest with a perishing world, led him at last to the cross, made him content to become a sacrifice to God, a spectacle to angels and men, in a bitter reproachful death, inflicted by the sacrilegious hands of those whom he was all this while designing to save. *Hove*.

Thus ends this sudden outbreak of idolatry and sad interruption of spiritual prosperity in a new and unexpected display of the Divine mercy vouchsafed on the intercession of Moses to the chastened and repentant people. The breach being healed, and the covenant restored with even additional splendor, the construction of the tabernacle will now proceed. M.

Section 120.

THE CEREMONIAL LAW, ITS DESIGN AND USE. CLASSIFICATION OF ITS INSTITUTES OFFERINGS FOR THE SANCTUARY: MATERIALS; SPIRIT DESIRED AND REALIZED IN THE OFFERERS; THE WORKMEN QUALIFIED AND CHOSEN; LIBERALITY RESTRAINED; SUM CONTRIBUTED.

EXODUS 25:1-9; 31:1-11; 35:4-35; 36:1-7; 38:21-31.

Ex. 25 1 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, that 2 they take for me an offering: of every man whose heart maketh him willing ye shall take my

3 offering. And this is the offering which ye shall take of them ; gold, and silver, and brass ;
 4 and blue, and purple, and scarlet, and fine linen, and goats' *hair* ; and rams' skins dyed red,
 5 and sealskins, and acacia wood ; oil for the light, spices for the anointing oil, and for the
 6 sweet incense ; onyx stones, and stones to be set, for the ephod, and for the breastplate.
 7 And let them make me a sanctuary ; that I may dwell among them. According to all that I
 9 shew thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so
 shall ye make it.

35 4 And Moses spake unto all the congregation of the children of Israel, saying, This is
 5 the thing which the LORD commanded, saying, Take ye from among you an offering unto the
 6 LORD : whosoever is of a willing heart, let him bring it, the LORD's offering ; gold, and silver,
 7 and brass ; and blue, and purple, and scarlet, and fine linen, and goats' *hair* ; and rams' skins
 8 dyed red, and sealskins, and acacia wood ; and oil for the light, and spices for the anointing
 9 oil, and for the sweet incense ; and onyx stones, and stones to be set, for the ephod, and for
 10 the breastplate. And let every wise hearted man among you come, and make all that the
 11 LORD hath commanded : the tabernacle, its tent, and its covering, its clasps, and its boards,
 12 its bars, its pillars, and its sockets, the ark, and the staves thereof, the mercy-seat, and the
 13 veil of the screen : the table, and its staves, and all its vessels, and the shewbread ; the
 14 candlestick also for the light, and its vessels, and its lamps, and the oil for the light ; and the
 15 altar of incense, and its staves, and the anointing oil, and the sweet incense, and the screen
 16 for the door, at the door of the tabernacle ; the altar of burnt offering, with its grating of
 17 brass, its staves, and all its vessels, the laver and its base ; the hangings of the court, the
 18 pillars thereof, and their sockets, and the screen for the gate of the court ; the pins of the
 19 tabernacle, and the pins of the court, and their cords ; the finely wrought garments, for min-
 istering in the holy place, the holy garments for Aaron the priest, and the garments of his
 sons, to minister in the priest's office.

20 And all the congregation of the children of Israel departed from the presence of Moses.
 21 And they came, every one whose heart stirred him up, and every one whom his spirit made
 willing, and brought the LORD's offering, for the work of the tent of meeting, and for all the
 22 service thereof, and for the holy garments. And they came, both men and women, as many
 as were willing hearted, and brought brooches, and earrings, and signet-rings, and armlets, all
 23 jewels of gold ; even every man that offered an offering of gold unto the LORD. And every
 man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*,
 24 and rams' skins dyed red, and sealskins, brought them. Every one that did offer an offering
 of silver and brass brought the LORD's offering : and every man, with whom was found acacia
 25 wood for any work of the service, brought it. And all the women that were wise hearted did
 spin with their hands, and brought that which they had spun, the blue, and the purple, the
 26 scarlet, and the fine linen. And all the women whose heart stirred them up in wisdom spun
 27 the goats' *hair*. And the rulers brought the onyx stones, and the stones to be set, for the
 28 ephod, and for the breastplate ; and the spice, and the oil ; for the light, and for the anoint-
 29 ing oil, and for the sweet incense. The children of Israel brought a freewill offering unto the
 LORD ; every man and woman, whose heart made them willing to bring for all the work, which
 the LORD had commanded to be made by the hand of Moses.

31 1 And the LORD spake unto Moses, saying, See, I have called by name Bezalel the son
 2 of Uri, the son of Hur, of the tribe of Judah ; and I have filled him with the spirit of God, in
 3 wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to
 4 devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones
 5 for setting, and in carving of wood, to work in all manner of workmanship. And I, behold,
 6 I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan ; and in the
 hearts of all that are wise hearted I have put wisdom, that they may make all that I have com-
 7 manded thee : the tent of meeting, and the ark of the testimony, and the mercy-seat that is
 8 thereupon, and all the furniture of the Tent ; and the table and its vessels, and the pure
 9 candlestick with all its vessels, and the altar of incense ; and the altar of burnt offering with
 10 all its vessels, and the laver and its base ; and the finely wrought garments, and the holy
 garments for Aaron the priest, and the garments of his sons, to minister in the priest's office ;
 11 and the anointing oil, and the incense of sweet spices for the holy place : according to all that
 I have commanded thee shall they do.

35 30 And Moses said unto the children of Israel, See, the LORD hath called by name

31 Bezalel the son of Uri, the son of Hur, of the tribe of Judah ; and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of work-
 32 manship ; and to devise cunning works, to work in gold, and in silver, and in brass, and in
 33 cutting of stones for setting, and in carving of wood, to work in all manner of cunning work-
 34 manship. And he hath put in his heart that he may teach, both he, and Oholiab, the son of
 35 Ahisamach, of the tribe of Dan. Then hath he filled with wisdom of heart, to work all man-
 36 ner of workmanship, of the engraver, and of the cunning workman, and of the embroiderer, in
 blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any
 workmanship, and of those that devise cunning works. And Bezalel and Oholiab shall work,
 and every wise hearted man, in whom the LORD hath put wisdom and understanding to know
 how to work all the work for the service of the sanctuary, according to all that the LORD hath
 commanded.

2 And Moses called Bezalel and Oholiab, and every wise hearted man, in whose heart the
 LORD had put wisdom, even every one whose heart stirred him up to come unto the work to
 3 do it : and they received of Moses all the offering, which the children of Israel had brought for
 the work of the service of the sanctuary, to make it withal.

4 And they brought yet unto him freewill offerings every morning. And all the wise men,
 that wrought all the work of the sanctuary, came every man from his work which they
 5 wrought ; and they spake unto Moses, saying, The people bring much more than enough for
 6 the service of the work, which the LORD commanded to make. And Moses gave command-
 ment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor
 woman make any more work for the offering of the sanctuary. So the people were restrained
 7 from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

38 21 This is the sum of the things for the tabernacle, even the tabernacle of the testimony,
 as they were counted, according to the commandment of Moses, for the service of the Levites,
 22 by the hand of Ithamar, the son of Aaron the priest. And Bezalel the son of Uri, the son of
 23 Hur, of the tribe of Judah, made all that the LORD commanded Moses. And with him was
 Oholiab, the son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and
 an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was used for the work in all the work of the sanctuary, even the gold of
 the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the
 25 shekel of the sanctuary. And the silver of them that were numbered of the congregation was
 an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after
 26 the shekel of the sanctuary : a beka a head, that is, half a shekel, after the shekel of the sanc-
 tuary, for every one that passed over to them that were numbered, from twenty years old and
 27 upward, for six hundred thousand and three thousand and five hundred and fifty men. And
 the hundred talents of silver were for casting the sockets of the sanctuary, and the sockets of
 28 the veil ; an hundred sockets for the hundred talents, a talent for a socket. And of the thou-
 sand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their
 29 chapiters, and made fillets for them. And the brass of the offering was seventy talents, and
 30 two thousand and four hundred shekels. And therewith he made the sockets to the door of
 31 the tent of meeting, and the brasen altar, and the brasen grating for it, and all the vessels of
 the altar, and the sockets of the court round about, and the sockets of the gate of the court,
 and all the pins of the tabernacle, and all the pins of the court round about.

Sections 120-153 comprise the body of CEREMONIAL LAWS, and include all the ordinances pertaining to Worship and Ritual. For the outline of these ordinances and the order of arrangement, study carefully the Index following the title-page.

In this and each of several following sections relating to the Tabernacle, its Court, and their furniture, and to the sacred things pertaining to the Ritual service, the double text of the record is included : covering, first, the command to Moses in the mount ; second, the execution of the command. The history is thus unified and made more simple and intelligible, while the exact correspondence between the direction and its fulfilment continually repeats its impressive lesson. B.

Preliminary Facts and Considerations.

Two distinct elements are observable in the remaining portion of the Pentateuch : one, a

set of laws forming a complete ecclesiastical and civil code ; the other, an historical detail of the principal events, connected with the promulgation of the laws. The two elements are com-

bined in a manner quite extraordinary. The laws do not stand insulated by themselves, neither are they embodied in a systematic form. But, paradoxical as the assertion may seem, they are both separated and connected by the historical narrative. "It is a code of laws in a frame of history." There are continual transitions from history to law, and from law to history. They are everywhere grafted, the one into the other; and there is such a mutual connection and dependence, that the two parts seem to grow together, like the several branches of a tree. E. C. W.

CEREMONIAL LAW, THE SECOND OF THREE DIVISIONS COMPRISING THE LEGISLATION OF MOSES.

Its Design and Use.

The best apology of the ceremonial law lies in pointing out its objects, and these refute the charges-brought against it: *First*, it served to cherish the religious sentiment. The Israelite was reminded by it in all his relations, even the most insignificant and external, of God; the thought of God was introduced into the very midst of the popular life. *Secondly*, it required the recognition of sin, and thus called forth the first thing essential for the reception of redemption, a sense of the need of redemption. The Law was, and was intended to be, a heavy yoke, and therefore would awaken a longing after the Redeemer. *Thirdly*, it served to separate Israel from the heathen; it erected between the two a wall of separation, by which communication was prevented. *Fourthly*, many things in the ceremonial law served, by impressions on the senses, to awaken reverence for holy things among a sensual people. *Fifthly*, one principal object of the ceremonial law lay in its symbolic meaning. The people, enthralled in visible objects, were not yet capable of vitally appropriating supersensual truth in words, the form most suited to their nature. It was needful for the truth to condescend, to come down to their power of apprehension, to prepare itself a body from visible things, in order to free the people from the bondage of the visible. Would we rather not speak at all to the dumb than make use of signs? The ceremonial law was not the opposite to the worship of God in spirit and in truth, but only an imperfect form of the same, a necessary preparation for it. The accommodation was only formal, one which did not alter the essence, but only presented it in large capital letters to children who could not yet read a small running-hand. *Hengstenberg.*

The purpose of the *Levitical law* as a scheme of Divine tuition for the Jews, is perhaps largely

explained by its tendency to cultivate in the Hebrew mind theistic and monotheistic ideas. That law was of course a device of elaborate prefiguration to forerun the Coming of Christ. But, co-ordinate with this meaning as type and prophecy, the ritual of the Mosaic economy subserved another purpose. It educated the Jews into the faith of a living and personal God. The Law was a school-master until Christ. The problem for the providential administration of Jewish history was, to prepare one race of men for the earthly advent of Christ incarnate among them. For this end, it was necessary to take a people abjectly ignorant, and from amid an environment of heathenism raise them to the height of a pure monotheistic faith. The method was, to announce a law under sanctions the most awful and sublime. This Law was accompanied with a system of precepts that invaded Jewish life at every conceivable point. Not a day in the year, not an hour in the day, but some imperative of the Divine will met the Israelite, demanding obedience. Every such imperative brought into the consciousness of the Jew a fresh recollection of the being of God, and of his living personality. It is hardly too much to say that this perpetual encounter of commands to be obeyed was chiefly what wrought at last into the Jewish nation that conception of the unity and personality of God which has created so remarkable, so unique a characteristic of the Hebrew Scriptures. With almost infinite pains on the part of the teacher, and at what terrible cost to the learner, the lesson was effectively taught and definitely learned. The Jews became believers in one God and that a personal God. Of this God, nature to them was full. If it thundered, Jehovah uttered his voice. If the winds blew, Jehovah made them his chariot. It was his lightning that enlightened the world. If a volcanic eruption occurred, it was the hills melting like wax at the presence of the Lord. Jewish theism became so intense that it might look like pantheism. God was nature to them. But God was nature in a sense vividly antithetic to nature's being God.

What God thus, with an awful magnificence of revelation, had, after many ages of history, succeeded at length in teaching to the Jews, to such effect that they wrote it inseparably into all their literature, many modern interpreters, forsooth, of that literature, are at fatuous, but futile pains to eliminate thence. They tell us that expressions such as those just recalled from Hebrew Scripture were idiosyncratic ways which that peculiar nation had, of representing in language the processes of nature! Nay,

verily. But it was of tuition, and not of intuition, that those forms of speech were born. The inveterate bent of the Jews to relapse and become polytheists and idolaters again, that bent so frequently and so tragically illustrated in their history, this is proof sufficient that the idea of God, as one and personal, was not an idea peculiarly natural to the Jewish stock. The Jews had the same natural tendency in religion as did the neighboring nations around them. That tendency was all to idolatry. The Jews were disciplined to be monotheists, and disciplined to believe in their God as a personal being. And a large part of the discipline by which they were trained to these convictions consisted in the vast and elaborate scheme of requirements that brought them incessantly into contact, through obedience rendered, with a living, invisible, authoritative, absolute, personal will. *Wilkinson.*

The mind of Israel was governed by two dominant convictions, unknown to any other ancient people. God was the first thought in the mind of Israel. The existence, the presence of One Supreme, Living, Personal Being, who alone exists necessarily and of himself; who sustains the life of all besides himself; before whom all that is not himself is but a shadow and vanity; from whose sanctity there streams forth on the conscience of man that moral law which is the light of human life; and in whose mercy all men, especially the afflicted, the suffering, the poor, may, if they will, find a gracious and long-suffering Patron—this was the substance of the first great conviction of the people of Israel. Dependent on that conviction was another. Israel was conscious of the presence and power of *sin*. The Jew knew that sin was the secret of human sorrow. He could not forget sin if he would; for before his eyes the inopportune existence and destructive force of sin were memorably pictured in the ritual. He witnessed daily sacrifices for sin, and the sacrifice of sacrifices which was offered on the Day of Atonement. Then the moral law sounded in his ears; he knew that he had not obeyed it. The ritual, interpreted as it was by the Decalogue, created yearnings within him which it could not satisfy, and deepened a sense of pollution which of itself it could not relieve. *H. P. L.*

The religious worship divinely instituted in the desert fulfilled several minor purposes. It tended to divert the attention from the sensuous attractions of the idolatry with which the people had been associated in Egypt; it had a considerable influence in preserving the sense

of national unity; it constituted an invaluable code of sanitary regulations; it even fostered the preservation of genealogies. But none of these were its primary aim; they were secondary effects of causes, the primary purpose of which was the culture of the religious life. "Seek first the kingdom of God and his righteousness; and all these things" (civil and social) "shall be added unto you," might have been taken as the motto of Judaism. Church and State were so united that the very purposes of government were best furthered by attention to the duties of religion. *Cave.*

The elaborate system of worship established by Moses was never meant to be an end in itself. Its offerings and sacrifices, its prayers and songs, its priestly mediations and absolutions, assumed an inner spirit of penitence, faith, thanksgiving, love, devotion. The ritual was an appropriate expression in outward signs of the emotions of the heart in view of its sins and sorrows, and of the goodness and mercy of the Lord. It was also a help to the understanding of promises to come, and to faith in their fulfilment. In believing hearts it nursed the expectation of the Messiah, and set forth the great doctrine of atonement through the daily sacrifice—a type of the Lamb slain from the foundation of the world. This was the real import of the covenant that God made with Israel at Sinai. When, however, from being an exponent of feeling and an educator of faith, the Jews perverted their worship to an end in itself, and a meritorious act, both the prophets of the Lord and his Providence taught them that the ritual could neither save them nor preserve itself. Yet the mercy of God prevailed, even over the abuse of mercy. There always was a spiritual Israel; and it was promised, that, by the coming of Christ, the covenant of an inner spiritual life—of knowledge, obedience, grace, righteousness, salvation—should be renewed, enlarged, and made perpetual. Christ was not only a greater and more perfect priest than any other; he superseded all others as priest in his own right, and priest forever: and therefore, to put a priesthood or ritual in his place is to usurp his sole prerogative, and to forfeit his atoning and saving grace. *J. P. T.*

*The Ceremonial Rites not Prophetic Types, but
Doctrinal Symbols.*

All confusion and uncertainty arises from assuming that the significant rites of the ceremonial law must of necessity be types—that is to say, prophetic symbols, and that they must necessarily be types of Christ. All these rites

were symbols, as distinguished from prophetic types, and as such suited to prepare the way for the Christian system, without confounding the two dispensations by an anticipation of the Gospel light amid the shadows of the Law. As soon as we admit that it is equally consistent with the honor of the Saviour, and still more consistent with the general purpose of the old economy as a preparatory dispensation, to explain a large portion of its forms as doctrinal symbols, teaching general truths of great importance, suited to the actual condition of the people, and tending to prepare them for a clearer revelation, several obvious interpretations spontaneously suggest themselves. J. A. A.

This elaborate religious constitution was a ritual of the symbolic class. Whatever truth it had to convey was conveyed under material forms; adjuncts of gold and color were employed to speak of God; gorgeous vestments and precious stones proclaimed the sanctity of a priesthood; washing with water betokened the cleansing of the heart; the fire that consumed the sacrifice told its tale of Divine acceptance. This symbolism, so mysteriously selected and permitted for spiritual ends, fulfilled a double purpose. It taught religious truths which constituted a Divine revelation; at the same time it prepared the way for a further revelation in which the same truths could be conveyed in a clearer, more direct and convincing manner. *Cave.*

The main peculiarity of God's method of instruction and discipline in respect to the Old Testament Church consisted in the use of symbol and action. It was chiefly by means of historical transactions and symbolical rites that the ancient believers were taught what they knew of the truths and mysteries of grace. For the practical guidance and direction of their conduct they were furnished with means of information the most literal and express; but in regard to the spiritual concerns and objects of the Messiah's kingdom, all was couched under veil and figure. The instruction came intermingled with the things they saw and handled; and while it made them familiar with the elements of Gospel truth, it left them in comparative ignorance as to the particular events and operations in which the truth was to find its ultimate and proper realization. How entirely analogous was the course pursued by our Lord with his immediate disciples during the period of his earthly ministry! The direct instruction he imparted to them was, with few exceptions, confined to lessons of moral truth and duty—freeing the Law of God from the false glosses

of a carnal and corrupt priesthood, which had entirely overlaid its meaning, and disclosing the pure and elevated principles on which his kingdom was to be founded. But in regard to what might be called the mysteries of the kingdom—the constitution of Christ's person, the peculiar character of his work as the Redeemer of a sinful and fallen world, and the connection of all with a higher and future world—little instruction of a direct kind was imparted up to the very close of Christ's earthly ministry. . . . The facts of Christianity are the basis of its doctrines; and until those facts had become matter of history, the doctrines could neither be explicitly taught nor clearly understood. They could only be obscurely represented to the mind through the medium of typical actions, symbolical rites, or parabolical narratives. And it results as much from the essential nature of things as from the choice of its Divine Author, that the mode of instruction, which was continued through the lengthened probation of the Old Testament Church, should have found its parallel in "the beginning of the Gospel of Jesus Christ." P. F.

The great mass of evangelical interpreters, especially in former times, have made it a main object in their expositions of the ceremonial law to shun the error of excluding Christ and gospel times from the signification of the legal shadows. In attempting this, it is not, perhaps, surprising, that their zeal has sometimes led them toward the opposite extreme. The exaggeration both of this and of the contrary hypothesis has led to the same general result, but in ways directly opposite. Both have deprived the ceremonial law of its preparatory character, the one by reducing its significance too low, and the other by exalting it too high. If the ceremonies of the Law meant nothing, they could not be preparatory to the Gospel. If they meant everything, and made known everything which needed to be known, they were not so much a preparation as an anticipation of the Gospel itself. J. A. A.

Classification of Ceremonial Institutes.

A fourfold distribution of the Sacred Institutions of the Hebrews has been adopted by the older and later writers: Sacred Places, Sacred Persons, Sacred Rites, and Sacred Times; or to use a more laconic terminology, the Sanctuary, the Priesthood, the Ritual, and the Calendar. J. A. A.—The altar was the basis of the sacred places, the priesthood was the basis of the sacred persons, the burnt-offerings was the basis of the sacred rites, and the Sabbath was the

basis of the sacred times. Here we discover the links that connect the ceremonial laws given by Moses with the primeval ordinances of religion. In the altar set up in the family of Adam we have the genesis of the tabernacle and temple. At the beginning the minister of sacrifice was the patriarch of the existing family, and his sacred office passed over to the Mosaic priesthood. In the offering of blood by Abel and the offering by fire of Noah we discover the germs of the Jewish ritual. The Sabbath ordained in paradise became the central institute in the sacred timea appointed by Moses. *Humphrey.*

Perhaps a fuller and more accurate classification is the following, in the main adopted in our arrangement :

I. Positive Institutes, relating directly to Worship.

1. Its Place and external media.
2. Its Ministers—Priests and Levites.
3. Its Rites—Sacrificial, and other offerings.
4. Its Times—Sabbatic Periods and Festivals.

II. Minor Ceremonial Adjuncts of a preceptive character ; Remedial, Corrective, and Prohibitory. B.

OFFERINGS FOR THE SANCTUARY.

Ex. 25 : 1-9 ; 35 : 4-29.

The first ordinances given to Moses, after the proclamation of the outline of the Law from Sinai, related to the ordering of the TABERNACLE, its furniture and its service, as the type which was to be followed when the people came to their own home and "found a place" for the abode of God. During the forty days of Moses's first retirement with God in Sinai, an exact pattern of the whole was shown him, and all was made according to it. P. S.

Pure and abstract notions of the Divinity were beyond the age and the people of Moses. No religious impressions would be lasting which were not addressed to the senses. With this view is commenced the sacred tabernacle or pavilion-temple. The whole nation is called upon to contribute to its construction and ornament. The riches which they brought from Egypt, and the arts which some of them had learned, now come into request. From all quarters offerings pour in ; brass, silver, gold, jewels, fine linen, embroidered stuffs of all col-

ors, valuable skins, spices, oils, and incense, in such profusion that they cannot all be brought into use. The high district immediately around Sinai, extending about thirty miles in diameter, is by no means barren, the vegetation is richer than in other parts of the desert, streams of water flow in the valleys, date and other trees abound, and groves, chiefly of the black acacia (the *shittim*). These latter were speedily felled, all the artificers set to work, the women were employed in weaving and spinning, and the whole camp assumed a busy appearance. The construction of the tabernacle was intrusted to the superintendence of two skilful workmen, Bezalel and Oholiab. *Milman.*

25 : 1-S. The tabernacle revelation was in substance a revelation of God's willingness to dwell with his people, and of the conditions on which this great blessing could be realized by them. The first condition is their willingness to welcome him when he comes. And accordingly the first step is to give the people an opportunity of showing this willingness. "Speak unto the children of Israel, that they bring me an offering : of every man that giveth it willingly with his heart ye shall take my offering . . . and let them make me a sanctuary." The giving of the revelation shows the willingness on God's part ; the offerings of the people the willingness on theirs. J. M. G.

9. According to the pattern . . . shall ye make it. An ideal of the finished tabernacle, with its hangings and its furniture, with its sacred enclosures of the Holy Place, and of the Holy of Holies, with its cherubim-guarded ark of the covenant, and its Shekinah-revealing of the Divine presence, was seen by Moses when he was on the mountain-top with God. That ideal Moses could not transfer to another's mental vision ; but, under its influence, he could give the directions, step by step, for the making of hangings and of furniture and of adornings that should correspond with its details. S. S. T.—Moses saw on the mountain a pattern of all the things which he afterward caused to be made. In his intercourse with God, he attained to a deep view into the spiritual, eternal relations which existed between God and his people ; but these relations were revealed to him under the veil of type and emblem, which veil neither he nor any Israelite could altogether take away. Many thousands were kept by such outward service, with its minute details, in a certain external discipline and reverence toward sacred things, without entering into their meaning (the Jews, Philo and Josephus, in the time of the apostles, had

altogether lost the key to it); while the really spiritually-minded found a continually elevating employment for heart and spirit in the beautiful and appropriate symbols, which so harmonized with the doctrinal teaching of the Word. Gerl.

From the twofold relation of Jehovah (as their God and their King) to the chosen people, it follows that there must be found in their laws and institutions both permanent and transient elements. Their duties toward him as their God, which found chief expression in their rites of worship, were permanent. The whole ritual, the kinds and orders of sacrifice, the priesthood in its several ranks, duties, and offices, the sevenfold division of times, the feasts—all this was unchangeable. As typical of higher things to come, they must remain till the antitypes came. And thus it was that Moses was directed to make all these things after the pattern showed him in the mount, a Divine order which man might not change. Andrews.

The Lord's Offering; Materials Indicated (25:3-7; 35:6-10).

The materials were: Metals: *gold, silver, and brass*. Textile fabrics: *blue, purple, scarlet, and fine (white) linen*, for the production of which Egypt was celebrated; also a fabric of *goats' hair*, the produce of their own flocks. Skins: of the *ram*, dyed red, and of the *badger*. Wood: the *shittim* wood, the timber of the wild acacia of the desert itself, the tree of the "burning bush." Oil, *spices*, and *incense*, for anointing the priests, and burning in the tabernacle. Gems: *onyx* stones, and the *precious stones* for the breastplate of the high-priest. The people gave jewels, and plates of gold and silver, and brass; wood, skins, hair, and linen; the women wove; the rulers offered precious stones, oil, spices, and incense. P. S.

Blue, purple, and scarlet. There does not seem much ground to doubt that these names of the colors of the woven and embroidered work of the sanctuary express the most probable conclusions. The three colors, blue, scarlet, and purple, have been recognized all but universally as royal colors, such as were best suited for the decoration of a palace. This fact appears to furnish sufficient ground for their having been appointed as the colors for the embroidery which was to adorn the dwelling-place of Jehovah. Clark.

Some of the materials of the tabernacle were exquisitely adapted for symbolical representation. The acacia is the *lignum imputabile* of the Orientals, incorruptibility itself, the facile

defier of putrefaction. Gold, from its pre-eminence among even the noble metals, must ever be the emblem of all that is glorious and beautiful, the fitting ornament of kingly palaces, the appropriate adornment of a Divine residence. Silver will always the wide world over be eloquent of purity (Is. 1:22). And when we come to the richly woven tapestry hangings, did not its white speak of holiness, its blue of the vault of heaven, the footstool of the Almighty, its purple of regal splendor, and its scarlet of a full, free, joyous life, such as is the attribute of God? Cave.

So far as the materials required for the building are concerned, it can be proved that the Israelites were either in possession of all that was wanted, or, if not, could easily have procured them. The most important article of all, the shittim (acacia) wood, could be felled in the desert. Gold, silver, and precious stones they had brought with them in great abundance from Egypt. The *lachash* skins were to be found in the Arabian Gulf. The raw materials for the cloths, the necessary spices, etc., could be purchased from the caravans. There is no reason for astonishment at the quantity of gold and silver that was used. In comparison with the almost incredible wealth in the precious metals which presents itself on every hand in ancient times, the quantity used in connection with the tabernacle furnishes no occasion for surprise. K.

In erecting the tabernacle in the wilderness, the Israelites were called upon to work in precious stones; in refining and working metals; in carving wood and preparing leather; in spinning, weaving, embroidery, and the preparation of oils. These arts they must have learned in Egypt; and all these arts are represented upon contemporaneous history. Not more certainly do the physical features of Palestine testify that the Bible was mainly written in that country, than do the tombs of Egypt witness that the author of the Pentateuch was skilled in all the arts and manners of the Egyptians. J. P. T.

We read of the Temple, the more perfect form of the Divine habitation, that it was to be made "so exceeding magnificent as to be of fame and glory throughout all countries;" and that among other things employed by Solomon for this purpose, "the house was garnished with precious stones for beauty." Such materials, therefore, were used in the construction of the tabernacle as were best fitted for conveying suitable impressions of the greatness and glory of the Being for whose peculiar habitation it was erected. And as in this we are furnished with a sufficient reason for their employment,

to search for others were only to wander into the regions of uncertainty and conjecture. P. F.

25 : 1 ; 35 : 4. Take for me an offering. The tabernacle was to be dedicated to the honor of God, and used in his service ; and therefore what was brought for the setting up and furnishing of that was *an offering to the Lord*. Our goodness extends not to God, but what is laid out for the support of his kingdom and interest among men, he is pleased to accept as an offering to himself ; and he requires such acknowledgments of our receiving our all from him, and such instances of our dedicating our all to him. H.—What the Lord commanded was that such and such work should be done, not that such and such contributions should be rendered to it. These he left free ; and accordingly they were brought in the form of free offerings. The commandment was upon Moses, however, to proclaim and receive these offerings and then turn them to the use which had been appointed. T. C.

Spirit Desired and Realized in the Offerers (35 : 5, 20-29).

35 : 5. Whosoever is of a willing heart, let him bring the Lord's offering. 21. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought the Lord's offering. The very mode of providing his materials implied that the structure for which they were given was altogether of a sacred character, being made of things consecrated to the Lord. The special call for only that which was given "with the heart" implied that in all that concerns the worship and work of God there must be the concurrence of the sanctified will with the grace and condescension of God. S. R.—They were willing, and it was not any external inducement that made them so, but their spirits. It was from a principle of love to God and his service ; a desire of his presence with them in his ordinances ; a gratitude for the great things he had done for them ; faith in his promise of what he would further do ; or, at least, from the present consideration of these things, that they were willing to offer. What we give and do for God is then acceptable when it comes from a good principle in the heart and spirit. H.

Better have the little that comes from the willing heart than the large sums which are given by constraint or from any earthly or worldly motive. In this chapter this is strongly insisted upon ; they that gave, gave with willing hearts—"the children of Israel brought a

willing offering to the Lord, *every man and woman*" (verse 29). Some had gold, and they gave that ; some had silver and some had brass, and they gave that ; some had linen, and they gave that ; some skins of rams, some badgers' skins, some goats', and some could carve wood, and cut stones, and do all manner of cunning work, and they gave that. There was no representative currency. As they had no money, they gave that which money represents ; each gave the substance that he had and could give. J. C.

Should not the establishment of God's kingdom in the world call forth our zeal as much as the erection of that fabric in the wilderness did the zeal of the Israelites ? The material tabernacle was only a shadow of that better habitation wherein God delights to dwell. To the erection of this spiritual house every true Christian Israelite is called to contribute according as God hath given him ability. And let it be ever remembered that the blessing will go with contributions according to the free, cordial, generous spirit with which they are made. It is not the amount given, but the motive of the giver, which is of account in God's sight. Even the poor widow who casts in her two mites will receive an equal plaudit with Araunah, of whom it is said, "All these things did Araunah, *as a king*, give unto the king." They who do what they can show evidently that they would do more if they could. *Bush.*

The Workmen Qualified and Chosen by the Lord.

31 : 1. "The Lord spake unto Moses." The frequent repetition of these words seems to intimate that the successive disclosures of Jehovah to Moses were made *at intervals*, so as to allow the careful consideration and writing down of each. B.

31 : 1, 2, 6 ; 35 : 30, 31, 34, 36. I have called by name Bezatel, and have filled him with the Spirit of God. And I have appointed with him Oholiab. That he may teach, both he and Oholiab. And Bezatel and Oholiab shall work, and every wise-hearted man in whom the Lord hath put wisdom and understanding to know how to work, all the work for the service of the sanctuary.

A thoughtful reading of these words shows that not only the two superintendents, Bezalel and Oholiab, but as well the entire body of workmen, were specially qualified and chosen for the various branches of work connected

with the tabernacle and its service. B.—Skill in common arts and employments is the gift of God ; from Him are both the faculty and the improvement of the faculty. It is He that puts even this *wisdom into the inward parts* (Job 38 : 36). He teaches the husbandman discretion (Is. 28 : 26), and the tradesman, too ; and He must have the praise of it. God dispenses his gifts variously, one gift to one, another to another, and all for the good of the whole body, both of mankind and of the Church. Moses was fittest of all to govern Israel, but Bezalel was fitter than he to build the tabernacle. The common benefit is very much supported by the variety of men's faculties and inclinations ; the genius of some leads them to be serviceable one way, of others another way, and *all these worketh that one and the self-same Spirit* (1 Cor. 12 : 11). This forbids pride, envy, contempt, and carnal emulation, and strengthens the bond of mutual love. Those whom God calls to any service, he will either find or make fit for it. If God give the commission, he will in some measure give the qualifications, according as the service is. The work that was to be done here, was to make the tabernacle, and the utensils of it, which are here particularly reckoned up. And for this the persons employed were enabled to *work in gold, and silver, and brass*. When Christ sent his apostles to rear the Gospel tabernacle, he poured out his Spirit upon them, to enable them to speak with tongues the wonderful works of God : not to work upon metal, but to work upon men ; so much more excellent were the gifts, as the tabernacle to be pitched was a *greater and more perfect tabernacle*, as the apostle calls it (Heb. 9 : 11). H.

God gave the plan clearly, graphically, to Moses ; but it needed men raised up specially by the Spirit of God to execute the plan and give it practical development. And we learn from this fact that a gifted intellect is as much the creation of the Spirit of God as a regenerate heart. Gifts are from God as truly as graces : it needs the guidance of God's good Spirit to enable a man "to work in gold, and in silver, and in brass, and in cutting of stones, to set them ; and in carving of timber, to work in all manner of workmanship ;" just as it does to do justly, and to love mercy, and to walk humbly with God. A great intellect is as much the gift of God as a holy and sanctified heart is from the grace of God ; only we must always remember that the two are not necessarily combined ; that the latter—the sanctified heart—is saving ; but that the former—the gifted intel-

lect—may be an element of ruin, not of everlasting blessedness in the sight of God. Many men have transcendent gifts that shed new light upon the world by their splendor, who at the same time have hearts sunk in depravity and sin. They have been raised to heaven by the greatness of their gifts ; they sink themselves to ruin by the degeneracy of their lives. Far better have a holy heart and a very ungifted intellect than have the most gigantic mind but a depraved heart to wield and to make use of it. J. C.

God has a particular kind of inspiration for every man, just according to what he is and the uses he will make of him ; for the tradesmen Bezalel as truly as for Moses. He will dignify every right calling by being joined to us in it ; for there is nothing given us to do which he will not help us to do rightly and wisely, filling us with a lofty and fortified consciousness of his presence with us in it. It is not for us to say beforehand what gifts or what kind of inspiration God will bestow. Enough that he will take us into his own care, and work his own counsel in us. Only let us set no limits to the Holy One of Israel, and be ready to admit his guidance, and wait to be his qualified instruments, whether in work or suffering. *Bushnell*.

Bezalel, the son of Uri, was called of God to do what to many seems a very inferior sort of work. See, says the Divine Spirit, I have called him—not to do the services of the priestly office—I have called him to devise cunning works, to work in gold, and in silver, and in brass. In order to do this labor I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge. In a word, Bezalel was divinely called to be a smith. He was set apart just as certainly and just as divinely to work at that trade, as were Aaron and his sons to attend to the services at the altar. Bezalel's handicraft was essential to the carrying out of God's purposes in the building of the tabernacle, and his life was just as much of a heavenly ordination as though he had been clad in priestly robes, and had it appointed him to stand at the side of the altar of sacrifice, or walk with bare feet into the awful, clerubic, overshadowed Holy of Holies. And so Bezalel could feel, as he wrought out into beautiful forms the candlesticks, the altars, the tables, which were to be used in the worship of Jehovah, that he was a chosen servant of God no less than the priestly orders, who were to use the products of his toil ; that God had ordained him to do the very work upon which his life was being spent, and that.

therefore, he must be in the line of his highest duty. But the case of Bezalel was not a peculiar and distinct one. God has an infinite diversity of callings in which he wishes men, according to their natural fitness, to feel themselves placed. There are not only called preachers, but called merchants, called teachers, called farmers, called physicians, called smiths and carpenters, called housekeepers, called statesmen, called lawyers, it may be, called soldiers and politicians. Every life then which occupies itself with any part of God's work is of Divine ordination, and every soul that honestly and faithfully devotes itself to that pursuit, toward which natural fitness points it or into which circumstances force it, may feel that it is in the line of a Divine appointment. No man need murmur then that so much of his time must necessarily be squandered, and so much of his ability be wasted upon things which have no heavenly bearing or result. Nay, we may oftentimes feel that God has thrust some form of life upon us that we may teach the world some grand lesson of endurance, or patience, or fortitude, which could not have been disclosed had we been allowed to take any other place. *Rowland.*

When Tyebicus is caring for Paul's comfort, and looking after common things for him, he is serving Christ, and his work is "in the Lord." That is equivalent to saying that the distinction between sacred and secular, religious and non-religious, like that of great and small, disappears from work done for and in Jesus. Whenever there is organization there must be much work concerned with purely material things; and the most spiritual forces must have some organization. There must be men for "the outward business of the house of God," as well as the white-robed priests at the altar and the rapt gazer in the secret place of the Most High. There are a hundred matters of detail and of purely outward and mechanical nature which must be seen to by somebody. The alternative is to do them in a purely mechanical and secular manner, and so to make the work utterly dreary and contemptible, or in a devout and earnest manner, and so to hallow them all, and make worship of them all. The difference between two lives is not in the material on which, but in the motive from which, and in the end for which they are respectively lived. All work done in obedience to the same Lord is the same in essence, for it is all obedience; and all work done for the same God is the same in essence, for it is all worship. The distinction between secular and sacred ought never to

have found its way into Christian morals, and ought forevermore to be expelled from Christian life. *A. M.*

One place may be as holy as another; and all action done under the leading of the Spirit is equally accepted of God. There is no necessary part of life which may not be inspired by the Divine Spirit, whether it be work or play, social converse or public worship. As God has planned out our lives in the circumstances in which we act, with the existing demands for labor, social intercourse, and recreation, as well as for worship and religious instruction, his Spirit, if duly sought, will be with us equally in the whole round of life's activities. As we need him in all, he will fail us in none. To be true to God always, and to find him everywhere; to live ever by faith in Christ Jesus; to be simple, innocent, natural, and loving in all relationships; to be filled with the Holy Ghost; to rise easily and spontaneously from fact to truth, from nature to God, from the human to the Divine; to accept with the same spirit of consecration and obedience whatever seems to lie in the order of Providence for us to do, whether it be private or public, little or great, secular or ecclesiastical, work or play—is what we mean by spirituality. *W. W. Patton.*

God put it into the hearts of Bezalel and Oholiab to *teach others*, who received their skill, therefore, proximately from them, but primarily and efficiently from God. This is an example by which what takes place in spiritual matters might also be illustrated. God endows and qualifies men to be the teachers of Christianity; and he is also to every Christian the author of all the spiritual wisdom which he possesses. Yet though taught by him this does not supersede the work of human instructors, for it is generally through them that he teaches the knowledge of himself, and of Jesus Christ whom to know is life everlasting. While depending then on the Spirit of God for a right understanding of the things of God, let us avail ourselves of all the human helps which he has so often sanctioned both by the examples and the exhortations of his Word. *T. C.*

Liberality Excessive and Restrained.

"And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying: Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." There is something striking in this account in the way of evidence of the high state of revival of religious feeling among the people

after their scandalous fall. It is analogous to the evidence recorded of the holy zeal of the Christians in the revival at Pentecost in the New Testament. The artificers or artisans who took charge of the work—though their work was not yet done and they could only determine that according to their best judgment a sufficiency of materials had been furnished—seem to have been so very honest and of so strict integrity as not to have desired any overplus, which they might appropriate as perquisites. S. R.

Where do we now find men acting so fully on the *voluntary* principle? How small a proportion of the benevolent offerings of Christians are brought to the Lord's treasury? Instead of this they must be *sent* or called for. How different from the full-souled and spontaneous promptings of the Israelitish donors on this occasion! They needed simply to have a want stated, and then without waiting for duty to be inculcated, appeals urged, a precise amount prescribed, or a messenger sent, they become the carriers of their own gifts and pour them in without stint till checked by a public proclamation!

Sum of Gold, Silver, and Copper Contributed.

The *gold* weighed 29 talents and 730 shekels, if we allow 3000 shekels to the talent of 125 pounds; and this at £4 the ounce would be equal to £175,000 sterling, or nearly \$877,000. The *silver* was 100 talents and 1775 shekels, being a half shekel from all the males above twenty years of age when they came out of Egypt, whose number was 603,550; the whole value of this would, at 5s. the ounce, be £39,721, or nearly \$188,605. The *brass*, or rather *copper*, was 70 talents and 24,000 shekels, which if valued at 1s. 3d. the pound avoirdupois would be worth £138, or \$690. The amount of these several sums would not be less than £213,320, or \$1,066,600. But this amount does not include the curtains of the enclosure, the coverings of the tabernacle, the dress of the high-priest and its jewels, the dresses of the common priests, or the value of the skill and labor employed in the work, the whole of which may be fairly taken to have raised its value to the immense sum of £250,000, or \$1,250,000!

The grand reason for employing so great an amount of riches in the construction of the

tabernacle and its furniture was undoubtedly twofold: (1) To impress the minds of the chosen people with the glory and dignity of the Divine Majesty, and the importance of his service; and (2) To convey through the gorgeousness and splendor of the external ritual an intimation of the essential and transcendent beauty, excellence, and glory of the spiritual things that were shadowed out by it. It was only by means of such a sensuous apparatus of worship that they could receive the inner essential truths which it involved. *Bush.*

The Israelites had left Egypt the year in which they made this contribution for the construction of the tabernacle. Though many of them were employed in servile labors, yet the people as a whole must have been possessed of considerable wealth. To this the Egyptians made a considerable accession at their departure. The sum here contributed is moderate in comparison with the enormous treasures amassed by the Assyrians, the Babylonians, the Arabians, and the Egyptians themselves. *M.*

Thus, on the part of the people, there were abundant tokens of thorough repentance. One of these was their *alacrity* to set about the work of erecting the tabernacle. All was enthusiasm in the camp. Men and women vied with each other in thoughtful and diligent endeavor. Another was the abounding *liberality*. So profuse was it that the receivers of the people's contributions had more than they knew what to do with, so that the people had actually to be restrained from giving. If the Church of Christ only realized the exceeding grace of God, and of our Lord Jesus Christ, as these people realized the grace of Jehovah and his servant Moses on this occasion, all our mission treasuries would overflow, and instead of ever-renewed appeals for more, the difficulty would be to restrain the people from giving. Finally, there was the minutest and most careful *obedience* to all the instructions which had been given for the building of the tabernacle and its furniture; so that when all the work was completed, we are told that "Moses did look upon all the work, and, behold, they had done it as the Lord had, commanded, even so had they done it." *J. M. G.*

Section 121.

THE TABERNACLE: NAMES; STRUCTURE AND APPEARANCE; INNER VEIL AND OUTER SCREEN; MEANING AND DESIGN; SYMBOLISM AND TYPES.

Exodus 26 : 1-33, 36, 37 ; 36 : 8-38.

26 1 MOREOVER thou shalt make the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the cunning workman shalt thou 2 make them. The length of each curtain shall be eight and twenty cubits, and the breadth of 3 each curtain four cubits: all the curtains shall have one measure. Five curtains shall be coupled together one to another; and *the other* five curtains shall be coupled one to another. 4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the edge of the curtain that is outmost in the second coupling. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou 5 make in the edge of the curtain that is in the second coupling; the loops shall be opposite 6 one to another. And thou shalt make fifty clasps of gold, and couple the curtains one to 7 another with the clasps: and the tabernacle shall be one. And thou shalt make curtains of 8 goats' hair for a tent over the tabernacle: eleven curtains shalt thou make them. The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits: the eleven 9 curtains shall have one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double over the sixth curtain in the forefront of the tent. 10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops upon the edge of the curtain which is *outmost* in the second coupling. 11 And thou shalt make fifty clasps of brass, and put the clasps into the loops, and couple the 12 tent together, that it may be one. And the overhanging part that remaineth of the curtains 13 of the tent, the half curtain that remaineth, shall hang over the back of the tabernacle. And the cubit on the one side, and the cubit on the other side, of that which remaineth in the length of the curtains of the tent, shall hang over the sides of the tabernacle on this side and 14 on that side, to cover it. And thou shalt make a covering for the tent of rams' skins dyed red, and a covering of sealskins above. 15 And thou shalt make the boards for the tabernacle of acacia wood, standing up. Ten cubits 16 shall be the length of a board, and a cubit and a half the breadth of each board. Two tenons 17 shall there be in each board, joined one to another: thus shalt thou make for all the boards 18 of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards for the 19 south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its 20 two tenons: and for the second side of the tabernacle, on the north side, twenty boards: and 21 their forty sockets of silver; two sockets under one board, and two sockets under another 22 board. And for the hinder part of the tabernacle westward thou shalt make six boards. 23 And two boards shalt thou make for the corners of the tabernacle in the hinder part. And 24 they shall be double beneath, and in like manner they shall be entire unto the top thereof, 25 unto one ring: thus shall it be for them both; they shall be for the two corners. And there shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one 26 board, and two sockets under another board. And thou shalt make bars of acacia wood; five 27 for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the hinder part 28 westward. And the middle bar in the midst of the boards shall pass through from end to 29 end. And thou shalt overlay the boards with gold, and make their rings of gold for places 30 for the bars: and thou shalt overlay the bars with gold. And thou shalt rear up the tabernacle according to the fashion thereof which hath been shewed thee in the mount. 31 And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen: with 32 cherubim the work of the cunning workman shall it be made: and thou shalt hang it upon four pillars of acacia overlaid with gold, their hooks *shall be* of gold, upon four sockets of 33 silver. And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place 36 and the most holy. And thou shalt make a screen for the door of the Tent, of blue, and 37 purple, and scarlet, and fine twined linen, the work of the embroiderer. And thou shalt make for the screen five pillars of acacia, and overlay them with gold; their hooks shall be of gold; and thou shalt cast five sockets of brass for them.

NOTE.—The text of the 36th chapter does not contain verses 12, 13, and 30 of the above, and there is a slight and unimportant difference in the first and the last verses of the two chapters. Otherwise the substance of the two is identical, one containing the command and the other its execution. The latter text is therefore omitted. The several parts of the structure are as fol-

lows : Ten curtains with chernubim for the interior (26 : 1-6 ; 36 : 8-13). Eleven curtains for covering and exterior (26 : 7-14 ; 36 : 14-19). Boards for framework (26 : 15-25 ; 36 : 20-30). Bars for holding the boards together (26 : 26-29). The veil dividing " the Holy place and the Most Holy " (26 : 31-33 ; 36 : 35, 36). The " screen for the door of the Tent " and its pillars (26 : 36, 37). B.

So accurate is the counterpart between the order and the execution, that the one may in most instances be translated into the other by a mere change of tense. What is told to Moses in the earlier chapter as the thing he shall make, is in the later chapter told by him as that which was made. T. C.—In the command of God, the ark, the table, the candlestick, are first described, because they are of the most importance ; and the tabernacle is built for their sake ; but naturally, in the account of the preparation and construction, the building must precede the furniture thereof. *Gerl.*—The narrative begins with the tabernacle itself, which is the largest piece of the work. But we may suppose that other sets of workmen were engaged on the furniture, the court, and the priestly dresses. It was necessary also that the tabernacle should be ready for the sacred utensils as soon as they were prepared. M.

Nothing would be less in accordance with the natural order of a history written at a later period than this double account. It has been represented as an argument for a double authorship, as though two sets of documents had been carelessly or surreptitiously adopted by a compiler. It is, however, fully accounted for by the obvious hypothesis that each part of the narrative was written at the time and on the occasion to which it immediately refers. When Moses received these instructions, he wrote a full account of them for the information of the people. When, again, Moses had executed his task, it was equally appropriate, and doubtless also in accordance with the habits of a people keen and jealous in the management of their affairs, and at no time free from tendencies to suspicion, that he should give a formal account of every detail in its execution ; a proof to such as might call for proof that all their precious offerings had been devoted to the purpose, and what was of far more importance, that the Divine instructions had been completely and literally obeyed.

In form, structure, and materials, the tabernacle belongs altogether to the wilderness. The wood used in the structure is found there in abundance. The skins and other native ma-

terials belong equally to the locality. One material which entered largely into the construction, the skin of the tachash, was in all probability derived from the Red Sea. The metals, bronze, silver, and gold, were those which the Israelites knew and doubtless brought with them from Egypt. It is also certain that the arts required for the construction of the tabernacle, and for all its accessories, were precisely those for which the Egyptians had been remarkable for ages, and such as artisans who had lived under the influence of Egyptian civilization would naturally have learned. *Cook.*

The tabernacle was a portable temple, as no other kind of structure would have suited a nomad people ; and among a tent-dwelling people, that temple would naturally be a tent, or a movable fabric of wood. Until the Israelites were settled in the land of promise, their sacred edifice must necessarily be such as they could easily take to pieces and transfer from place to place. It was intended as a habitation of the visible symbol of Jehovah, who is emphatically designated " the God of Israel." . . . In order that the Hebrews might have their relation to God kept constantly before their eyes, the Most High, as their King, caused a royal tent to be erected in the centre of the encampment, where the pavilions of all kings and chiefs were usually erected, and to be fitted up with all the splendor of royalty, as a movable palace.

The tabernacle possessed the twofold character of a *sanctuary*, or place of worship, and of a *royal palace* where Jehovah would keep the state of a court, as supreme civil magistrate and King of Israel ; from whence he would issue his laws and commandments as from an oracle, and where he was to receive the homage and tribute of his subjects. This idea of the tabernacle, as in part that of a *palace for a king*, will seem perfectly clear to every one who notes carefully the terms in which this building, and also the temple, are spoken of and referred to throughout the Scriptures ; and we doubt not it is a view essential to the right understanding of these structures and the things which belong to them. It is a view also which is held by the Jews themselves, who carry out the analogy, and regard the utensils of the tabernacle as *palace furniture*, and the priests as its ministers of state and officers. *Bush.*

Names of the Tabernacle.

The names of this Tabernacle are full of significance ; it is called the " House " or " Dwelling-place of God," the " Tent of meeting or

assembly," as the place where God himself dwells among his people, and through which he enters into communion with them—"the Tent of testimony" (Nu. 9 : 15), as the place where the Law was kept—"the Sanctuary," as the place which belonged exclusively to God, the Holy One, being severed from all that is earthly, human, sinful. The place where the Holy One of Israel revealed himself, and entered into communication with his people, consisted of two parts : (1) The Holiest of all, God's especial dwelling-place, which, both in this tabernacle and in the temple afterward, was completely dark. Into this the high-priest only, on the day of expiation, might enter, veiled in a cloud of incense. (2) The Holy place, where the people, through their consecrated mediators and intercessors, the priests, might draw near to their King. Therefore the whole people is represented, if righteous, as dwelling on the holy hill in the tabernacle of the Lord (Ps. 15 : 1 ; 23 : 6 ; 27 : 4). *Gerl.*

Most commonly, when a single name is used, it is that which answers to our word *dwelling* or *habitation*. Sometimes we find the more definite term *house*, the house of God, or the Lord's house, or *tent*. The dwelling in its original form was a tent, because the people among whom God came to reside and hold converse were then dwelling in tents, and had not yet come to their settled habitation. But afterward this tent was supplanted by the temple in Jerusalem, which bore the same relation to the ceiled houses in the land of Israel that the original tabernacle held to the tents in the wilderness. And coming, as the Temple thus did, in the room of the Tabernacle, and holding the same relative position, it was sometimes spoken of as the *Tent* of God, though more commonly it received the appellation of the *house* of God, or his *habitation*. Besides these names, certain descriptive epithets were applied to the tabernacle. It was called the *Tent of meeting*, for which our version has unhappily substituted the *tent of the congregation*. The expression is intended to designate this tent or dwelling as the place in which God was to meet and converse with his people ; not, as is too commonly supposed, the place where the children of Israel were to assemble, and in which they had a common interest. It was this certainly ; but merely because it was another and higher thing—because it formed for all of them the one point of contact and channel of intercourse between heaven and earth. The tabernacle is again described as the *Tabernacle of the Testimony*, or *Tent of witness*. It received this designation

from the law of the two tables, which were placed in the ark or chest that stood in the innermost sanctuary. These tables were called "the Testimony," and the ark which contained them "the Ark of the Testimony," whence, also, the whole tabernacle was called the tabernacle or tent of the testimony. For God dwells in his Law, which makes known what he himself is, and on what terms he will hold fellowship with men. P. F.

The essential significance of the tabernacle may be inferred from the names customarily given to it. 1st. Those which, like *house*, *tent*, *abode*, *abode of the testimony*, convey the general idea of a place of Divine residence ; 2d. Those which, like *tent of assembly*, or *tent-house of assembly*, express the idea of a meeting-place for God and man ; and 3d. Those which, like *sanctuary*, draw attention to holiness as an attribute of the place itself. As *examples* of the first class, Ex. 23 : 19 ; 25 : 9 ; 26 : 36 ; 38 : 21 ; of the second class, Ex. 27 : 21 ; 39 : 32 ; of the third class, Ex. 25 : 8. Now, a house where God was or was supposed to be must be a place for worship, and a place for Divine worship must of necessity be holy ground ; thus one fundamental idea lay at the root of all these appellations—viz., that the tabernacle was a meeting-place between Jehovah and his covenant people. There Jehovah was to be thought peculiarly present, and therefore peculiarly approachable. *There I will meet*, is the Lord's declaration to Moses (Ex. 29 : 42, 43), *with the children of Israel, and the habitation shall be sanctified by my glory. And I will dwell among them, and will be their God. Cuve.*

STRUCTURE AND APPEARANCE.

The tabernacle had an outer and an inner compartment, a Holy and a Most Holy Place, or, as they are sometimes called, the Sanctuary and the Holy of Holies. The innermost compartment was the smaller in compass, but the more perfect in its proportions, being an exact cube of *ten* cubits, the length, height, and breadth being equal. From the modes of thought prevalent in ancient times respecting number, this would quite readily convey the idea of completeness. The cube form alone, with whatever number associated, might have suggested this—as in the case of the New Jerusalem seen in the apocalyptic vision, where attention is specially called to the circumstance that "the length, and the breadth, and the height were equal ;" but the cube being formed of *ten*, itself a symbol of perfection, would naturally serve to strengthen the impression. This region of

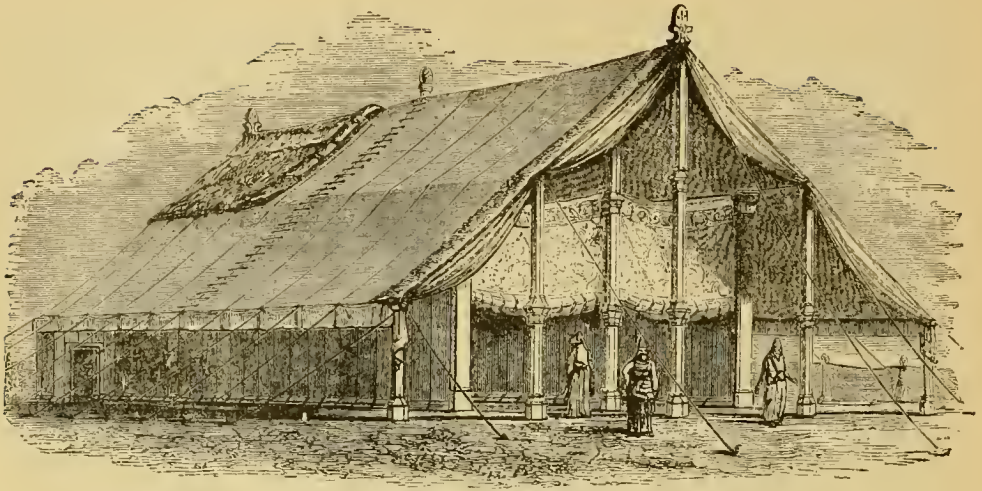
innermost sacredness and perfection was separated from the other part of the tabernacle by a curtain or veil, which was formed of the same kind of material, and inwrought with the same figures as the curtain which formed the interior of the roof, and probably also of the walls of the structure. The curtain was suspended from four pillars, overlaid with gold. Then from this to the door of the tabernacle was a space of twenty cubits in length by ten in breadth and height—the proportions, though larger, being manifestly less perfect; while also the curtain which hung over the doorway or entrance was without the cherubic figures inwoven, and was suspended by golden hooks upon five pillars. But there was a sacred region without, as well as these two hallowed compartments within, the tabernacle; an outer court, surrounding the tabernacle on every side, one hundred cubits long and fifty cubits broad, enclosed by a screen of linen.

Looking now to the *structure and appearance of the Tabernacle*, we might certainly expect the following characteristics: that, being a tent or movable habitation, it would be constructed in such a manner as to present somewhat of the general aspect of such tenements, and be adapted for removals from place to place; and that, being the Tent of God, it would be fashioned within and without so as to manifest the peculiar sacredness and grandeur of its destination. This is precisely what we find to have been the case. Like tents generally, it was longer than broad—thirty cubits long by ten broad; and while on three of the sides possessing wooden walls, which assimilated it in a measure to a house, yet these were composed of separate gilded boards or planks, rising perpendicularly from silver sockets, kept together by means of golden rings, through which transverse bars were passed, and hence easily taken asunder when a removal was made. But neither within nor without must the wooden walls be seen, otherwise the appearance of a tent would not be preserved. Hence a series of curtains was provided, the innermost of which was formed of fine linen—ten breadths, five of which were joined together to make each one curtain, and the two curtains were again united together by means of fifty loops. This innermost curtain or covering was not only made of the finest material, but was also variegated with diverse colors and cherubic figures inwrought. Hence it is probably to be regarded as the tent in its interior aspect, consequently not merely forming the roof (where there were no wooden boards), but also attached by some means to the

pillars so as to hang down inside to near the floor of the dwelling. In this way, at least, one can more easily understand why it should be called simply the tabernacle or dwelling (*mishkan*) both at Ex. 26:1, where the direction is given for making the curtains, and again at verse 8, where, when joined together, they are represented as forming one dwelling (*mishkan*). Then over this another set of curtains, made of goats' hair, was thrown, certainly forming an external covering, and, being two cubits longer than the other, reaching to well-nigh the bottom of the boards. To this day, the usual texture of Arabian tents is of goats' hair; and this being the tent proper as to its external aspect, it was designated the tent, as the other, which appeared from within, was called the habitation or dwelling. And above both these sets of curtains a double coating of skins was thrown, but merely for the purpose of protection from the elements.

These parts and properties, or things somewhat similar, were essential to this sacred erection as a tent; it could not have possessed its tent-like appearance without them, or been adapted for moving from place to place. Therefore, to seek for some deeper and spiritual reasons for such things as the boards and bars, the rings and staves, the different sorts of coverings, the loops and taches, etc., is to go entirely into the region of conjecture, and give unbounded scope to the exercise of fancy. A plain and palpable reason existed for them in the very nature and design of the erection; and why should this not suffice? But other things, again, were necessary, on account of the tabernacle being not simply a tent, but the tent of the Most High God, for purposes of fellowship between him and his people—such as the ornamental work on the tapestry, the division of the tabernacle into more than one apartment, and the encompassing it with a fore-court by means of an enclosure of fine linen, which in a manner proclaimed to the approaching worshippers, *Procul profani!* That the apartments should have consisted of no more than an outer and inner sanctuary, or that the figures wrought into the tapestry should have been precisely those of the cherubim—in these we may well feel ourselves justified in searching for some more special instruction; for they might obviously have been ordered otherwise, and were doubtless ordered thus for important purposes. On which account, both characteristics reappear in the temple as being of essential and abiding significance, P. F.

The tabernacle was to comprise three main



STRUCTURE OF THE TABERNACLE, ACCORDING TO J. FERGUSSON.

parts, the TABERNACLE, more strictly so-called, its TENT, and its COVERING. These parts are very clearly distinguished in the Hebrew, but they are confounded in many places of the English version. The TABERNACLE itself was to consist of *curtains* of fine linen woven with colored figures of cherubim, and a *structure of boards* which was to contain the Holy Place and the Most Holy Place; the TENT was to be a true tent of goats' hair cloth to contain and shelter the tabernacle: the COVERING was to be of red rams' skins and tachash skins, and was spread over the goats' hair tent as an additional protection against the weather.

1. THE TABERNACLE. The Hebrew is *mishkan*—i.e., dwelling-place. When it denotes the dwelling-place of Jehovah, it is accompanied by the definite article. The materials for THE MISHKAN were a great cloth of woven work figured with cherubim measuring forty cubits by twenty-eight cubits, and a quadrangular enclosure of wood, open at one end, ten cubits in height, ten cubits in width, and thirty cubits in length. The size of the tabernacle cloth is indicated beyond the reach of doubt by the number and dimensions of the ten breadths (or "curtains") of which it consisted. *Clark*.—It was a splendid fabric of linen, embroidered with figures of cherubim, in blue, purple, and scarlet, and looped together by golden fastenings. It seems probable that the ends of *this* set of curtains hung down *within* the tabernacle, forming a sumptuous tapestry. P. S.

The boards were set upright, each of them being furnished at its lower extremity with two tenons which fitted into mortises in two heavy

bases of silver. The whole of these bases placed side by side probably formed a continuous wall-plinth. The boards were furnished with rings or loops of gold so fixed as to form rows, when the boards were set up, and through these rings bars were thrust. The veil which separated the Most Holy Place from the Holy Place was suspended from golden hooks attached to four pillars overlaid with gold, standing upon silver bases. *Clark*.

The front of the sanctuary was closed by a hanging of fine linen, embroidered in blue, purple, and scarlet, and supported by golden hooks, on *five* pillars of shittim wood overlaid with gold, and standing in brass sockets; and the covering of goats' hair was so made as to fall down over this when required. P. S.

2. The TENT is described as consisting of a great tent cloth of goats' hair, which, according to the number and dimensions of its breadths, was forty-four cubits by thirty, and five pillars overlaid with gold standing on bases of bronze, and furnished with golden hooks from which was suspended the curtain that served to close the entrance of the Tent.

3. Of the COVERING of rams' skins and tachash skins, nothing whatever is said except as regards the materials of which it was composed. Mr. Fergusson suggests what may be regarded as a satisfactory reconstruction of the sanctuary in all its main particulars. He holds that what sheltered the Mishkan was actually a tent of ordinary form, such as common-sense and practical experience would suggest as best suited for the purpose.

According to this view, the five pillars at the

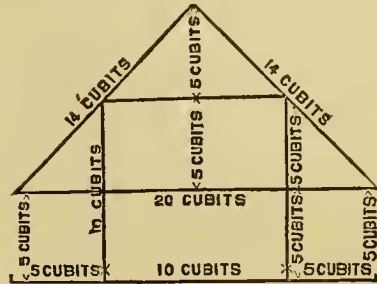
entrance of the tent were graduated as they would naturally be at the entrance of any large tent of the best form, the tallest one being in the middle to support one end of a ridge-pole. *Clark.*

The Holy of Holies was divided from the Holy Place by a screen of *four* pillars supporting curtains which no one was allowed to pass. But in the entrance there were *five* pillars in a similar space. Now, no one would put a pillar in the centre of an entrance without a motive; but the moment a ridge is assumed it becomes indispensable. By the hypothesis here adopted the pillars in front would, like everything else, be spaced exactly five cubits apart. *Dic. B.*

The descriptions in Exodus appear to pass over all particulars of the construction except those which formed visible features in the fabric. On this ground we may be allowed to suppose that there was not only a ridge-pole, but a series of pillars at the back of the tent corresponding in height with those at the front. Such a ridge-pole, which must have been sixty feet in length, would have required support, and this might have been afforded, in accordance with the usage of tent architecture, by a plain pole in the middle of the structure. Over this framing of wood-work the tent-cloth of goats' hair was strained with its cords and tent-pins in the usual way. There must also have been a back-cloth suspended from the pillars at the back. The heads of the pillars appear to have been united by connecting rods (in our version "fillets") overlaid with gold.

It is evident that the relation in which the measurement of the tabernacle-cloth stood to that of the tent-cloth had an important bearing on the place of each of them in the structure. The tent-cloth is said to have extended a cubit on each side beyond the tabernacle-cloth, and it appears to have extended two cubits at the back and front. It would appear then that the tent-cloth was laid over the tabernacle-cloth so as to allow the excess of the dimensions of the former to be equally divided between the two sides and between the back and front. We may from these particulars infer that the tabernacle-cloth served as a lining to the other, and that they were both extended over the ridge-pole. In this way, the effect would have been produced of an ornamented open roof extending the length of the tent. Mr. Fergusson has pointed out the very remarkable consistency of the measurements of the different parts, if we accept this mode of putting them together. He assumes the angle formed by the roof to have been a right angle, as a reasonable and usual

angle for such a roof, and this brings the only measurements which appear at first sight to be abnormal into harmony. Every measurement given in the text is a multiple of five cubits, except the width of the tabernacle-cloth, which is



twenty-eight cubits, and the length of the tent-cloth, which is forty-four cubits. With a right angle at the ridge, each side of the slope as shown in this section would be within a fraction of fourteen cubits (14.08), half the width of the tabernacle cloth. The slope is here carried just five cubits beyond the wooden walls and to within just five cubits of the ground. The tent-cloth would hang down in a valance on each side, one cubit in depth. If we allow the tabernacle-cloth, according to this arrangement, to determine the length of the tent as well as its width, we obtain an area for the structure of forty cubits by twenty. The tent-cloth would of course overhang this at the back and front by two cubits—that is, half a breadth. The wooden structure being placed within the tent, there would be a space all round it of five cubits in width. *Clark.*

The tabernacle seems to have had no floor but the naked ground—a singular contrast to its embroidered curtains and golden vessels. It pleased the Lord to take the dust of the earth for the pavement of an "earthly sanctuary." *D. F.*

The Inner VEIL and the Outer Screen.

The inner shrine or recess was covered by a *veil*; the sanctuary was divided from the court by a screen. By both the people were admonished how reverently God's majesty must be regarded, and with what seriousness holy things are to be engaged in. The veil intimated to the Israelites that the spiritual worship of God was as yet enshrouded in a veil; and thus might extend their faith to their promised Messiah, at whose coming the truth would be discovered and laid bare. Wherefore, when Christ rose again from the dead, "the veil of the temple was rent in twain from the top to the bottom" (Matt. 27 : 51), and an end was put to the cere-

monies of the Law, because God then presented Himself, in His living and express image, and the perfect reality of all the ceremonies was manifested. Now, therefore, in the light of the Gospel we behold "face to face" what was then shown afar off to the ancient people under coverings. *Calv.*

There was the outer court for the laity; there was the Holy place for the priests; and there was the Most Holy place into which the high-priest went, not without blood, once a year. Before the Holy of Holies there hung a magnificent curtain or veil; and when Jesus said, "It is finished!" this veil, which was in the tabernacle and afterward in the temple, was rent in twain, signifying that from that time all Levitical sacredness was gone; that all distinction between the outer and the inner court, the holy of holies and the holy place—all was gone. The sacredness now is made by the work in which we are engaged. "Wherever two or three are met in my name," says the Saviour, "there am I in the midst of them"—that is, there is a true Church of the Lord Jesus Christ. But while the ancient economy existed this distinction was kept up, and ever taught and impressed a great and precious truth—that Christ must come and die and enter into the true holy place, before there could be access from grace to glory, from the outer to the inner court. *J. C.*

The writer to the Hebrews says (10:19, 20), "Having boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil—that is to say, his flesh, let us draw near." Here it is clear that the veil is represented as in some way shadowing forth the *flesh* or *body* of Christ. A right view of the constitution of Christ's person as God-Man Mediator, and of the prominent place which he holds as the soul and centre and substance of nearly every part of the typical economy, will afford a clew to the solution of the problem. As the folds of the guiding cloud in the wilderness enshrouded the glory of Jehovah, so the human nature or body of Christ, while he *tabernacled* on earth, served as a kind of temporary *envelope* or *veil* of the Divine nature which dwelt within. It was only at his death, when his "body was broken" for the sins of the world, that this intervening *cloud* or *veil* was entirely rent and done away, and a way thus opened for the free manifestation of his glory and majesty to all believers, whether Jews or Gentiles. As the veil of the tabernacle was to the inner abiding glory what the Saviour's flesh was to his indwelling Divinity, it was

ordered that at the same time that the veil of his flesh was rent upon the cross, the corresponding veil of the temple was "rent in twain from the top to the bottom," implying that a blessed way of access was now provided into the interior of the heavenly sanctuary, of which the grand characteristic is, that it is to have "the glory of God," and from thence to receive its denomination, "Jehovah-Shammah," *the Lord is there*. Who can doubt that in the priestly service the High Priest himself, the sacrifice, and the altar, all found their substance in Christ? In like manner may the veil and the inner presence both point also to him? *Bush.*

Meaning and Design of the Tabernacle.

Its immediate object and design was the bringing of God near to the Israelites in his true character, and keeping up an intercourse between him and them. It was intended to provide, by means of a local habitation, with its appropriate services, for the attainment of a livelier apprehension of God's character, and the maintenance of a closer and more assured fellowship with him. So also, a visible pattern of Divine things was required to help out in men's minds the imperfection of the spiritual idea; a habitation was needed for the more peculiar manifestations of God's presence, such as could be scanned and measured by the bodily eye, and by serving itself of which the eye of the mind might rise to a clearer apprehension both of his abiding nearness to his people, and of the more essential attributes of his character and glory. *P. F.*

It was an act of special grace that Jehovah—in accord with the natural tendency of the human mind to seek the assistance of a visible holy place for communing with God—should condescend to provide a local habitation for himself among his covenant people. As this tabernacle—and, after it, the temple—was the great central idea in the forms of worship in Israel, it was fit that it be constructed out of such costly materials and set apart by special consecration. It was the grand symbol of the kingdom of God on earth. It was to be the *one* symbol; for Jehovah being the one living God, and condescending to exhibit in an outward and material form the things concerning his character and glory, it was needful to guard against the idea of a divided personality, to which the world was so prone. For this reason there was but one tabernacle and temple as a direct testimony against the idolatries of all countries, under which every neighborhood had its god, and every hill and grove its separate

solemnities of worship. The true worshippers must come to the one place where he who "fillethe heaven and earth with his presence," and "whom the heaven of heavens cannot contain," condescended to meet with them. And it was a remarkable peculiarity of this worship, that as any one who presented the sacrifices elsewhere which were appointed for his house was guilty of violating the order of his kingdom, so on the other hand, to have free access to this chosen residence of Deity was esteemed so high a privilege that to be debarred from it, "cut off from the congregation of his people," was to be regarded as the extremest penalty for sin. The ideas embodied in the symbols of the Old Testament worship are in the New Testament seen embodied in great and abiding realities. This tabernacle and temple—earthly houses made glorious by the indwelling of God—are now seen to be types of the great fact: "God manifest in the flesh," when "the Word was made flesh, and tabernacled among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth." And this was but the first stage in the development of "the great mystery of Godliness." For this flesh of Christ's humanity stood as the representative of all flesh as redeemed, and in him, as its living head, stands the whole elect humanity, and in him finds its bond of connection with God and a channel of real and blessed fellowship with heaven. The idea symbolized in the tabernacle has its realization not merely in the incarnation of Christ personally, but in the incarnate Christ as the head of a redeemed offspring. These great ideas are interwoven with all the teachings of the New Testament. We see now the force of Jesus' saying, "Destroy this temple and in three days I will raise it up," by which he evidently means that his body had now become what the temple and the tabernacle had hitherto been, and that the great idea symbolized in the tabernacle and temple was actually embodied in His Person, in which Godhead had taken up its dwelling in humanity that men might draw near and have fellowship with it. So his body was raised up again to be the perpetual seat and centre of the worship of the eternal kingdom. God in Christ is now the conception of every true worshipper. In the great ideas of the apostles of the New Testament of the inhabitation of God in the man Christ Jesus as the medium of intercourse and communion between God and his Church—so that the Church has become "the house of God," his habitation through the spirit, so that each believer is "a temple of the living God," a

temple of the Holy Ghost"—we find the true typical sense of the tabernacle and its true relation to Christ and his kingdom. S. R.

The Symbolism and Types of the Tabernacle.

The symbolism of the tabernacle was significant of truth which belonged to the time then present; its types were significant of truth which belonged to time then future, to the times of fulfilment. By its symbols the tabernacle and its services were a sermon, or rather a collection of sermons; in its types, a prophecy or bundle of prophecies. Inasmuch as we live in the times of fulfilment, the typical significance of the tabernacle has the most practical value for us. And we who live in the later days of the great year of the Lord are better able than the Jewish fathers themselves to recognize the prophetic aspect of the old and ever valuable symbols of the tabernacle. They could understand the symbolic meaning more easily than we, but we can understand the prophetic meaning better than they. J. M. G.

The Hebrews belonged to an age in which symbolism was everywhere employed. The nations then, as the recently-discovered monuments attest, were in the habit of putting all religious truths into external emblems. That form, therefore, as being the existing and recognized medium for the communication of such things at the time, was employed by Jehovah. He chose it just as, in giving us a revelation of his will, he chose language, because he found it already in use. But he did with it as in his revelation he has done with human language—he elevated it and refined it, and put such new significance into it, that men, looking at it, can see as marked a difference between the tabernacle of the Hebrews and the temples of the heathen as there is between the Bible and the so-called sacred books of India and China. The Hebrews of Moses's day craved something external. That eager desire for an embodiment of Deity which among the heathen tried to satisfy itself in idolatry, and which has now been met for all men in the Incarnation of God in Christ, was as strong in them as in others. Their lapse into image-worship at the very base of Sinai proves this; and, therefore, it became necessary to give them an outward symbolism—which should meet the craving of their hearts, and yet not minister to materialism because it had no visible representation of God. Such a symbolism was set before them in the tabernacle. It was, from first to last, an external emblem of spiritual truth. W. M. T.

Nothing here was intended as a mere orna-

ment or ceremony ; all was *symbol* and *type*. As symbol, it indicated a present truth ; as type, it pointed forward (a prophecy by deed) to future spiritual realities, while, at the same time, it already conveyed to the worshipper the first-fruits, and the earnest of their final accomplishment in "the fulness of time." All proclaimed the same spiritual truth, and pointed forward to the same spiritual reality—viz., God in Christ in the midst of his Church. The tabernacle was "the Tent of meeting" where God held intercourse with his people, and whence he dispensed blessing unto them. The priesthood, culminating in the high-priest, was the God-appointed mediatorial agency through which God was approached and by which he bestowed his gifts ; the sacrifices were the means of such approach to God, and either intended to restore fellowship with God when it had been dimmed or interrupted, or else to express and manifest that fellowship. But alike the priesthood, the sacrifices, and the altar pointed to the person and the work of the Lord Jesus Christ. So far as the tabernacle itself was concerned, the court with the altar of burnt-offering was the place by which Israel *approached* God ; the Holy Place that in which they held communion with God ; and the Most Holy Place that in which the Lord himself visibly dwelt among them in the Shechinah, as the covenant-God, his presence resting on the mercy-seat which covered the ark. A. E.

It is abundantly evident that the tabernacle, and after it the temple, was intended to stand as conveying by symbols great ideas in the scheme of redemption to the minds of the people. For we find it interwoven with all the ideas and language of the Church in after times. Yet it is plainly a mistake to attempt to find some typical or allegorical meaning in every

separate part of it—many of the things being ordered for convenience as in every other structure. S. R.—No one acquainted with the history of interpretation can doubt that vast injury has been done by a fanciful mode of explaining the Old Testament, by making every pin and pillar a type, and every fact in its history an allegory. Nothing is better fitted to bring the science of interpretation into contempt, nothing more dishonors the Bible than to make it a book of enigmas. The Bible is a book of sense. *Barnes*.—A system of types, extending to minute particulars, and to bad men as well as to good, has been forced into the interpretation of the Old Testament, to the detriment of all sound philology, and often of common-sense. Men of eminent learning, in our own days, have found in the Mosaic ritual all varieties of allegory and hidden sense, so that, almost literally, every cord has cried out of the tabernacle, and every pin from its timber has answered. In fact, every text distorted, every interpretation far-fetched or unnatural, does something toward subverting the authority of the entire Scriptures, as it becomes a source of doubt and incredulity which extends far beyond itself. B. B. E.

The close connection between the symbolic language of the tabernacle and the symbolism of Egypt under the Pharaohs shows that the tabernacle revelation must have been given immediately after the exodus, and could not have come through more likely hands than his, "who was learned in all the wisdom of the Egyptians." It is, in fact, an evidence of date of the same kind as the use of Hellenistic Greek in the New Testament. So that herein we have another evidence of the genuineness and antiquity of the Pentateuch. J. M. G.

Section 122.

FURNITURE OF THE TABERNACLE : ARK AND MERCY-SEAT ; TABLE ; CANDLE-STICK ; ALTAR OF INCENSE ; (SILVER TRUMPETS.)

Exodus 25 : 10-40 ; 26 : 34, 35 ; 30 : 1-10 ; 37 : 1-28. Nu. 8 : 1-4 ; 10 : 1-10.

Ex. 25 10 AND they shall make an ark of acacia wood : two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height II thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, 12 and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four feet thereof ; and two rings shall be on the one side of it, and 13 two rings on the other side of it. And thou shalt make staves of acacia wood, and overlay 14 them with gold. And thou shalt put the staves into the rings on the sides of the ark, to bear 15 the ark withal. The staves shall be in the rings of the ark : they shall not be taken from it. 16 And thou shalt put into the ark the testimony which I shall give thee. And thou shalt make

17 a mercy-seat of pure gold : two cubits and a half *shall be* the length thereof, and a cubit and a
 18 half the breadth thereof. And thou shalt make two cherubim of gold ; of beaten work shalt
 19 thou make them, at the two ends of the mercy-seat. And make one cherub at the one end,
 and one cherub at the other end : of one piece with the mercy-seat shall ye make the cher-
 20 ubim on the two ends thereof. And the cherubim shall spread out their wings on high, cover-
 ing the mercy-seat with their wings, with their faces one to another ; toward the mercy-seat
 21 shall the faces of the cherubim be. And thou shalt put the mercy-seat above upon the ark ;
 22 and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with
 thee, and I will commune with thee from above the mercy-seat, from between the two cher-
 ubim which are upon the ark of the testimony, of all things which I will give thee in com-
 mandment unto the children of Israel.

23 And thou shalt make a table of acacia wood ; two cubits *shall be* the length thereof, and a
 24 cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay
 25 it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto
 it a border of an handbreadth round about, and thou shalt make a golden crown to the border
 26 thereof round about. And thou shalt make for it four rings of gold, and put the rings in the
 27 four corners that are on the four feet thereof. Close by the border shall the rings be, for
 28 places for the staves to bear the table. And thou shalt make the staves of acacia wood, and
 29 overlay them with gold, that the table may be borne with them. And thou shalt make the
 dishes thereof, and the spoons thereof, and the flagons thereof, and the bowls thereof, to
 30 pour out withal : of pure gold shalt thou make them. And thou shalt set upon the table shew-
 bread before me alway.

31 And thou shalt make a candlestick of pure gold : of beaten work shall the candlestick be
 made, even its base, and its shaft ; its cups, its knops, and its flowers, shall be of one piece
 32 with it : and there shall be six branches going out of the sides thereof ; three branches of the
 candlestick out of the one side thereof, and three branches of the candlestick out of the other
 33 side thereof : three cups made like almond-blossoms in one branch, a knop and a flower ; and
 three cups made like almond-blossoms in the other branch, a knop and a flower : so for the
 34 six branches going out of the candlestick : and in the candlestick four cups made like almond-
 35 blossoms, the knops thereof, and the flowers thereof : and a knop under two branches of one
 piece with it, and a knop under two branches of one piece with it, and a knop under two
 36 branches of one piece with it, for the six branches going out of the candlestick. Their knops
 and their branches shall be of one piece with it : the whole of it one beaten work of pure
 37 gold. And thou shalt make the lamps thereof, seven : and they shall light the lamps thereof,
 38 to give light over against it. And the tongs thereof, and the snuffdishes thereof, shall be of
 39 pure gold. Of a talent of pure gold shall it be made, with all these vessels. And see that
 40 thou make them after their pattern, which hath been shewed thee in the mount.

Nu. 8 1 And the Lord spake unto Moses, saying, Speak unto Aaron, and say unto him,
 2 When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.
 3 And Aaron did so ; he lighted the lamps thereof *so as to give light* in front of the candlestick,
 4 as the Lord commanded Moses. And this was the work of the candlestick, beaten work of
 gold ; unto the base thereof, *and* unto the flowers thereof, it was beaten work : according unto
 the pattern which the Lord had shewed Moses, so he made the candlestick.

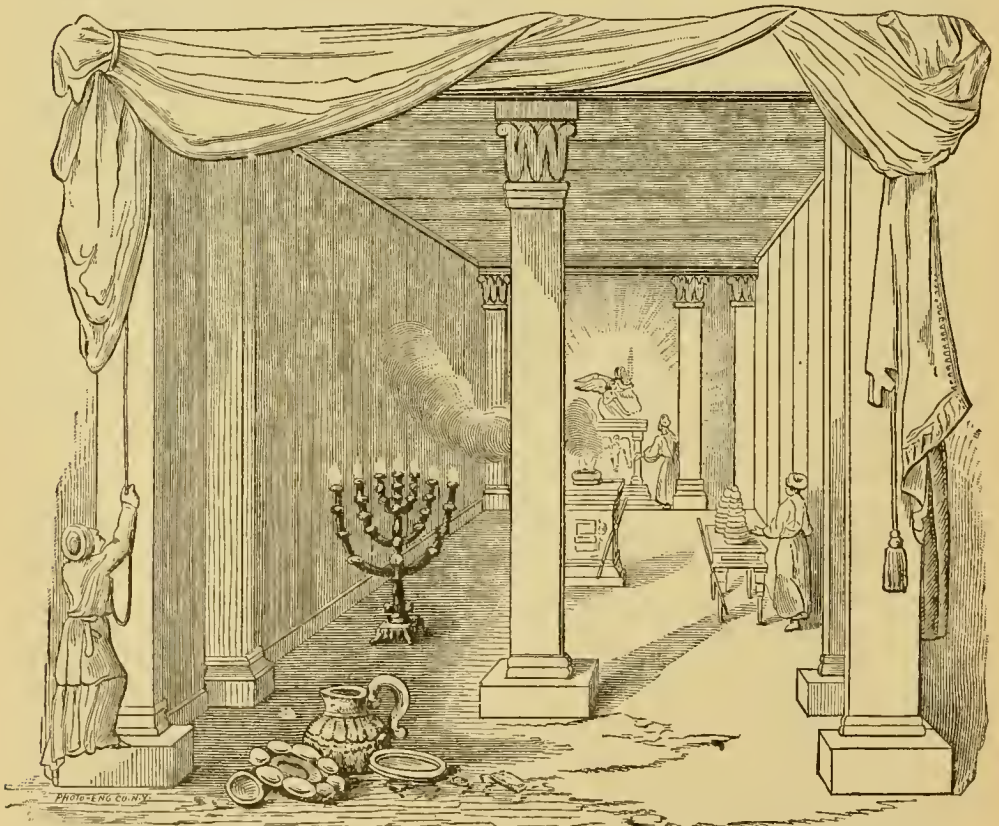
Ex. 26 34 And thou shalt put the mercy-seat upon the ark of the testimony in the most
 35 holy place. And thou shalt set the table without the veil, and the candlestick over against
 the table on the side of the tabernacle toward the south ; and thou shalt put the table on the
 north side.

30 1 And thou shalt make an altar to burn incense upon : of acacia wood shalt thou make
 2 it. A cubit shall be the length thereof, and a cubit the breadth thereof ; foursquare shall it
 be : and two cubits shall be the height thereof : the horns thereof shall be of one piece with it.
 3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about,
 4 and the horns thereof ; and thou shalt make unto it a crown of gold round about. And two
 golden rings shalt thou make for it under the crown thereof, upon the two ribs thereof, upon
 the two sides of it shalt thou make them : and they shall be for places for staves to bear it
 5 withal. And thou shalt make the staves of acacia wood, and overlay them with gold. And
 6 thou shalt put it before the veil that is by the ark of the testimony, before the mercy-seat that
 7 is over the testimony, where I will meet with thee. And Aaron shall burn thereon incense of
 8 sweet spices : every morning, when he dresseth the lamps, he shall burn it. And when Aaron

lighteth the lamps at even, he shall burn it, a perpetual incense before the LORD throughout your generations. Ye shall offer no strange incense thereon, nor burnt offering, nor meal offering; and ye shall pour no drink offering thereon. And Aaron shall make atonement upon the horns of it once in the year: with the blood of the sin offering of atonement once in the year shall he make atonement for it throughout your generations: it is most holy unto the LORD.

Nu. **10** 1 And the LORD spake unto Moses, saying, Make thee two trumpets of silver; of beaten work shalt thou make them: and thou shalt use them for the calling of the congregation, and for the journeying of the camps. And when they shall blow with them, all the congregation shall gather themselves unto thee at the door of the tent of meeting. And if they blow but with one, then the princes, the heads of the thousands of Israel, shall gather themselves unto thee. And when ye blow an alarm, the camps that lie on the east side shall take their journey. And when ye blow an alarm the second time, the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the assembly is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for a statute for ever throughout your generations. And when ye go to war in your land against the adversary that oppresseth you, then ye shall sound an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your set feasts, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your God: I am the LORD your God.

Ex. **37** 1-28. Omitted because identical in its corresponding statements.



INTERIOR OF TABERNAULE: VEILS REMOVED; CANDLESTICK, TABLE, ALTAR, ARK, AND SHEKINAH.

Having established his covenant God will take up his abode among them and enter into all the intercourse of sacred fellowship with them. For this purpose an abode is prepared for him and is now provided with the needful furniture. The simple idea of a home, where God dwells with his redeemed and reconciled people, is the generic conception of the tabernacle. Yet the whole service of the sanctuary is typical of the higher blessings of salvation, of the true high-priest, of the really atoning sacrifice, of the heaven of redemption, and of that spiritual fellowship which the saints will have with the Lord in glory. Hence we can understand the place and space given to the tabernacle in this book of the exodus. The tabernacle expands and completes what was represented in brief by the lamb of the pass-over. It sets forth the blessings which flow from reconciliation. It is the glorious end to which all the preliminary steps of the deliverance and the covenant lead. M.—Stephen and the writer to the Hebrews are our best expositors, that the Tabernacle, the Altar, the Table, the Ark of the Covenant, were of no importance except in so far as they referred to the heavenly pattern, of which they were the shadows and images. Their entire utility, and even their legitimate use, depended on the truth which they represented. *Cale.*

The ark and mercy-seat, the table, the candlestick, and the altar of incense comprise the furniture of the tabernacle. The silver trumpets were kept in its outer compartment. B.

THE ARK AND THE MERCY-SEAT IN THE MOST HOLY PLACE.

Ex. 25 : 10-22 ; 37 : 1-9.

Though the tabernacle, as a whole, was God's house or dwelling-place among his people, yet the innermost of its two apartments alone was appropriated for his peculiar place of abode—the seat and throne of his kingdom. It was in that hallowed recess, where the awful symbol of his presence occasionally appeared, and from which, as from his very presence-chamber, the high-priest was to receive the communications of his grace and will, to be through him made known to others. The things therefore which belong to it most immediately and directly respect God : we have here in symbol the more special revelation of what God himself is in relation to his people. The apartment itself was a perfect cube of ten cubits, thus bearing on all its dimensions the symbol of completeness—an image of the all-perfect character of the Being who condescended to occupy it as the region of

his manifested presence and glory. The ark of the covenant with the tables of the testimony, and the mercy-seat with the two cherubim at each end, formed originally and properly its whole furniture. P. F.

25 : 10. An ark. *Aron* signifies chest or coffer. It is used particularly to designate that chest or coffer in which the *testimony*, or two *tables of the covenant*, were laid up : on the top of which was the *propitiatory* or *mercy-seat*, and at the end of which were the *cherubim* of gold, between whom the visible sign of the presence of the supreme God appeared as seated upon his throne. The ark was the most excellent of all the holy things which belonged to the Mosaic economy ; and for its sake the tabernacle and the temple were built. It was considered as conferring a sanctity wherever it was fixed (2 Ch. 8 : 11 ; 2 Sam. 6 : 12). A. C.

The special mark of his presence within the tent was to be the ark or chest containing the Ten Commandments on two tables of stone, symbolizing the Divine Law of holiness, covered by the mercy-seat, the type of reconciliation. The significance of the whole sanctuary may be said to be concentrated in the tables of the Law, and the mercy-seat. The other holy things, with every external arrangement, were subordinated to them. And hence the place in which they were deposited was the holy of holies, closely shut off by the veil, entered by no one but the high-priest, and by him only once in the year. *Clark.*—The two tables, on which are traced in plain and literal characters the great principles of eternal rectitude, are placed here not as an object of worship, but as the basis of all moral dealing in the intercourse between God and man. There is a significance in the very order in which the portions of this symbolical structure are specified. The moral law is the very centre of the whole system of moral things ; and accordingly this is first defined and located. The ark in which it is to be deposited is the first article provided for the house of God. M.

10-16. It appears from this description that the ark was simply a box of acacia wood about four feet in length by two in breadth and depth, that both within and without it was overlaid with gold, and that it was surrounded with a crown or wreath of gold toward the top. It stood on four feet, and was borne, when moved from place to place, by staves pushed through rings fastened in such a way to the feet that, as is generally inferred from 1 Kings 8 : 8, the staves stretched along the shorter sides. From these rings the staves were never to be with-

drawn, that it might be more easily kept from being touched by the hand of man. *Milligan.*

11. Make upon it a crown of gold round about. Heb. *a golden border round about.* This "crown" was an ornamental cornice, which went round the top, as a kind of enclosure serving to make firm the propitiatory in its place, and called a "crown" from its encompassing the whole outer extremities of the upper side of the ark. The term is only employed in reference to the *rims* or *crowns* of gold made round the ark of the covenant, the table of shew-bread, and the altar of incense. *Bush.*

The Mercy-seat.

17. A mercy-seat. The plate of solid gold laid upon the top of the ark and known as the *kapporeth*, or mercy-seat, was not, strictly speaking, a part of the ark. It was made of pure gold, not, like the ark, of acacia wood overlaid with gold, a circumstance at once revealing to us its great importance. *Milligan.*—This cover of reconciliation (*kapporeth*) over the ark of the covenant was the most important and sacred of all that was in the sanctuary—the centre of the whole kingdom of God in the Old Testament. The more prominent we observe this to be, the more significant appears the circumstance that in his chief revelation of himself in the Old Testament God appears as requiring atonement and as reconciled. *Gerl.*

The mercy-seat is never mentioned as the lid of the ark, or as simply designed to cover and conceal what lay within. It appears as occupying a place of its own, though connected with the ark yet by no means a mere appendage to it; and hence, both in the descriptions and the enumerations given of the holy things in the tabernacle, it is mentioned separately. It sometimes stands more prominently out than the ark itself, as peculiarly that for which the most holy place was set apart; as in Lev. 16:2, where this place is described by its being "within the veil before the mercy-seat," and in 1 Ch. 28:11, where it is simply designated "the house of the *kapporeth*," or mercy-seat. It was for a covering, but only in the sense of atonement. The word is never used for a covering in the ordinary sense; the covering expressed by it is covering only in the spiritual sense—atonement. The covering required must be a propitiatory, a place on which the holy eye of God may ever see the blood of reconciliation; and the most holy place, as designated from it and deriving thence its most essential characteristic, might fitly be called

"the house of the propitiatory," or the "atonement-house." P. F.

The mercy-seat is thus the place where sin is covered or forgiven, the place on which atonement is made for it, so that it shall be no longer remembered against the sinner. In conformity with this, on the great Day of Atonement, that day which concentrated in itself all the atonements of the year in their highest potency, the mercy-seat, though the very throne of God, was sprinkled with the blood of the sin-offering then presented on behalf of the whole nation, both priests and people. It proclaimed that notwithstanding the Law's accusing and condemning power there was mercy with God that he might be feared, and plenteous redemption; that, holy himself and requiring holiness of those who would be in covenant with him, he yet was both able and willing to redeem Israel from all his iniquities. The ark and the mercy-seat, in short, were an utterance of the Psalmist's words, "Justice and judgment are the habitation (rather, the foundation) of thy throne; mercy and truth go before thy face." *Milligan.*

The two tables of the Law were placed inside the ark, over them was the mercy-seat and the glory between the cherubim, to show that in the Gospel the Law is not passed away, but remains with all its exactions; and before a single soul can get to heaven it must have a perfect righteousness. It is just as true to-day as it was on Sinai—as it was in Paradise—that without a perfect righteousness, there is no admission into heaven. This law remains in all its perfection now just as it subsisted in the ark then; only its thunders are hushed, its lightnings are hid; it is no more an enemy, it is in Christ with us; and therefore there is no condemnation from the Law to them that are in Christ Jesus; for what the Law could not do in that it was weak through the flesh, God hath done by sending Jesus in the likeness of sinful flesh, to be the propitiatory or the mercy-seat for us. J. C. —In him God reconciles the world unto himself, not imputing unto men their trespasses. His blood sprinkled there—for just as he is at once high-priest and victim, he is at once mercy-seat and victim—procures the free and full pardon of all sin; in his offering made once for all we are complete; the throne of judgment becomes a throne of grace; and no longer kept at a distance from him who occupies it, we are admitted to a Divine communion with him, and he speaks with us "as a man speaketh unto his friend." All this takes place while the Law is neither concealed nor modified. It is, on the contrary, magnified and made honorable. But

for the imperative nature of its demands no mercy-seat would have been necessary; and that mercy-seat, not covering the Law but resting upon it, tells us with a voice not less powerful than its own that no jot or tittle of it shall pass away until all be fulfilled. *Milligan.*

The central position given to the Law clearly shows that while one cannot draw near to God except through mercy which forgives the transgression of the Law, yet he may and *must* come with an earnest desire and purpose to keep the Law. He may come without any righteousness of his own, but not without "hunger and thirst" after righteousness, not without that spirit which will lead him to put the Law of God in the most sacred place, and surround it with proofs of highest appreciation. Observe carefully that the tables of stone are not at the threshold; they are in the inmost shrine. If they had been at the threshold, the thought would have been: "keep the Law, and you will have the privilege of meeting with God." But being in the inmost shrine, the thought is not, "keep the Law and God will let you in;" but, "come in and God will give you grace to keep the Law." Grace first, goodness afterward, always. And yet, though last in one sense, it is first in another, for it is the goal toward which every step of the worshipper is directed; and the first thing a runner must do is to fix his eye upon the goal. Thus the Law is the first for the eyes and the last for the feet; the first as an object of desire, the last as an object of attainment. Even a sinner may make a gold casket and a golden crown for the Law (how many are there, for instance, that can crown with their admiration the Sermon on the Mount, who are very far from keeping it); but if he would learn to keep it perfectly, he must betake himself to the mercy-seat in the appointed way, and avail himself of the rich provision which God has for him in his house. Thus we reach the second leading thought of the tabernacle revelation: the rich provision God has for those who come before him, hungering and thirsting after righteousness. *J. M. G.*

22. Notice another feature in the mercy-seat. God always gave answers from the mercy-seat. Thus we read (Nu. 7:89) that "Moses heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubim: and the Lord spake unto Moses." Here then we have the mercy-seat, the place from which God speaks to us, where God hears us speak to him; it is the place where God still speaks to us. *J. C.*—Respecting this *seat* or *throne*, God says to

Moses (verse 22), "There will I meet with thee, and *commune* with thee from above the mercy-seat, and from between the two cherubim which are upon the ark of the testimony." The place of the mercy-seat being intended for oral communication, it receives a name answerable to this in 1 Kings 6 and 8 and in 2 Ch. 5, where it is called *debir*, *word-place*, *speaking-place*, *oracle*, which term in 1 Kings 8:6 is plainly put in apposition with *the holy of holies*, the name given to the inner apartment of the sanctuary. *Bush.*

The Two Cherubim (verses 18-20).

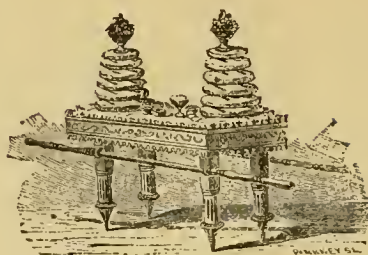
At the two ends of the mercy-seat, and rising as it were out of it—a part of the same piece and constantly adhering to it—there were two cherubim, made of beaten gold, with outstretched wings overarched the mercy-seat, and looking inward toward each other and toward the mercy-seat, with an appearance of holy wonder and veneration. That forms of created beings were made to surround this throne of Deity, and impart to it an appearance of becoming grandeur and majesty—this was simply an outward embodiment of the fact that God ever makes himself known as the God of the living, of whom not only have countless myriads been formed by his hand, but attendant hosts also continually minister around him and celebrate his praise. And that the particular forms here used were compound figures, representations of ideal beings, and beings whose component parts consisted of the highest kinds of life on earth in its different spheres—man first and chiefly, and with him the ox, the lion, and the eagle—this, again, denoted that the forms and manifestations of creature-life, among whom and for whom God there revealed himself, were not of heaven, but of earth. Primarily and chiefly they had to do with man, who, when the work of redemption is complete and he is fitted to dwell in the most excellent glory of the Divine presence, shall be invested with the properties of what is to him now but an ideal perfection, be made possessor of a yet higher nature, and stand in yet nearer fellowship with God than he did in the paradise that was lost. But these new hopes of fallen humanity all centre in the work of reconciliation and love shadowed forth upon the mercy-seat: thither therefore must the faces of these ideal heirs of salvation ever look, and with outstretched wing hang around the glorious scene, as in wondering expectation of the things now proceeding in connection with it and hereafter to be revealed. So that God sitting between the cherubim is

God revealing himself as on a throne of grace, in mingled majesty and love, for the recovery of his fallen family on earth, and their final elevation to the highest region of life and blessedness and glory. This explanation applies substantially to the curtains, which appear to have formed the whole interior of the tabernacle, and which were throughout inwrought with figures of cherubim. Not the throne merely, but the entire dwelling of God, was in the midst of these representatives of redeemed and glorified humanity. P. F. (See Vol. I., p. 201.)

In the ornamented ark, with its golden mercy-seat and overshadowing golden cherubim, what a fund of mysterious allusion! In the holy of holies the Almighty had his audience-chamber, and this plate of gold was his throne. Over it hovered the shechinah, the visible symbol of the Divine presence in the times of its revelation; when blood was sprinkled before it, it was sprinkled, as it were, before the very eyes of God. That throne, too, was established in righteousness: for the Decalogue was its foundation. *Cave.*

The articles now described formed properly the whole furniture of the most holy place, being all that was required to give a suitable representation of the character and purposes of God in relation to his people. But three other things were afterward added, and placed, as it is said, before the Lord, or before the testimony—the pot of manna, the rod of Aaron, and the entire book of the Law. These were all lodged there in the immediate presence of God, as in a safe and appropriate depository—lodged partly as memorials of the past, and partly as signs and witnesses for the future. P. F.

After the Israelites had passed the Jordan, the ark generally occupied its proper place in the tabernacle, and was afterward placed in the temple built by Solomon. It seems that the ark, with the other precious things of the temple, became the spoil of Nebuchadnezzar, and was taken to Babylon; and it does not appear that it was restored at the end of the captivity, or that any new one was made. What became of the ark after the captivity cannot be ascertained. The Talmud and some of the Jewish writers confess that the want of the ark was one of the points in which the second temple was inferior to that of Solomon: to which we may add that neither Ezra, Nehemiah, the Maccabees, nor Josephus mention the ark as extant in the second temple, and the last authority expressly says that there was nothing in the sanctuary when the temple was taken by Titus. *Bush.*



THE TABLE OF SHEW-BREAD.

Verses 23-30.

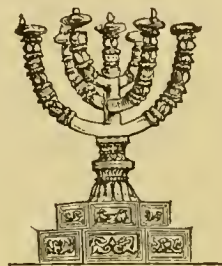
The *Table of Shew-bread* was an oblong table, 2 cubits long, 1 broad, and $1\frac{1}{2}$ high. It was of shittim wood, covered with gold, and finished, like the altar, with a golden rim, and four rings and staves. It was furnished with dishes, spoons, covers, and bowls of pure gold. It stood on the north, or right side of the altar of incense. Upon this table were placed twelve cakes of fine flour, in two rows of six each, with frankincense upon each row. P. S.—*Its dishes* were bread-plates, of which two were placed on the table, containing six cakes each. *Its bowls* were smaller vessels for holding pure frankincense, which were placed upon the two piles of cakes. *Its flagons* were large cans or decanters, in which a supply of wine was kept for pouring into the cups or smaller vessels used for making libations or drink-offerings. The dishes were constantly replenished with bread, and the flagons and cups filled with wine, which was the drink-offering accompanying every sacrifice. Bread and wine are the bloodless feast after the sacrifice, and are emblematical of all the blessings of those who are pardoned and accepted as righteous through the atoning sacrifice on the altar of propitiation. M.

The striking name of the shew-bread or face-bread was derived from the command, "Thou shalt lay upon the table face bread before my face continually." *Cave.*—On the return of every Sabbath morning the old materials were to be withdrawn and a new supply furnished. For the peculiar designation "bread of presence" a special reason can easily be discovered—viz., to prevent the Israelites from supposing that this, like other bread, was for being eaten; to instruct them that it was for being looked on with complacency by the holy and ever-watchful eye of God. They would thus rise more easily from the natural to the spiritual use, from the symbol to the reality. The bread was, indeed, eaten by the officiating priests each Sabbath; but only after having been removed from the table, and simply because being most holy

it might not be turned to a profane use, but must be consumed by God's representatives in his own house. As connected with the table its design was served by being exhibited and seen, for the well-pleased satisfaction and favorable regard of a righteous God ; so that it is not possible to conceive a fitter designation than the one given to it, of shew-bread or bread of presence. In Lev. 24 : 8 we learn that this bread was laid upon the table as "an offering from the children of Israel by a perpetual covenant : " a portion, therefore, of their substance, and consecrated to the honor of God. It was, consequently, a kind of sacrifice ; and as the altar of God was in a sense his table, so this table of his in turn possessed somewhat of the nature of an altar : the provision laid on it had the character of an offering. Hence, also, there was placed upon the top of each of the two rows a vessel with pure frankincense, which was manifestly designed to connect the offering on the table with the offering on the altar of incense. Now, the offering of incense was simply an embodied prayer ; and the placing of a vessel of incense upon this bread was like sending it up to God on the wings of devotion. It implied that the spiritual offering symbolized by the bread was to be ever presented with supplication, and only when so presented could it meet with the favor and blessing of heaven. Thus hallowed and thus presented, the bread became a most sacred thing, and could only be eaten by the priests in the sanctuary : " for it is most holy (a holy of holies) unto him, of the offerings of the Lord, made by fire by a perpetual statute." P. F.

These types represented under the Old Covenant the same truths which are set forth by the sacrament of the Lord's Supper under the New. In both cases we have a *table*, not an *altar* ; for in the tabernacle the altar was distinct, and in the Christian Church it is superseded, as the one sacrifice of Christ has been offered once for all. In the tabernacle, moreover, as in the Church, it was the *Lord's Table*. Both tables are supplied with the same simple elements of necessary food, bread and wine, with the same reference to the body and blood of Christ, though this was still a mystery under the Old Covenant. Nor does the parallel fail in the point that the shew-bread might only be eaten by the priests ; for now the people of Christ are all priests to him. P. S.—God is a good Householder, that always keeps a plentiful table. Is the world his tabernacle ? His Providence in it spreads a table for all the creatures ; he *provides food for all flesh*. Is the Church his tabernacle ? His grace in it spreads a table for

all believers, furnished with the bread of life. But observe how much the dispensation of the Gospel exceeds that of the Law. Though here was a table furnished it was only with *shew-bread*, bread to be looked upon while it was on this table, and afterward only to be fed upon by the priests ; but to the table which Christ has spread in the New Covenant all real Christians are invited guests ; and to them it is said, *Eat, O friends ; drink, O beloved ! H.*



THE CANDLESTICK OF PURE GOLD.

Verses 31-39.

The *Golden Candlestick* was placed on the left or south side of the altar of incense. It was made of pure beaten gold. It had an upright stem, from which branched out three pairs of arms, each pair forming a semicircle, and their tops coming to the same level as the top of the stem, so as to form with it supports for seven lamps. It was relieved by ornamental knobs and flowers along the branches and at their junction with the stem. There were oil-vessels and lamp-tongs, or snuffers, for trimming the seven lamps, and dishes for carrying away the snuff ; an office performed by the priest when he went into the sanctuary every morning to offer incense. All these utensils were of pure gold. The lamps were lighted at the time of the evening oblation. They are directed to be kept burning perpetually ; but from their being lighted in the evening, this seems to mean only during the night. In the house of Jehovah, the candlestick symbolized the spiritual *light of life*, which he gives to his servants with the *words* by which they live. In the vision of the heavenly temple in the apocalypse, the seven lights of the sanctuary before the holiest of all are identified with "the *seven spirits* that are before the throne of God," the one perfect Spirit. P. S.—That is, the Holy Spirit in all the fullness alike of what he is and of what he bestows. So when John turned to see the voice that spake with him, "being turned he saw seven golden candlesticks," and an explanation was given in the words, "the seven candlesticks which thou

sawest are the seven churches." Thus we have in the apocalyp; a twofold application of the emblem before us—to the Holy Spirit and to the Church. . . . It is interesting to observe that the candlestick was to be fashioned after the form of a tree, and that tree the almond. The almond tree is the first tree to awaken from the sleep of winter and to send forth its leaves and buds in spring, a circumstance indeed from which it received its name in Hebrew; and none, therefore, could be better fitted to express the vigor and activity of that life which "hastens" to shed abroad the light represented by the light of the golden candlestick. *Milligan.*

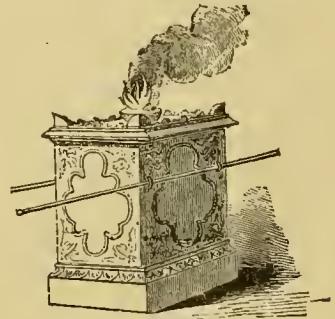
The candlestick was covered with golden flowers and golden fruit. This intimated that God's people were to be a *flower-decked, fruit-bearing* people. They are distinguished by the beautifying graces of the Holy Spirit, fitly represented by flowers, and by the substantial *fruits* of holy living. *R. Newton.*

Light, in its most genuine usage as a symbol, stands for *knowledge*, or rather that kind of *sucred intelligence* or *moral illumination* which has for its object *the things of God*, and for its author *the Holy Spirit*, the great fountain of all *spiritual light*. *Bush.*—The pure oil olive that fed the lamps is indisputably a type of the Holy Ghost. The burning of the lamp represents that Divine, infinite, pure energy and ardor wherein the Holy Spirit consists. The light of the lamps filling the tabernacle with light represents the blessed communication and influence of the Spirit of God, replenishing the Church with the light of Divine knowledge in opposition to the darkness of ignorance and delusion, with the light of holiness in opposition to the darkness of sin, and with the light of comfort and joy in opposition to the darkness of sorrow and misery. *Edwards.*

The Prophet Zechariah represents the exercise of the Spirit's gracious working and victorious energy in behalf of the Church, under the image of two olive-trees pouring oil into the golden candlestick—the Church being manifestly imaged in the candlestick, and the Spirit's assisting grace in the perpetual current of oil with which it was supplied. Clearly, therefore, what we see in the candlestick of the tabernacle is the Church's relation to God as the possessor and reflector of the holy light that is in him, which she is privileged to receive, and bound again to give forth to others, so that where she is there must be no darkness, even though all around should be enveloped in the shades of night. It is her high distinction to dwell in a region of light, and to act under God as the

bountiful dispenser of its grace and truth. *P. F.*

Nu. 8:1-4. These verses enjoin the actual lighting of the lamps on the golden candlestick. This was to be done to set forth symbolically the peculiar presence which God actually established among his people. *Espin.*—In the lamps on this candlestick Aaron was ordered to burn pure olive oil; but only, it would seem, during the night. For in Ex. 27:21 he is commanded to cause the lamps to burn "from evening to morning before the Lord;" and in ch. 30:7, 8, his "dressing the lamps in the morning" is set in opposition to his "lighting them in the evening." The same order is again repeated in Lev 24:3. And in accordance with this we read in 1 Sam. 3:3 of the Lord's appearing to Samuel "before the lamp of God went out in the temple of the Lord"—which can only mean early in the morning, before sunrise. *P. F.*



THE ALTAR OF INCENSE.

Ex. 30:1-10.

Within the tabernacle, in the *holy place*, and immediately before the veil which concealed the most holy, was placed the *Altar of Incense*. It was one cubit both in length and breadth and two cubits in height, and like all other altars had horns. It was made of shittim wood, and wholly overlaid with gold, and there was a golden wreath around the top, and golden rings at the sides "for the staves to bear it withal." On this altar Aaron was to burn incense in the morning and in the evening, when he dressed the lamps. The incense was of a peculiar mixture and preparation, consisting chiefly of fragrant spices. At ch. 39:38 it is called the "golden" altar, because it was overlaid with gold; and the "inner" altar, because it was *within* the sanctuary. *C. G. F.*

The altar of incense stood in a much closer relation to the holy of holies than either the golden candlestick or the table with the shewbread. It was placed "before the veil that is by

the ark of the testimony, before the mercy-seat that is over the testimony," language not used in regard to any other part of the furniture of the holy place; and both in the visions of Isaiah and of John an altar which can hardly be any other than the altar of incense—which in John indeed certainly is so—has its place assigned to it in heaven, "before the throne," and "before God." Although, therefore, the altar of incense stood outside the second veil, it is in thought at least fully as much within it as without it. *Milligan*.

The incense was offered every morning and evening, at first by Aaron and his sons, and afterward by the priests officiating in weekly course, and by the high-priest on great occasions. The priest took some of the sacred fire off the altar of burnt-offering in his censer, and threw the incense upon it: then, entering the holy place, he emptied the censer upon the altar, prayed, and performed the other duties of his office. Meanwhile the people prayed outside; and thus was typified the intercession of Christ in heaven, making his people's prayers on earth acceptable. P. S.

Incense is an emblem of prayer; because as incense when kindled sends its smoke upward, so true prayer always mounts to God's ear; and because as incense is fragrant, so true prayer is always acceptable to God; and again because as incense needs fire to kindle it, so true prayer cannot be kindled upon the heart's altar except by the power of God's Spirit, who at Pentecost came down in the shape of tongues of fire. So the Psalmist cries, "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." The incense altar, then, was a figure of those prayers which are ever ascending to God from his true Church. E. M. G.—All reconciliation with God by means of sacrifice, all light of knowledge, all surrender of the earthly active life to the Lord, would still leave a sensible void in the life and service of the people of God, without the incense of prayer rising out of the sanctuary—out of the hearts of the congregation of God. While the priest offered the sacrifice of incense in the sanctuary, the smoke ascended toward heaven through the curtain (as there was no opening) before the eyes of the people, who were praying in the fore-court. Its ascent was both an exhortation to them to pray, and an assurance their prayers would be heard. *Gerl*.

The lamps were dressed or lighted at the same time that the incense was burned, to teach us that the reading of the Scriptures (which are our light and lamp) is a part of our daily work,

and should ordinarily accompany our prayers and praises. When we speak to God we must hear what God says to us, and thus the communion is complete. The devotions of sanctified souls are well-pleasing to God, of a sweet-smelling savor; the prayers of saints are compared to sweet odors (Rev. 5:8), but it is the incense which Christ adds to them that makes them acceptable (Rev. 8:3), and his blood that atones for the guilt which cleaves to our best services. And if the heart and life be not holy, even incense is an abomination (Is. 1:13), and he that offers it is as if he blessed an idol (Is. 66:3). H.

It is the diffusion of sweet odors that is characteristic of incense; and when it was burned upon the golden altar the object was to fill the whole apartment with its fragrance. Bähr has shown that the words used to signify a savor all connect themselves with the idea of breath or spirit, and that among Oriental nations the leading conception of a sweet smell is the breathing forth of the inmost soul or life of that by which it is produced. Proceeding on this hint, we are guided to a larger view of the symbolism of incense than that which limits it to prayer. It is the breathing forth of the life of the true Israelite, taken as a whole—that breathing forth of it which diffuses fragrance on every side, which passes even toward the veil and the immediate presence of God, and which is grateful to him of whose enlightening and quickening Spirit it is the fruit. When, therefore, the sanctuary of God was kept continually filled with fragrance, Israel beheld in this the sweet savor not of prayer and praise alone, but of that godly life to which as a priestly nation they were called. *Milligan*.

The brazen Altar in the court was a type of Christ dying on earth; the golden Altar in the Sanctuary was a type of Christ interceding in heaven, in virtue of his satisfaction. This altar was before the mercy-seat; for Christ always appears in the presence of God for us; he is our *Advocate with the Father*, and his intercession is unto God of a sweet-smelling savor. This altar had a crown fixed to it; for Christ intercedes as a King, *Father, I will* (John 17:24). H.—The coals on which the incense was burned on the golden altar were to be taken from the brazen altar. This taught the Israelite from whence the efficacy and acceptableness of their prayers and praises was derived. *Bush*.

That the altar of incense from its position stood in a close relation to the mercy-seat or propitiatory on the one hand, and by the live coals that ever burned in its golden vials stood in an

equally close relation to the altar of burnt-offering on the other, tells us that all acceptable prayer must have its foundation in the manifested grace of a redeeming God, must draw its breath of life from that work of propitiation which he has in his own person accomplished for the sinful. And since injunctions so strict were given for having the earthly sanctuary made peculiarly to bear the character of a house of prayer, most culpably deaf must we be to the voice of instruction that issues from it, if we do not hear it speaking to us with such a voice as this: Pray without ceasing; the spirit of devotion is the element of your spiritual being, the indispensable condition of health and fruitfulness; all from first to last must be sanctified by prayer; and if this be neglected, nothing in the work and service of God can be expected to go well with you. P. F.

30:10. Aaron shall make atonement upon the horns of it once in a year. This was to be upon what was called the great Day of Atonement, of which a full account is given (Lev. 16:1-28). The ordinance was peculiarly striking, as it intimated that all the services performed at it were imperfect, that the altar itself had contracted a degree of impurity from the sinfulness of those who ministered there, and that even the very odors of the daily incense needed to be sweetened by a fresh infusion of the savor of the blood of sprinkling. *Bush.*—Even the prayer of the children of God is not in itself pure and acceptable in his sight; but this their service needed to rest on the atonement of the Mediator of the New Testament. The more any one lives an inner life, the more does he perceive how sin defiles and corrupts the most religious acts. He would, therefore, have no confidence in the acceptableness of his prayers without an ever fresh appropriation to himself of the merits of the atonement. *Gerl.*

Ex. 25:40. From this solemn and very particular charge to Moses—*Look that thou make them after their pattern, which was shewed thee in the mount*, it appears plainly that to receive instructions relative to the tabernacle and all its furniture was one part of his employment while on the mount forty days with God. As God designed that this building and all that belonged to it should be patterns or representations of good things to come, it was necessary that Moses should receive a specification of the whole, according to which he might direct the different artificers in their constructing the work. A. C.—The reason why so minute and elaborate details are given in these chapters

seems to be to show to us that Moses carried out exactly, rigidly, and minutely every order that he received. J. C.—Moses would thus show the great care which he and his workmen took to make everything exactly according to the pattern showed him in the mount. Having before given us the original, he here gives us the copy, that we may compare them, and observe how exactly they agree. Thus he teaches us to have respect to all God's commandments, even to every iota and tittle of them. H.

The tabernacle service was throughout a system of *instituted worship*, which derived all its authority from the express appointment of Jehovah. On this account it was manifestly proper that every item of the apparatus should be fashioned according to the model set before Moses on the mount. It is to be observed, therefore, that this order was given to him *repeatedly*, and with very peculiar force and emphasis; and his strict adherence to it is in the last chapter in this book noticed no less than eight times, once after the mention of every separate piece of furniture that was made. In the New Testament also his compliance with the command is repeatedly adverted to, and the very order itself expressly quoted (Acts 7:4; Heb. 8:5). What then was the reason of such minute particularity? Undoubtedly because the whole was intended to be of a *typical* character, shadowing the leading features of the Gospel dispensation. *Bush.*

The true symbol must be divinely framed and constituted. Even Moses was not left to his own taste and discretion, in fashioning a single cord or loop or tassel of the tabernacle and its furniture—the symbolic palace of Jehovah, and typical at once of Christ the Prophet, Priest and King, present and ruling in his spiritual kingdom. The authority of God alone can constitute a Gospel symbol. And the claim to set up a symbol in gospel worship which Jehovah has not set up in his word, is really a claim to speak as the messenger of Jehovah, and to come with authority to actualize a Divine pattern revealed to him who sets it up. S. R.

THE SILVER TRUMPETS.

Nu. 10:1-10.

[NOTE.—These Trumpets, although not a part of the furniture of the tabernacle, were kept in the holy place. The command respecting their construction and use is therefore appropriately recorded in this section.]

The Lord himself appoints the preparation of the trumpets by which the different signals for the people were to be given, that in all which

they did as a people they might have the certainty they stood under God's immediate guidance. Every assembling of the people or of the council, every expedition in war, was thereby marked as holy. *Genl.*—The silver trumpets gave the gathering-signal, so that the people should always be attentive to the voice and will of God. For God would have the Israelites set in motion by their sound, so that they should commence everything either in war or in peace under his guidance and auspices. Their use was threefold—viz., to gather the people or the rulers to public assemblies; to move them against their enemies; and, thirdly, to announce the sacrifices and festivals. *Calv.*

The signals which regulated the breaking up of the camp and the march itself were of two kinds—those which proceeded from Jehovah, and those which were given by Moses or the priests. The former were made by means of the different positions assumed by the pillar of cloud and fire. It had come down upon the sanctuary on the occasion of its consecration. When it rose up from the tent, this was the signal on the part of Jehovah that the camp was to be broken up; and whenever it came down upon any spot, the Israelites saw in this a sign that they were to encamp upon that spot. But as this signal only presented itself to the eye, and could therefore be easily overlooked by many, another signal was added which appealed to the ear as well. For this purpose Moses provided, at the command of Jehovah, two silver trumpets. When both trumpets were blown, this was a sign for the whole congregation to assemble at the tabernacle. If only one was blown, it was a summons to the princes of the congregation to come to the tabernacle. When a blast was blown with both the trumpets, this was the signal for the whole congregation to break up the encampment. At the first blast the tents on the eastern side were struck; at the second those on the south side, and so forth. K.

Titus, after the overthrow of Jerusalem, A.D.

70, had the golden candlestick and the golden table of the shew-bread, the silver trumpets, and the book of the Law taken out of the temple, and carried in triumph to Rome; and Vespasian lodged them in the temple which he had consecrated to the goddess of Peace! At the foot of Mount Palatine there are the ruins of an arch, on which the triumph of Titus for his conquest of the Jews is represented, and on which the several monuments which were carried in the procession are sculptured, particularly the golden candlestick, the table of the shew-bread, and the two silver trumpets. [For cut of these, see New Testament, Vol. I., p. 651.]

These things had accomplished the end for which they were instituted, and were now of no further use. The glorious Personage typified by all this ancient apparatus had about seventy years before this made his appearance. The true light was come and the Holy Spirit poured out from on high; and therefore the golden candlestick by which they were typified was given up: the ever-during bread had been sent from heaven, and therefore the golden table, which bore its representative, the shew-bread, was now no longer needful: the joyful sound of the everlasting gospel was then published in the world; and therefore the silver trumpets that typified this were carried into captivity, and their sound was no more to be heard. Strange Providence but unutterable mercy of God! the Jews lost both the sign and the things signified; and that very people who destroyed the holy city and carried away the spoils of the temple were the first to receive the preaching of the Gospel, the light of salvation, and the bread of life! The Jews had these significant emblems to lead them to and prepare them for the things signified. They trusted in the former, and rejected the latter! God therefore deprived them of both, and gave up their temple to the spoilers, their land to desolation, and themselves to captivity and the sword. The heathens then carried away the emblems of their salvation, and God shortly gave unto those heathens that very salvation of which these things were the emblems! A. C.

Section 123.

OFFERINGS FOR THE SERVICE OF THE SANCTUARY: BEATEN OIL; RANSOM OR ATONEMENT MONEY; INCENSE; ANOINTING OIL; SHEW OR FACE BREAD.

Exodus 27 : 20, 21 ; 30 : 11-16, 22-38 ; 37 : 29. Lev. 24 : 1-9.

Ex. 27 20 AND thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually. In the tent of meeting,

without the veil which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD : it shall be a statute for ever throughout their generations on the behalf of the children of Israel.

Lev. 24 4 He shall order the lamps upon the pure candlestick before the LORD continually.

Ex. 30 11 And the LORD spake unto Moses, saying, When thou takest the sum of the children of Israel, according to those that are numbered of them, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them ; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth over unto them that are numbered, half a shekel after the shekel of the sanctuary : (the shekel is twenty gerahs :) half a shekel for an offering to the LORD. Every one that passeth over unto them that are numbered, from twenty years old and upward, shall give the offering of the LORD. The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of the LORD, to make atonement for your souls. And thou shalt take the atonement money from the children of Israel, and shalt appoint it for the service of the tent of meeting ; that it may be a memorial for the children of Israel before the LORD, to make atonement for your souls.

Moreover the LORD spake unto Moses, saying, Take thou also unto thee the chief spices, of flowing myrrh five hundred *shekels*, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty, and of cassia five hundred, after the shekel of the sanctuary, and of olive oil an hin : and thou shalt make it an holy anointing oil, a perfume compounded after the art of the perfumer : it shall be an holy anointing oil. And thou shalt anoint therewith the tent of meeting, and the ark of the testimony, and the table and all the vessels thereof, and the candlestick and the vessels thereof, and the altar of incense, and the altar of burnt offering with all the vessels thereof, and the laver and the base thereof. And thou shalt sanctify them, that they may be most holy : whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and sanctify them, that they may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon the flesh of man shall it not be poured, neither shall ye make any like it, according to the composition thereof : it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, he shall be cut off from his people.

And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum ; sweet spices with pure frankincense : of each shall there be a like weight ; and thou shalt make of it incense, a perfume after the art of the perfumer, seasoned with salt, pure and holy : and thou shalt beat some of it very small, and put of it before the testimony in the tent of meeting, where I will meet with thee : it shall be unto you most holy. And the incense which thou shalt make, according to the composition thereof ye shall not make for yourselves : it shall be unto thee holy for the LORD. Whosoever shall make like unto that, to smell thereto, he shall be cut off from his people.

Ex. 37 29 And he made the holy anointing oil, and the pure incense of sweet spices, after the art of the perfumer.

Lev. 24 5 And thou shalt take fine flour, and bake twelve cakes thereof : two tenth parts of an *ephah* shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. And thou shalt put pure frankincense upon each row, that it may be to the bread for a memorial, even an offering made by fire unto the LORD. Every sabbath day he shall set it in order before the LORD continually, it is on the behalf of the children of Israel, an everlasting covenant. And it shall be for Aaron and his sons ; and they shall eat it in a holy place : for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

The offerings for the service of the holy place consisted of the holy oil for the daily replenishing of the lamps of the golden candlestick ; of the ransom or atonement money for the expenses of the sanctuary service ; of the incense daily burned upon the golden altar ; of the holy anointing oil ; and of the twelve loaves, arranged

in rows, with frankincense and libations of wine, for the table of shew-bread. B.

PURE OLIVE OIL BEATEN, FOR THE LAMPS.

Ex. 27 : 20, 21 ; *Lev. 24* : 1-4.

Olive oil. This is uniformly employed for lights in the sanctuary and for anointing. It is

a vegetable oil and fit for the purpose of signifying illumination and sanctification. The fat of beasts was employed to represent propitiation. The oil was *pure*, taken from the olive alone. M.—It is called *beaten*, because it was obtained by merely bruising the olives in a mortar or mill, without the application of heat. The finest oil is now thus obtained from young fruit freshly gathered. *Clark.*

Oil, which gives light and refreshes and invigorates the body, is an oft-recurring emblem for the Holy Spirit, the source of life and light, with whom God anoints his servants in the Old Testament, *all* his children in the New Testament. With this emblematic oil were the seven lamps on the holy candlestick to be continually supplied. *Gerl.*

20. Continually. Heb. *lamid*. That is, from night to night; *not* without intermission. That is said, according to Scripture usage, to be continually done, which never fails to be done at the appointed season. Thus a “continual burnt-offering” is one which is continually offered at the *stated time*. *Bush.*—**21. A statute forever.** This ordering of the lamps night and morning was a statute that was to be in full force while the tabernacle and temple stood; and should have its spiritual accomplishment in the Christian Church to the end of time. The *seven golden candlesticks* were typical of this Church and the glorious light it possesses (Rev. 1:12–20); and Jesus Christ, the Fountain and Dispenser of this true light, walks in the midst of them. A. C.—The priests were to light the lamps, and to tend them; thus it is the work of ministers, by the preaching and expounding of the Scriptures (which are as a lamp), to enlighten the Church, God’s tabernacle upon earth. This is to be *a statute forever*, that the lamps of the Word be lighted as duly as the incense of prayer and praise is offered. H.

THE RANSOM OF SOULS, OR ATONEMENT MONEY.

Ex. 30:11–16.

Some observe that the repetition of those words, *The Lord spake unto Moses*, here and afterward, intimates that God did not deliver these precepts to Moses in the mount in a continued discourse, but with many intermissions, giving him time either to write what was said to him, or, at least, to charge his memory with it. He is here ordered to levy money upon the people by way of poll, so much a head, for the service of the tabernacle. H.

The materials for the textile work, the wood, the gold, and the bronze, were to be the free-will offerings of those who could contribute

them. But the silver was to be obtained by an enforced capitation on every adult male Israelite, the poor and the rich having to pay the same (verse 15). Hence, in the estimate of the metals collected for the work the gold and the bronze are termed *offerings*, while the silver is spoken of as “the silver of them that were numbered.” But this payment is brought into its highest relation in being here accounted a spiritual obligation laid on each individual, a tribute expressly exacted by Jehovah. Every man of Israel who would escape a curse (verse 12) had in this way to make a practical acknowledgment that he had a share in the sanctuary, on the occasion of his being recognized as one of the covenanted people (verse 16). Silver was the metal commonly used for current coin. *Clark.*

12. The term “soul” in this connection is equivalent to “life,” “person,” “self.” It was therefore a *ransom for their lives*, or in other words a tribute paid to God by way of acknowledgment that they had received their lives from him; that consequently he might claim from them whatever he might demand for the support of institutions of which they themselves at the same time were to reap the great advantage. *Bush.*—The *rich* were not to give *more*, the *poor* not to give *less*; to signify that all souls were equally precious in the sight of God, that he is no respecter of persons, and that no difference of *outward* circumstances could affect the state of the soul. All had sinned, and all must be redeemed by the same price. This was to be a *memorial unto the children of Israel*, to bring to their remembrance their *past deliverance* and to keep in view their *future redemption*. A. C.

This was that tribute-money which Christ paid for fear of offending his adversaries, when yet he showed good reason why he should have been excused. In other offerings men were to give according to their ability, but this, which was the *ransom of the soul*, must be alike for all; for the rich have as much need of Christ as the poor, and the poor are as welcome to him as the rich. They both alike contributed to the maintenance of the temple service, because both were to have a like interest in it, and benefit by it. In Christ and his ordinances, *rich and poor meet together*; the Lord is the Maker, the Lord Christ is the Redeemer of them both (Prov. 22:2). H.

The half shekel, which was first levied of all grown males at the institution of the tabernacle, and called their ransom money, though originally applied to the construction of the taber-

nacle, was afterward, according to the manifest design of the ordinance, regularly levied, and was the memorial-offering from the children of Israel "to make atonement for their souls," that which served as a connecting link between the members of the congregation and the atonement services of the sanctuary. Through this, which ministered the supplies, they gave formal expression to their desire to have an interest in all the expiatory rites of the daily service; and there were also occasional offerings which had the same end in view. P. F.

THE HOLY ANOINTING OIL.

Ex. 30 : 22-33.

Directions are here given for the composition of the holy anointing oil and the incense that were to be used in the service of the tabernacle; with these God was to be honored, and therefore he would appoint the making of them: for nothing comes to God but what comes from him. H.

The holy anointing oil was pure olive oil, mixed with fragrant herbs, myrrh, cinnamon, sweet calamus, and cassia. With this the ark, the tabernacle, the table and candlestick, the two altars and their furniture, were to be anointed to make them holy. With this Aaron and his sons were anointed. It was not to be imitated, nor was it to be used in anointing any one else, on pain of excommunication. C. G. B.—In its composition it is exquisite both in expensiveness and odor; by its very excellence and costliness the Israelites may learn that no ordinary thing is represented by it. There was set before this rude people a splendor in sacred symbols which might affect their senses, so as to uplift them by steps to the knowledge of spiritual things. Without controversy this oil mixed with precious perfumes was a type of the Holy Spirit; for the metaphor of anointing is everywhere met with when the prophets would commend the power, the effects, and the gifts of the Spirit. God, by anointing kings, testified that he would endow them with the spirit of prudence, fortitude, clemency, and justice. The tabernacle was sprinkled with oil, that the Israelites might learn that all the exercises of piety profited nothing without the secret operation of the Spirit. Nay, something more was shown forth—viz., that the efficacy and grace of the Spirit existed and reigned in the truth of the shadows itself; and that whatever good was derived from them was applied by the gift of the same Spirit for the use of believers. *Calv.*—And what is to be compared with the preciousness of these Divine influences? Upon

whomsoever they are poured forth they impart light to the understanding, pliancy to the will, purity to the affections, tenderness to the conscience, and holiness to the entire man. They are the true riches of the soul, and the sealing title to an eternal inheritance. Wherever enjoyed they constitute the subject of them, "a new creature," and so far sanctify every offering which he presents, that "God smells a sweet savor from it," and is well pleased. And not only so. As every vessel that was anointed with the holy ointment imparted a sanctity to everything with which it came in contact, so every true Christian communicates to others, as far as his influence extends, the same Divine principles which he has imbibed. *Bush.*—The holy anointing oil, compounded of its rare, costly, and fragrant ingredients, evidently represents the positive *graces* of the Christian character, which will exhale from the renewed life of those who have come to God by the way of the altar and the laver without, and the golden altar within. Its composition was such as to indicate most expressively the variety and excellence of the Holy Spirit's working. While separation and cleansing signified putting off the old investiture and putting on the new, anointing meant the consecration of the new man by the effusion of the Holy Spirit's grace. J. M. G.

THE INCENSE.

Ex. 30 : 34-38.

The *Incense*, like the anointing oil, was compounded of four aromatic ingredients. Both were kept in the Sanctuary. B.—**37 : 39.** The preparing of the incense, and with it the holy anointing oil, God taught Bezalel also; so that though he was not before acquainted with it, yet he made up these things according to the work of the apothecary, as dexterously and exactly as if he had been bred up to the trade. Where God gives wisdom and grace, it will make the man of God *perfect, thoroughly furnished to every good work.* H.

The incense for the altar was formed of four kinds of sweet spices—stacte, onycha, galbanum, and pure frankincense—of which the latter alone is known with certainty. The composition was made with the view of yielding the most fragrant and refreshing odor. The people were expressly forbidden to use it on any occasion, and the priests were restricted to it alone for burning on the altar, that there might be associated with it a feeling of the deepest sacredness. It possessed the threefold characteristic of "salted, pure, holy;" that is, having in it a

mixture of salt, the symbol of uncorruptness, but otherwise unmixed or unadulterated, and set apart to a sacred use. And the ordinance connected with it was, that when the officiating priest went in to light the lamps in the evening and again when he dressed the lamps in the morning, he was to place on this golden altar a pot of the prescribed incense with live coals taken from the altar without, that there might be "a perpetual incense" ascending before the Lord in this apartment of his house. P. F.

THE SHEW-BREAD, OR FACE-BREAD.

Ex., Lev. 24 : 5-9.

This bread consisted of twelve loaves according to the number of the tribes, which were laid on the table in the holy place on a Sabbath and renewed the following Sabbath, those which were removed being assigned to the priests who were required to eat them in a holy place. *Cave.*—The loaves had their peculiar table opposite the candlestick on the north side in the holy place. This was no ordinary symbol of God's favor, when he descended familiarly to

the people, as if he were their messmate. The loaves were called "the bread of faces," or "bread of the presence," because they were placed before the eyes of God; and thus he made known his special favor, as if coming to banquet with them. He commanded them to be twelve in number with reference to the twelve tribes, as if he would admit to his table the food offered by each of them. *Cave.*

7. To the bread for a memorial.

When the bread was removed, and given to the priests, this frankincense was burned upon the golden altar; and this was for a memorial instead of the bread, an *offering made by fire*. As the handful of the meal-offering which was burned upon the altar is called the *memorial thereof*, thus a little was accepted as an humble acknowledgment, and all the loaves were consigned to the priests. All God's spiritual Israel, typified by the twelve loaves, are made through Christ a sweet savor to him, and their prayers are said to come up before God *for a memorial* (Acts 10 : 4). The word is borrowed from the ceremonial law. H.

Section 124.

THE ALTAR OF BURNT OFFERING, THE LAVER, AND THE COURT.

Exodus 27 : 1-19 ; 30 : 17-21 ; 38 : 1-20.

Ex. 27 1 AND thou shalt make the altar of acacia wood, five cubits long, and five cubits 2 broad; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: the horns thereof shall be of one 3 piece with it: and thou shalt overlay it with brass. And thou shalt make its pots to take away its ashes, and its shovels, and its basons, and its fleshhooks, and its firepans: all the 4 vessels thereof thou shalt make of brass. And thou shalt make for it a grating of network of 5 brass; and upon the net shalt thou make four brazen rings in the four corners thereof. And thou shalt put it under the ledge round the altar beneath, that the net may reach halfway up 6 the altar. And thou shalt make staves for the altar, staves of acacia wood, and overlay them 7 with brass. And the staves thereof shall be put into the rings, and the staves shall be upon the 8 two sides of the altar, in bearing it. Hollow with planks shalt thou make it: as it hath been shewed thee in the mount, so shall they make it.

30 17 And the Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and 18 the base thereof of brass, to wash withal: and thou shalt put it between the tent of meeting 19 and the altar, and thou shalt put water therein. And Aaron and his sons shall wash their hands 20 and their feet thereat: when they go into the tent of meeting, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn an offering made 21 by fire unto the Lord: so they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

38 8 And he made the laver of brass, and the base thereof of brass, of the mirrors of the serving women which served [or, the women which assembled to minister] at the door of the tent of meeting.

27 9 And thou shalt make the court of the tabernacle: for the south side southward there 10 shall be hangings for the court of fine twined linen an hundred cubits long for one side: and the pillars thereof shall be twenty, and their sockets twenty, of brass; the hooks of the pillars

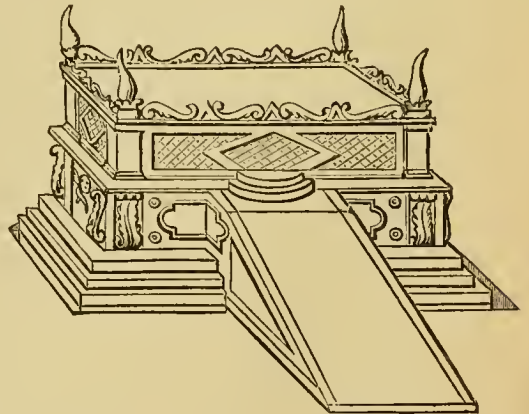
11 and their fillets *shall be* of silver. And likewise for the north side in length there shall be hangings an hundred cubits long, and the pillars thereof twenty, and their sockets twenty, of 12 brass ; the hooks of the pillars and their fillets of silver. And for the breadth of the court on 13 the west side shall be hangings of fifty cubits : their pillars ten, and their sockets ten. And 14 the breadth of the court on the east side eastward shall be fifty cubits. The hangings for the 15 one side *of the gate* shall be fifteen cubits : their pillars three, and their sockets three. And for the other side shall be hangings of fifteen cubits : their pillars three, and their sockets 16 three. And for the gate of the court shall be a screen of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer : their pillars four, and their 17 sockets four. All the pillars of the court round about shall be filleted with silver ; their 18 hooks of silver, and their sockets of brass. The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits, of fine twined linen, and 19 their sockets of brass. All the instruments of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

Ex. 38 1-20. *Omitted, except verse 8, because identical with above text.*

The religious system of the Hebrews contemplates as its ultimate end the obedience, homage, and worship due from men to God. As a prime means toward this end, it prescribes modes and forms of worship. It proposes to bring God near to men and men near to God ; and for this purpose would cultivate in men the spirit of penitence and of faith—impressing them with a sense of their sins and suggesting to them how sin may be forgiven ; and how, on the basis of God's own provision for pardon, he can accept the humble, reverent worship of his people. These fundamental ideas respecting the sinner's acceptance with God, the system now before us sought especially to develop by means of visible symbols—these symbols constituting the very elaborate and minutely described religious system of the Hebrews. This system, having long since “ waxed old and vanished away,” is yet useful for the light it throws on the great and fundamental questions—How shall man—a sinner—become just before God ? Is an atonement necessary ? What are the fundamental ideas of “ atonement ” ? How were they developed in the Mosaic system, and what light does this development bring to the atonement presented to view in the New Testament ? With superlative wisdom God began to give lessons on this great subject very early in the history of our race. It was wise to give such lessons long and carefully before the great atoning sacrifice came in human flesh. It was also wise to give them largely by visible illustrations—by the aid of a system having so much of the external—and the visible that minds not disciplined to abstract thought might see the truth and feel its power by means of sensible manifestations. II. C.

Many of the most precious Gospel declarations of Christ and the apostles would be unintelligible hieroglyphics without the key of Moses. It is the manner of these great teachers to ex-

press spiritual, gracious, and eternal things in terms of the temple and the altar ; and this in conformity with a system, planned from the beginning, in which all the type and symbol of the Mosaic economy is a preparation for the clear light of the latter day. Those, therefore, are the most deeply taught and richly experienced believers who, after having learned the simple principles of evangelical truth in the New Testament, go back with them to the Old Testament, and behold a hundredfold more beauty and majesty in the same truths as arrayed in the forms and laws of the Jewish service. And in our endeavor to find the cross in the Holy of Holies, and the Gospel in those smoking altars, we have our best aid in the Epistle to the Hebrews, which might be named a Key to the Tabernacle, or the Old Testament explained by the New. J. W. A.



ALTAR OF BURNT-OFFERING.

Ex. 27 : 1-8 ; 38 : 1-7.

The great altar which stood in the court in front of the tabernacle was commonly called the ALTAR OF BURNT-OFFERING, because on it were

burned the whole burnt-offerings, and all those parts of the other animal sacrifices which were offered to the Lord. It was also called the BRAZEN ALTAR, because it was covered with bronze, in distinction from the golden altar, or altar of incense. As sacrificial worship was no new thing, there is nothing said or intimated as to the purpose of the altar, either in the instructions for the sanctuary or in the record of its completion. It was a hollow casing, formed of stout acacia planks covered with plates of bronze, seven feet six in length and width and four feet six in height. The shelf round the sides was required as a stage for the priests to enable them to carry on their work conveniently on the top of the altar. *Clark.*

The altar of burnt-offering formed the central point of the outer services, in which the people had a part. On it all sacrifices and oblations were presented, except the sin-offerings, which were burned without the camp. It was overlaid with plates of brass, and had a grating of brass in the middle to place the wood upon, and rings to lift the grating. Like the ark, the altar of incense, and the table of shew-bread, it was furnished with rings, through which were passed bars to carry it when the people were on the march. P. S.

This altar was emphatically the meeting-place between God and men—the one as infinitely holy and good, the other as sinful—that they might transact together respecting sin and salvation, that the fallen might be again restored, or if already restored, might be enabled to grow in the fellowship and blessing of heaven. The distinctive name for it was *misbeach*, the slaughtering-place, or the place where slaughtered victims were to be brought and laid as it were on the table of God. This denoted how pre-eminently the communion between God and sinful men must be through an avenue of blood, and the sentence of death must ever be found lying across the threshold of life. It was furnished with projecting horns at each corner, which were to have the appearance of coming out of it. These horns were undoubtedly to be regarded as shaped like those of oxen, and, according to the emblematic sense ever ascribed in Scripture, were intended to symbolize that Divine strength which necessarily distinguishes the place of God's manifested grace and love, and which forms, in a manner, its crowning elevation. Hence to lay hold of the horns of the altar, if only it were warrantably done, was to grasp the almighty and protecting arm of Jehovah. P. F.—The horns of the brazen altar were an expression in the first place of the Di-

vine majesty and strength, and then of the communication of these to the true worshipper. It is in harmony with this interpretation that the blood of the sin offering had to be sprinkled upon them, and that, as in the cases of Adonijah and Joab, those who fled from the vengeance of their enemies to the sanctuary "caught hold on the horns of the altar." *Miligan.*—It is probably in real, though latent allusion to the *horned altar* and its *pacifying* character that God says through the prophet (Is. 27:5), "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." *Bush.*

This altar was the foundation of all the tabernacle worship. The priests could not enter into the Holy place except on the ground of sacrifice presented on the brazen altar. Nor could the high-priest on the great atonement day enter the holy of holies without having first offered not only the ordinary sacrifice, but an additional sin-offering on the altar in the court. Not only was the Shechinah glory within the veil impossible of access: but the bread of the presence, the light of the lamps, the privileges of the altar of incense, were all closed until a sacrifice had been offered upon the altar. Thus were the children of Israel taught and thus too are we taught, that the first thing for the sinner to do, before he can taste the heavenly bread, before he can see the heavenly light, before he can even pray with acceptance, is to avail himself of the atonement which God has provided. The altar was the people's place of meeting with God. Only the priests could enter the Holy place. Only the High-priest could enter the Holy of Holies. But the altar was free to all. The call was addressed to every child of Israel: "Come into his courts and bring an offering with you." The atonement which God provides is free to all without exception and without distinction. J. M. G.

No function of the officiating priest could be discharged, no act of worship on the part of the waiting people could be accepted, till there had first been the intervention of the blood from this altar. And it is precisely so with that which this significant shadow typified. "Accepted in the beloved," is the great underlying doctrine of the Gospel. Our prayers, our praises, our tears, our repentance, our faith, our words, our actions, our labors, our sufferings, our vows, our alms-givings, our sermons, our sacraments—all things that may be crowded into the entire circle of our services—have worth or merit not in themselves, but only as they stand connected with the sacrifice which

Jesus offered on the cross, and are sprinkled with his atoning blood in all its prevailing efficacy. This lesson is taught us by the relation which the brazen altar bore to every other part of the tabernacle. *R. Newton.*

Such was the altar of burnt-offering, the peculiarly chosen and consecrated place where Jehovah condescended to reveal his grace to sinners, and accept the offerings they brought in token of their self-dedication to him. These offerings were to be consumed there, in part by his appointed representatives, and in part by fire. Thus consumed the sacrifices were owned to be in accordance with God's holiness (which the fire symbolized) and stamped with his approval. Hence the expression so commonly used of those offerings by fire, that they were a sweet-smelling savor, ascending up to the region of his presence like a grateful and refreshing odor. *P. F.*

THE LAVER.

Ex. 30 : 17-21 ; 38 : 8.

The second article of furniture in the court of the tabernacle was the laver, always spoken of in connection with its foot. It stood beyond the brazen altar, and between it and the tabernacle. No mention is made of the shape or size of the laver, but passages where it is spoken of attach such importance to the "foot" (or base) as to make it probable that the water with which the feet and hands were washed was contained in a hollow at the base. *Milligan.*—**38 : 8. Mirrors of the serving-women who served at the door of the tent of meeting.** The expression in the original is used of the stated services of the priests in their sacred vocation, and is here transferred to a class of females who appear from early times to have devoted themselves to regular attendance on the worship of God. Latterly, and probably not till the post-Babylonian times, the service of the women in question appears to have consisted much in exercises of fasting and prayer. Such a woman in the Gospel age was Anna (*Luke* 2 : 37), and it is interesting to know that she had her prototypes at the very commencement of the tabernacle-worship; in the women who gave a becoming example of devotedness in the consecration of their metallic mirrors to the higher ends of God's worship. There can be no reasonable doubt that it was of or from the metal of these glasses that the laver was formed. *P. F.*

30 : 19-21. Washing is frequently referred to in the Old Testament as expressive of that higher moral purification which, as time went

on, was more and more felt to be the true preparation for appearing before God. The washing was to enable the priests to obtain that symbolical purity, without which it was impossible for any one to make a near approach to a holy God, and which, therefore, could not but be especially demanded of those priests who were to enter his sanctuary or to minister at his altar. *Milligan.*—This was an emblematical washing ; and as the *hands* and the *feet* are particularly mentioned, it must refer to the purity of their whole conduct. Their *hands*, all their works ; their *feet*, all their goings, must be washed, must be holiness unto the Lord. *A. C.*

—And this washing was designed to teach them purity in all their ministrations, and to possess them with a reverence of God's holiness and a dread of the pollutions of sin. They must not only wash and be made clean when they were first consecrated, but they must wash and be kept clean whenever they went in to minister. He only shall stand in God's holy place that has clean hands and a pure heart (*Ps.* 24 : 3, 4). And it was to teach us who are daily to attend upon God, daily to renew our repentance for sin and our believing application of the blood of Christ to our souls for remission ; for in many things we daily offend and contract pollution. *H.*

That merely the hands and the feet were to be washed at the laver, arose simply from these being the organs immediately employed in the service ; the hands being engaged in presenting the sacred oblations, and the feet in treading ground that was hallowed. The action, in accordance with the whole spirit of the Mosaic institutions, was symbolical of inward purity ; it bespoke the freedom from pollution which should characterize those who would present an acceptable service to Jehovah. The Psalmist clearly indicates the meaning of the rite, and shows also how, according to the spirit of the ordinance, he held it to be not less applicable to himself than to the priests, when he says, "I will wash mine hands in innocence : so will I compass thine altar, O Lord." In like manner, when describing the true worshipper in *Ps.* 24, he says, "He that hath clean hands and a pure heart." Such an one is the true priest in God's house, whether he have the outward calling of a priest or not ; he alone serves Him in spirit and in truth. *P. F.*

Thus, too, there is no entering into the upper sanctuary without a previous washing in the laver of regeneration. The renewing and purifying influences of the Holy Spirit not only at the onset but through the whole course of the Christian life, are most significantly shadowed

forth by this feature of the ancient economy. As the altar on which the victims were offered was a symbol of *justification*, so the laver, with its cleansing fountain, was a symbol of *sanctification*; and among the moral truths so impressively taught by the sensible emblems of the Mosaic ritual, none was perhaps more pertinently or palpably set forth than the strict connection between the *atonement* blood of Christ and the *sanctifying efficacy* of the Holy Spirit in this mutual relation of these articles standing in the outer court. The same truth is taught in the New Testament, where we are told that Christ came both by *water* and by *blood*, the one to *atone* and the other to *purify*. *Bush*.

The position of the laver shows that regeneration follows pardon. First we come to the altar of sacrifice, the blood of Christ for forgiveness, then to the washing of regeneration by the Holy Ghost. This is the Divine order. The natural desire is to reverse this order, to be made "good" or clean before we come to Christ. *B.*—The altar stands nearer to the sinner than the laver. The Spirit leads him with heart unrenewed to the cross of Christ. There he receives forgiveness. There he is clothed in the spotless righteousness of Christ. And then, but not till then, the Spirit sprinkles him with the water of regeneration. So writes Paul, "Ye are all the children of God *through faith in Christ Jesus*." And so John declares, "*As many as received him to them gave he power to become the sons of God.*" Christ is made of God unto the believer first *righteousness* and then sanctification. "Say not," observes Leighton, "Unless I find some measure of sanctification what right have I to apply him as my righteousness? This inverts the order and disappoints thee of both. Thou must first, without finding yea or seeking anything in thyself but misery and guiltiness, lay hold on him as thy righteousness; or else thou shalt never find him thy sanctification. Simply as a guilty sinner thou must flee to him for shelter; and then, being come in, thou shalt be furnished out of his fulness with grace for grace."

Those who washed in the water of the laver were *priests*. But this laver with its cleansing water symbolized the Spirit and the truth of God in all their sanctifying influences as connected with the Christian Church. In this Church God's Spirit is given, and God's truth revealed to every true member. They all have access to this spiritual laver for the cleansing of their souls, for in the Christian Church *all the Lord's people are priests*. And to them the way of access into the holy place—the place of God's

immediate presence—lies open at all times. To them Divine illumination is vouchsafed. They eat of the bread which cometh down from heaven, and never hunger. "They are abundantly satisfied with the plenteousness of God's house." *R. Newton*.

In concluding our consideration of the laver, it may be added that the symbol is of so natural a kind and so fitly adapted for purposes of spiritual instruction, that it has been in a sense retained and raised to still higher significance in the Christian Church. For in the rite of baptism, whatever may be the precise mode of administration adopted, there can be no doubt that the cleansing nature of the element is the natural basis of the ordinance, and that from which it derives its appropriate character as the formal initiation into a Christian state. *P. F.*

THE COURT OF THE TABERNACLE.

Ex. 27: 9-19; 38: 9-20.

The court, or open enclosure, in which the tabernacle stood, was of an oblong figure of a hundred cubits (about one hundred and fifty feet) long, by fifty cubits (about seventy-five feet) broad; and the height of the enclosing curtain was five cubits, or seven feet and a half, being half the height of the tabernacle. The enclosure was formed by a plain hanging of fine twined linen yarn, which seems to have been worked in an open texture so that the people without might freely see the interior. The door curtain was of "fine twined linen," embroidered with blue, purple, and scarlet. It was furnished with cords, by which it might be drawn up or aside when the priests had occasion to enter. The curtains of this whole enclosure were hung upon sixty pillars of brass, standing on bases of the same metal, but with capitals and fillets of silver. The hooks, also, to which the curtains were attached, were of silver. The entrance of the court was at the east end, opposite that to the tabernacle; and between them stood the altar of burnt-offering and the brazen laver. *J. C.*

The place of the tabernacle we hold to be not exactly in the middle of the court, as Josephus may be construed to mean, but as Philo explains, twenty cubits from the west, north, and south sides of the court. In this way a perfect square of fifty cubits is left in front to be occupied by the great altar and the laver with the company of officials and worshippers. *M.*—The tabernacle, with its surrounding court, was appointed to stand with the entrance fronting the east; so that the two sides looked, the one toward the north, the other toward the south,

5 that he may minister unto me in the priest's office. And they shall take the gold, and the blue, and the purple, and the scarlet, and the fine linen.

6 And they shall make the ephod of gold, of blue, and purple, scarlet, and fine twined linen, 7 the work of the cunning workman. It shall have two shoulderpieces joined to the two ends 8 thereof; that it may be joined together. And the cunningly woven band, which is upon it, to gird it on withal, shall be like the work thereof *and* of the same piece; of gold, of blue, 9 and purple, and scarlet, and fine twined linen. And thou shalt take two onyx stones, and 10 grave on them the names of the children of Israel: six of their names on the one stone, and 11 the names of the six that remain on the other stone, according to their birth. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones, according to the names of the children of Israel: thou shalt make them to be inclosed in 12 ouches of gold. And thou shalt put the two stones upon the shoulderpieces of the ephod, to be stones of memorial for the children of Israel: and Aaron shall bear their names before the 13 LORD upon his two shoulders for a memorial. And thou shalt make ouches of gold: and two 14 chains of pure gold; like cords shalt thou make them, of wreathen work: and thou shalt put the wreathen chains on the ouches.

15 And thou shalt make a breastplate of judgement, the work of the cunning workman; like the work of the ephod thou shalt make it; of gold, of blue, and purple, and scarlet, and fine 16 twined linen, shalt thou make it. Foursquare it shall be *and* double; a span shall be the 17 length thereof, and a span the breadth thereof. And thou shalt set in it settings of stones, 18 four rows of stones: a row of sardius, topaz, and carbuncle shall be the first row; and the 19 second row an emerald, a sapphire, and a diamond; and the third row a jacinth, an agate, and 20 an amethyst; and the fourth row a beryl, and an onyx, and a jasper: they shall be inclosed 21 in gold in their settings. And the stones shall be according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, every one according 22 to his name, they shall be for the twelve tribes. And thou shalt make upon the breastplate 23 chains like cords, of wreathen work of pure gold. And thou shalt make upon the breastplate 24 two rings of gold, and shalt put the two rings on the two ends of the breastplate. And thou shalt put the two wreathen chains of gold on the two rings at the ends of the breastplate. 25 And the *other* two ends of the two wreathen chains thou shalt put on the two ouches, and put 26 them on the shoulderpieces of the ephod, in the forefront thereof. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, upon the edge 27 thereof, which is toward the side of the ephod inward. And thou shalt make two rings of gold, and shalt put them on the two shoulderpieces of the ephod underneath in the forefront 28 thereof, close by the coupling thereof, above the cunningly woven band of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be upon the cunningly woven band of the ephod, and that the breastplate 29 be not loosed from the ephod. And Aaron shall bear the names of the children of Israel in the breastplate of judgement upon his heart, when he goeth in unto the holy place, for a 30 memorial before the LORD continually. And thou shalt put in the breastplate of judgement the Urim and the Thummim; [that is, the Lights and the Perfections;] and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgement of the children of Israel upon his heart before the LORD continually.

31 And thou shalt make the robe of the ephod all of blue. And it shall have a hole for the 32 head in the midst thereof: it shall have a binding of woven work round about the hole of it, 33 as it were the hole of a coat of mail, that it be not rent. And upon the skirts of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the skirts thereof; 34 and bells of gold between them round about: a golden bell and a pomegranate, a golden bell 35 and a pomegranate, upon the skirts of the robe round about. And it shall be upon Aaron to minister: and the sound thereof shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, 37 HOLY TO THE LORD. And thou shalt put it on a lace of blue, and it shall be upon the mitre; 38 upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the 39 LORD. And thou shalt weave the coat in chequer work of fine linen, and thou shalt make a

40 mitre of fine linen, and thou shalt make a girdle, the work of the embroiderer. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and headtires shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and upon his sons with him ; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. And thou shalt make them linen breeches to cover the flesh of their nakedness ; from the loins even unto the thighs they shall reach : and they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, or when they come near unto the altar to minister in the holy place ; that they bear not iniquity, and die : it shall be a statute for ever unto him and unto his seed after him.

Ex. 39 1-31 *The holy garments made, " as the LORD commanded Moses."*

The Jews were in the midst of the vast masses of heathendom ; they were set apart to be a people to reflect the character and holiness and to maintain the worship of the living and the true God. Their tendency, as their whole history shows, was to borrow from surrounding nations, and so they came by and by to fall into the practices of the heathen. God, therefore, in order to leave no opening by which there could be the admission of anything extrinsic, foreign, or heathen, laid down these excessively minute specifications, that the people might in all things have a law, a rule, and a guide to act by. No one can read the whole of these arrangements about the high-priest, and these regulations about the tabernacle economy, and then compare with them the Epistle to the Hebrews, without seeing that no chance could have made Christ in all things so minutely to correspond to them ; and that nothing but a preconcerted arrangement on God's part, to set forth the Saviour, under types and figures and shadows, to the Jews, could have made the harmony between Christ, the end of the Law, and the shadows that prefigured him. J. C.

The Jewish religion was, in its several particular institutions, intended to typify and prefigure the more perfect dispensation of the Gospel. That the Jewish high-priest was a manifest type of our Lord and Saviour, the author of the Epistle to the Hebrews has frequently declared. So the tabernacle itself was a type of our Redeemer dwelling in our nature (John 1 : 14), as was the ark in the holy of holies, with its mercy-seat, an emblem of Him from whose mouth we have received the Law, and whose satisfaction to Divine justice is our *true propitiatory or mercy-seat*. In like manner the several altars appointed in the tabernacle and the sacrifices appointed to be performed upon them equally lead us to Christ and his dispensation. Since the chief end of the several institutions relating to the ceremonial part of the Jewish worship was to prefigure the person and transactions of our blessed Saviour, so the ceremonies appointed under it could never be of any esteem in the sight of God except as they tended to promote

this end, and to prepare men's minds for the reception of a more perfect institution of religion. *Stackhouse.*

Previous to this time there was probably no separate order of priesthood in the Church of God ; but every father was the priest of his family, as in killing the lamb of the passover and sprinkling the blood, or each worshipper had been at liberty to transact the business of sacrifice as he pleased. So far, in the history of Israel as redeemed from Egypt, Moses seems to have officiated occasionally as priest, as in the case of offering the sacrifice and sprinkling the blood of the covenant ; or he selected young men as temporary priests. But the erection of a special place of worship most notably carried with it the setting up of an order of priesthood, with ritual of worship. The very name "*cohen*," which we translate "priest," is supposed by the critics to denote the idea of a familiar friend of God. The distinctive function of the office was to receive and present to God, as his nearest friend and associate, that which belonged to him. The three great elements entering into the idea of their position and office were : That they are chosen by Jehovah himself to be his. That they are officially holy in a pre-eminent sense. That they have, by reason of their election and holiness, the privilege of drawing near to God, as holding a position intermediate between man and God, and therefore of mediators. The apostle defines their position as thus "*ordained for men in things pertaining to God.*" They were, therefore, in a certain sense charged with the interests of both parties, having to transact unto God in behalf of those whose sins have separated them from him. S. R.

As *chosen* and set apart for God, Israel was his heritage among the nations ; and as similarly chosen and set apart for the special work of the priesthood, the family of Aaron was his heritage in Israel. The privilege was to be theirs of drawing peculiarly near to God, and their first qualification for using it was that they were the objects of his choice. Their designation and appointment must be from above—not derived from the choice of their fellow-men—

"for no man taketh this honor unto himself, but he that is called of God, as was Aaron." The grounds of the Divine choice in the case of Aaron are nowhere given. P. F.

1. Bring thou near Aaron and his sons. Moses is directed to consecrate Aaron, although he was never himself dedicated by anointing and investiture to the service of God; whence we perceive that the sacraments have their power and effect not from the virtue of the minister, but only from the commandment of God. *Calv.*

Eleazar and Ithamar are here mentioned for the first time, except in the genealogy (6 : 23). Eleazar succeeded his father in the high-priesthood, and was himself succeeded by his son Phinehas. But Eli, the next high-priest named in the history, was of the line of Ithamar. The representatives of both families held office at once in the time of David. *Clark.*

2. Holy garments. Like the priestly class of contemporaneous peoples, the priesthood of Israel, also, was to be distinguished by a peculiar official dress. An entire chapter is devoted to its details. With a strong Egyptian caste throughout, it shows, perhaps, an equal acquaintance with the customs of a Shemitic ancestry. Linen was the fabric uniformly employed for clothing by the priests of Egypt; while, if we may trust the frescos of Egyptian dwellings, delight in colors was a marked Shemitic trait. Hence it may be seen that the directions for clothing the Jewish priests are everywhere stamped with marks of the Mosaic age. What is characteristic in them characterizes as well Oriental antiquities in general. E. C. B.

For glory and for beauty. These external ornaments denoted the want of those which are true and spiritual; for if the priest had been absolutely and entirely perfect, these typical accessories would have been superfluous. In order that Aaron might be a fit peacemaker between God and man, he put off his ordinary garments, and stood forth as a new man. Hence the holy garments were supposed to conceal his faults; and also to represent the incomparable adornment of all virtues. *Calv.*—So also the fine quality of the stuffs and the gold and diversified colors and rich embroidery appearing in the garments of the priesthood were designed to express the elevated rank and dignity of those who are recognized by God as sons in his house, permitted to draw near with confidence to his presence, and to go in and out before him. P. F.—These glorious garments were appointed: (1) That the priests themselves might

be reminded of the dignity of their office, and behave themselves with due decorum. (2) That the people might be possessed with a holy reverence of that God whose ministers appeared in such grandeur. (3) That the priests might be types of Christ, who should offer himself without spot to God, and of all Christians who have the beauty of holiness put upon them, in which they are consecrated to God. Our adorning under the Gospel, both that of ministers and Christians, is not to be of gold and pearl and costly array, but the *garments of salvation, and the robe of righteousness* (Is. 61 : 10; Ps. 132 : 9, 16). H.

The garments appointed to be worn by the priesthood in their sacred ministrations were strikingly expressive of the holiness required in their personal state, while in certain parts of the high-priest's dress other ideas besides were symbolized. The stuff of all of them was linen, and, with the exception of the more ornamental parts of the high-priest's dress, must be understood to have been white. They are not expressly so called in the Pentateuch, but are incidentally described as white in 2 Ch. 5 : 12. The coolness and comparative freedom from perspiration attending the use of linen garments had led men to associate with them, especially in the burning clime of Egypt, the idea of cleanliness. Their symbolical use in an ethical religion like the Mosaic must have been expressive of inward purity; and hence in the symbolical language of Revelation we read so often of the white and clean garments of the heavenly inhabitants, which are expressly declared to mean "the righteousness of saints." P. F.

3. Wise hearted. As with the gifts of the Spirit in the New Testament, so we find in the Old Testament all natural gifts employed in the service of the kingdom of God ascribed to the Spirit of God. *Gerl.*—**Whom I have filled with the spirit of wisdom.** So we find that ingenuity in arts and sciences comes from God. It is not intimated here that these persons were filled with the spirit of wisdom for this purpose only; for the direction to Moses is to select those whom he found to be expert artists; and those who were such, God shows by these words, had derived their knowledge from Himself. No man by course of reading or study ever acquired a genius of this kind; we call it natural and say it was born with the man: Moses teaches us to consider it as Divine. When I see COPERNICUS and KEPLER contributing to pull down the false systems of the universe, and NEWTON demonstrating the true one;

and when I see the long list of useful inventions, by whose genius, industry, and skill long and tedious processes in the necessary arts of life have been shortened, labor greatly lessened, and much time and expense saved, I then see with Moses men who are *wise-hearted, whom God has filled with the spirit of wisdom* for these very purposes; that he might help man by man, and that as time rolls on he might give to his intelligent creatures such proofs of his Being, infinitely varied wisdom, and gracious Providence, as should cause them to depend on Him and give Him that glory which is due to his name. How pointedly does the Prophet Isaiah refer to this sort of teaching as coming from God, even in the most common and less difficult arts of life. The whole passage is worthy of serious attention (28 : 24-29). A. C.



THE HIGH-PRIEST'S GARMENTS.

Of the garments appointed to be made "*for glory and for beauty*," out of the richest materials, four were common to the high-priests and to the ordinary priests—viz., the linen drawers, the linen coat, the linen girdle, and the bonnet—the bonnet or turban of the high-priest being termed a *mitre*. The other four were peculiar to the high-priest—viz., the ephod, with its remarkable girdle, the breast plate, the long robe, with its bells and pomegranates, and the golden plate on his forehead. The ephod seems to have been a short, double apron, suspended by shoulder-straps before and behind the person, the two being connected together by clasps under two precious onyx stones on the top of

the shoulders, engraved with the names of the tribes, and the whole bound close around the person by a "curious girdle," which formed a part of the ephod itself. All parts of the ephod were "of gold, of blue, of purple, of scarlet, and fine twined linen work." Next was the breast-plate. It was ordered to be "set in settings of stones, even four rows of stones;" and each of the stones was to be of different sort. "And the stones shall be with the names of the children of Israel, twelve." In addition to this breast-plate upon the ephod, it was ordered: "Thou shalt put into the breast plate of judgment the Urim and the Thummim ('the lights and the perfections'), and they shall be upon Aaron's heart when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart continually." The third article peculiar to the dress of the high-priest was the "robe of the ephod, all of blue." "And beneath, upon the hem of it, thou shalt make pomegranates of blue and of purple and of scarlet round about the hem thereof; and bells of gold between them round about. And it shall be upon Aaron to minister, and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out that he die not." The fourth article peculiar to the high-priest's dress was the golden plate and mitre. "And thou shalt make a plate of pure gold and grave upon it like the engravings of a signet, HOLINESS TO THE LORD. And upon the forefront of the mitre shall it be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord." Such were the portions of dress peculiar to the high-priest. The other form common to the high-priests and other priests—the coat or tunic of fine linen "embroidered," the girdles and bonnets "for glory and for beauty," and the drawers of linen—need no other description than their names. S. R.

THE EPHOD AND THE ONYX STONES.

Ex. 28 : 6-14 ; 39 : 2-7.

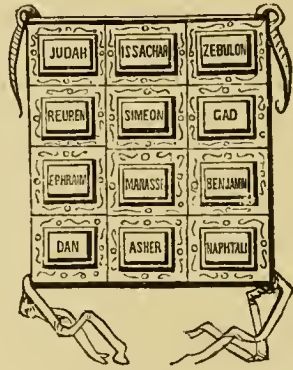
Carefully note the distinction between the ephod itself ("a double apron suspended by shoulder-straps before and behind the person"), and the two onyx stones attached to the ephod upon the shoulders. The names of the tribes were engraved upon the onyx stones (six on each stone) as well as upon the breast-plate, which also was fastened by chains and rings to the ephod. So

that Aaron bore the names of the children of Israel "upon his shoulders," and also "upon his heart," "for a memorial before the Lord continually." "Upon his shoulders, the seat of strength, and upon his heart, the seat of love" (Gibson). B.

The ephod, with its "curious girdle" and the onyx stones upon its shoulder-pieces, was the distinctive priestly garment. It hung upon the shoulders down to the waist, and was formed of the most costly and beautiful materials, corresponding exactly to those employed in the interior decoration of the holy place. The girdle was made of the same materials, with the same combination of colors. As garments were associated in the Hebrew mind with character, and the girdle with energy in work, we find in the correspondence of both with the interior of the holy place, a memorial of the necessity that those who enter the house of the Lord must be themselves holy and beautiful in character, and be engaged in high and holy service. But the most important part of the ephod were the shoulder-pieces, on which were set two onyx stones, with the names of the tribes engraven on them, six on the one and six on the other; and (verse 12) "Aaron shall bear their names before the Lord upon his two shoulders for a memorial." Here we have the idea of representation clearly and beautifully symbolized. The shoulders, to a Hebrew mind, were the symbol of strength; and the idea was, that when the high-priest entered the holy place he did not go alone, but carried with him on his strong shoulders the children of Israel, whom he represented; and the estimation in which the people were held was expressed in the value of the precious stones on which the names were engraved, and the setting of pure gold with which they were surrounded. J. M. G.

9. Two onyx stones. That the connection between the priest and the people might be made more plain, God not only placed on his breast the memorials of the twelve tribes, but also engraved their names on his shoulders. Thus the people would understand that this one man was not separated from the others for the sake of private advantage, but that in his one person they were all a kingdom of priests, which Peter teaches to have been at length really fulfilled in Christ (1 Pet. 2 : 5); as Isaiah had foretold that there should be priests of God and Levites brought from the Gentiles (66 : 21); to which John makes allusion in the apocalypse, where he says that we are all priests in Christ (Rev. 1 : 6). Hence arises our confidence of ascending to heaven because Christ raises us up

with him; as Paul says, we "sit together in heavenly places in Christ Jesus;" however weak we may be in ourselves, herein is all our strength that we are his burden. *Calv.*—These two precious stones, on which the names of the children of Israel were engraved, were put upon the high-priest's shoulders, and he was to bear them before the Lord upon his shoulders. How plainly does this point out the care that the great Redeemer takes of all that are his own! They are precious in his sight—they are his jewels; and "they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." *M'Cheyne.*



THE BREAST-PLATE OF JUDGMENT.

Ex. 28 : 15-29 ; 39 : 8-21.

Make it of gold, of blue, and purple, and scarlet, and fine twined linen. Set in it four rows of stones, twelve, according to the names of the children of Israel.

The ephod and the boshen, or breast-plate, which signified the *kingly dignity*, do not stand in subordinate relation the one to the other. They are both treated in the original as independent articles, yet at the same time making together one whole. The dignity also which they represent must in some way exhibit itself under a double aspect; and thus in fact was the kingly dignity, both among the Hebrews and all Oriental antiquity conceived of—viz., as uniting in itself the two grand prerogatives of *lordship* and *judgment*. Thus 1 Sam 8 : 5, 6; 2 Sam. 15 : 4; 1 Kings 3 : 9. So Artemidorus remarks, "the ancients said that reigning was judging." Now the "reigning dignity" is plainly indicated by the ephod, inasmuch as its distinguishing feature was the "shoulder-piece," and the "shoulder" both in sacred and profane antiquity is considered as the "seat of sovereignty." Thus Isaiah says of the Messiah

(ch. 9:5), "And the government shall be upon his shoulder." The same idea was familiar among the Romans in India and in Egypt. As to what relates to the "judicial-prerogative," we need not go beyond the designation given in the original to the breast-plate—viz., breast-plate of *judgment* to show its symbolical bearing. *Bahr.*

That the Jewish High-Priest did indeed personify the whole body of the Israelites not only appears from this, that he bore the names of all the tribes on his breast and his shoulders—which unquestionably imported that he drew near to God in the name and stead of all—but also from the circumstance that when he committed any heinous sin, his guilt was imputed to the people. Thus in Lev. 4:3, "if the priest that is anointed sin to the trespass or guilt of the people." When he sinned the people sinned, because he represented the whole people. And on this account it was that the sacrifice for a sin committed by him had to be offered as the public sacrifices were, which were presented for sin committed by the people at large; the blood must be brought into the holy place and the body burned without the camp. *Vittinga.*

We see the representative character of Christ's priesthood and all its functions imaged in that of the High-Priest, possessing as he did the names of the twelve tribes upon his breast when he entered the tabernacle and having their cause and interest ever before him. Christ, in like manner, does nothing for himself, but only as the Shepherd and Saviour of his people. "For their sakes, he sanctified himself," by laying down his life to purchase their redemption. All the real Israel whom the Father has given to him are borne upon his bosom within the veil, and shall assuredly reap the fruits of his successful mediation. P. F.—The priesthood of Aaron shadowed forth the infinitely greater and more glorious priesthood of Christ. In the execution of his office as the great high-priest of the Church, he was ordained to enter into the holy place, there to appear in the presence of God for us. This he has done. He ascended to heaven after his resurrection, that he might there complete the work he had begun on earth. On his heart are engraven the names of all his people, and not one of them is overlooked or forgotten. He presents them all before his Father, as the objects of his own kind and solicitous sympathy and care, and they are dear to the Father, because they are dear to the Son. *Bush.*

There still remains the wonderful truth of his

continuous intercession for us. In its widest meaning that word expresses the whole of the manifold ways by which Christ undertakes and maintains our cause. But the narrower signification of prayer on our behalf is applicable, and is in Scripture applied, to our Lord. As on earth, the climax of all his intercourse with his disciples was that deep yet simple prayer which forms the holy of holies of John's gospel, so in heaven his loftiest office for us is set forth under the figure of his intercession. Before the throne stands the slain Lamb, and therefore do the elders in the outer circle bring acceptable praises. Within the veil stands the priest, with the names of the tribes blazing on the breast-plate and on the shoulders of his robes, near the seat of love, near the arm of power. And whatever difficulty may surround that idea of Christ's priestly intercession, this at all events is implied in it, that the mighty work which he accomplished on earth is ever present to the Divine mind as the ground of our acceptance and the channel of our blessings; and this further, that the utterance of Christ's will is ever in harmony with the Divine purpose. A. M.—In the high priestly prayer of our Lord, we find him commencing this office of intercession. "I pray for them," says he of his disciples. The intercession then commenced; but it has been continuing ever since; it is prolonged through all time; it embraces not the apostles only, but every soul of the redeemed. The names upon the high-priest's breast-plate betoken the individuality of Christ's intercession for his people. Not a single want or woe of a single soul is forgotten by the God-Man, when he intercedes. E. M. G.

THE URIM AND THUMMIM.

Ex. 28:30.

The probable opinion relative to the Urim and Thummim is, that they were in fact identical with the stones of the breast-plate, but called by this name from the *instrumental uses* which they were made to subserve in the symbolical economy of the priesthood. This opinion, which is held by Josephus, Philo, and most of the ancient Jewish doctors, and has been generally adopted by the moderns, is supported by the following considerations: (1) If the words Urim and Thummim be regarded as *epithets*, rather than *names*, applied to the stones, nothing could be more appropriate. From their intrinsic properties of splendor, brilliancy, and *luminousness*, they might very properly be termed *Lights* and *Perfections*, an expression supposed by many to be grammatically equivalent to *most*

perfect lights. This is the view of Braunius, who says that not only were precious stones to be employed, but they were to be the most *shining* and *perfect* of the kind. (2) If the Urim and Thummim were not the same with the gems of the breast plate, it is wholly inexplicable that the sacred narrative gives us no account of them. While every other part of the ritual is described with scrupulous minuteness, how comes it that nothing is said of an article which, in obtaining responses from God, was absolutely indispensable and which was in every respect among the most important items of the whole apparatus? The silence of the historian, therefore, on this point must be regarded as strong evidence that the Urim and Thummim were identical with the stones. (3) It will be observed upon comparing Ex. 39 : 8-21 with Lev. 8 : 8, that in the description of the breast-plate, given in the former, while the rows of stones are mentioned, nothing is said of the Urim and Thummim; while in the latter, which speaks of the investiture of Aaron with the pontifical habit, the Urim and Thummim are mentioned, but the stones are passed over in silence. What inference more obvious than that these objects were in fact one and the same? *Bush.*

There was a congregation of all Israel, or assembly of the people, that all things might be done with general consent. There was a senate of wise and able persons to prepare things by previous deliberation and consultation that they might not be concluded rashly in a popular assembly, before they were maturely considered and examined by men of wisdom and experience. There was a judge to assemble the states-general on proper occasions, to preside in their assemblies, to command the armies of the united provinces, and to see the national resolutions duly executed. And finally, here was an oracle which was to be consulted by the high-priest on great occasions, that no rash resolutions of the people, senate, or judge might be brought into execution in cases of moment and difficulty; but they were to ask counsel of God, or to obtain the royal assent of Jehovah as king of Israel, by his oracle. This was a wise provision to preserve a continual sense in the Hebrew nation of the principal design of their constitution, to keep them from idolatry and to the worship of the one true God as their immediate protector; and that their security and prosperity depended upon adhering to his counsels and commands. *Lowman.*

Between the time of Moses and the period when the prophetic office became recognized as

the authoritative and inspired exponent of the Divine will, "the Urim and the Thummim" in the breast-plate of the high-priest was the medium through which God communicated his guidance in matters of great national importance and perplexity. This title first appears, without the least explanation, as if it was perfectly familiar in the times when the Book of Exodus was written. If familiar then they have not been so in modern days. As to the mere meaning of the words there is little conflict of opinion. But there is nothing in the mere meaning of the terms to determine their usage and significance, and almost as little in the historic narrative concerning the thing itself. Various theories have been held as to the nature of the Urim and the Thummim, and as to the method by which God made known his will thereby.

Deane.—Whatever was the precise method through which the response was conveyed, the mode in which the priest acted is sufficiently plain. When any national emergency arose for which the Law had made no provision, the high-priest arrayed himself in his breast-plate and pontifical vestments, and went into the holy place, and standing close before the veil, but not entering within it, stated the question or difficulty, and received an answer. Several instances will occur of this manner of consulting the Lord. *Pic. B.*—During the transition period between the great Lawgiver and the full establishment of the prophetic office occurred the transfer of the *true* Theocracy of Jehovah to the *mediate* Theocracy of the Jewish king and the Jewish prophet. When the people in their haste and political ambition demanded a king, the power of the Urim and the Thummim began to decline. When Saul, the chosen king of the people, refused the prophetic teaching of Samuel and violated his allegiance to God, he lost this Divine decision; while David, through Abiathar (1 Sam. 23 : 6, 9-12), retained it in a modified form. And when at length the God-chosen king ascended the throne, and Jehovah established his house forever, the previous Theocracy became embodied in the kingly office, and the Urim and the Thummim gave place to the grand succession of Jewish prophets. The Urim and Thummim derive their significance, therefore, from the direct government of the Israelites by Jehovah. By means of these mysterious symbols he guided the destinies of the nation in matters of great public importance and perplexity. And when at length a visible king reigned by Divine appointment, the counsel of the Urim and the Thummim passed into the public ministry of the prophets, which

modified and controlled the political organizations of the kings.

But if the *office* of the Urim and the Thummim departed with the establishment of the Jewish monarchy and prophets, their *influence and symbolic teaching* still survive. That which in the olden Jewish times was the prerogative of the few, becomes in Christian days the privilege of the many. Christ makes all his faithful followers "kings and priests unto God." And much of the sacred symbolism that gathered around the ancient priesthood now gathers in another form around the believer in Christ. Mere symbols have given place to true spiritual power. The whole history of religious feeling, from the first dawn of light upon Abraham's mind till the consummation of the promises in Christ, has been one long struggle of the spiritual reality against its material surroundings. Symbols had their effect in leading the mind up to the underlying essence; but when at length, in the full light of Gospel truth, we have the Spirit of God made manifest in the hearts and consciences of Christians, the symbols have done their duty and pass away as obsolete memorials of an imperfect past. The Spirit of God which once underlay the symbols and spake through them to the devout mind now communicates directly with the heart, and needs no material intervention. *G. Deane.*

THE ROBE OF THE EPHOD.

Ex. 28 : 31-35 ; 39 : 22-26.

It is called the "robe of the ephod" simply because it was worn immediately under it. Its Hebrew name is *meil*, rendered in the Greek *an under-garment reaching down to the feet*. The *meil* was a distinguishing priestly vestment, and therefore Christ appears (Rev. 1 : 13) "clothed with a garment down to the feet," to show himself the great high priest of the Church. It was a long linen gown, all of one piece, and so formed as to be put on over the head, and with openings or arm-holes in the sides in place of sleeves. Round its lower border were tassels made of blue, purple, and scarlet, in the form of pomegranates, interspersed with small gold bells, in order to make a noise when the high-priest went into or came out from the holy place. *Bush.*

The robe of the ephod was a long robe, worn under the ephod and appearing below it. It was all of blue, the heavenly color, as was the cloth which covered the ark when it was carried on the priests' shoulders in sight of the people (Nu. 4 : 5, 6). Chief attention is directed to its hem, which consisted of a fringe adorned with bells and pomegranates alternately, the bells be-

ing of gold, and the pomegranates of the other characteristic colors of the interior of the holy place. The pomegranate was the queen fruit of Palestine. It was large and full of innumerable seeds, and was therefore the best emblem of that fruitfulness which is expected of those who are privileged to live in communion with God. The bells are significant of joy, and of that communication of blessing to others which is characteristic of the priestly office. It is probably to the ringing of the golden bells on the hem of the high priest's robe that reference is made in such a passage as Ps. 89 : 15 : "Blessed are the people that know the joyful sound." *J. M. G.*

By the sound of the bells the people could be admonished of the high-priest's entrance into the holy place, and so unite their prayers with his incense offering. "An everlasting covenant he made with him (Aaron), and gave him the priesthood among the people; he beautified him with comely ornaments, and clothed him with a robe of glory. He put upon him perfect glory; and strengthened him with rich garments, and the ephod. And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people" (Ecclus) *Bush.*—The golden bells on the ephod, by their precious matter and pleasant sound, do well represent the good profession that the saints make; and the pomegranates the fruit they bring forth. And as in the hem of the robe of the ephod bells and pomegranates were constantly connected, so it is in the true saints. Their good *profession* and their good *fruit* do constantly accompany one another. The fruit they bring in life answers the pleasant sound of their profession. *Edwards.*—Christians are priests. Wherever you go carry a savor of Christ. His name is like ointment poured forth; it is like the vine flourishing and the pomegranate budding. Carry a sound of Christ wherever you go. Not a step without the sound of the Gospel bell! Even in smallest things be spreading the glad sound. Edwards says wherever a godly person enters, he is a greater blessing than if the greatest monarch were entering. So be it with you. *M'Cheyne.*

THE MITRE AND ITS PLATE OF PURE GOLD.

Ex. 28 : 36-38 ; 39 : 30, 31.

The plate was the principal part of the mitre, and the badges of the *priestly* are closely interwoven with those of the *kingly* dignity in the appointed vesture of the Jewish pontiff. For

this fact a twofold reason may be assigned. In the first place, this favored people was chosen as a "royal priesthood," a "kingdom of priests," and the unity of the nation in this exalted character was made visible in the person of him who was ordained as their supreme representative. Nothing therefore would be more appropriate than that corresponding symbols of this twofold distinction should appear on the head-dress of the high-priest, as we here learn to have been the fact. Indeed the Jewish tradition amplifies this idea somewhat, and affirms a *threefold* dignity of their race, which they say was indicated by a triplet of crowns—viz., the crown of the priesthood, the crown of the kingdom, and the crown of the Law. Secondly, this conjunction of *sacerdotal* and *royal* symbols in the mitre was intended to serve as a typical intimation of the union of these two offices in the person of Christ, who was to sit as "a priest upon his throne," being made a *priest* after the order of Melchizedek, *king* of righteousness. *Bush.*

Upon its plate of pure gold was inscribed, "HOLINESS TO THE LORD." In the high-priest's garments, as in the tabernacle itself, the culmination of all is in "Holiness to the Lord." "Holiness to the Lord" was the sum of the Ten Commandments graven on stone and deposited in the ark of the covenant; and now it must also be graven in gold, set in a setting of heaven's purest azure, and displayed upon the forehead of the High priest; and here again the representative character of Aaron is distinctly brought out: "it shall be always on his forehead that they may be accepted before the Lord." J. M. G.—Aaron must hereby be reminded that God is holy, and that his priests must be holy; *holiness becomes his house and household*. The high-priest must be consecrated to God, and so must all his ministrations be. All that attend in God's house must have *Holiness to the Lord* engraven upon their foreheads—that is, they must be holy, devoted to the Lord, and designing his glory in all they do. This must appear in their forehead, in an open profession of their relation to God as those that are not ashamed to own it, and in a conversation in the world answerable to it. *H.*

The Holiness, or sanctification, of the Lord. This inscription became as a bright memorial, incessantly though silently proclaiming to the eye, to the heart, to the conscience, "a holy God, a holy service, a holy minister, a holy people, and a holy covenant." The children of Israel could not look upon it without being reminded of the great principle which Jehovah would have to pervade all his worship, and which is elsewhere

so solemnly announced, "I will be sanctified in all them that draw nigh unto me." And to the saints in all ages it should serve as a remembrancer of the equivalent intimation, that as "he which hath called us is holy, so are we to be holy in all manner of conversation." *Bush.*

Holiness to the Lord! where is that inscription to be stamped now? The Jewish tabernacle has expanded into that world-wide brotherhood, where whosoever doeth righteousness is accepted. Morning has risen into day. The ministry of Aaron is ended. All the outward glory and beauty of that Hebrew worship which the Lord commanded Moses has vanished into the eternal splendors of the Gospel, and been fulfilled in Christ. What teaching has it left? What other than this?—that we are to engrave our "Holiness to the Lord" first on the heart, and then on all that the heart goes out into, through the brain and the hand: on the plates of gold our age of enterprise is drawing up from mines and beating into currency; on bales of merchandise and books of account; on the tools and bench of every handicraft; on your weights and measures; on pen and plough and pulpit; on the door-posts of your houses, and the utensils of your table, and the walls of your chambers; on cradle and playthings and school-books; on the locomotives of enterprise, and the bells of the horses, and the ships of navigation; on music-halls and libraries; on galleries of art, and the lyceum desk; on all of man's inventing and building, all of his using and enjoying; for all these are trusts in a stewardship, for which the Lord of the servants reckoneth. *F. D. H.*

VESTMENTS OF THE PRIESTHOOD.

Ex. 28 : 40-43 ; 39 : 27-29.

The dress of white linen was the strictly sacerdotal dress common to the whole body of priests. These were "for glory and for beauty" not less than the *golden garments* (as they were called by the Jews) which formed the high-priest's dress of state. *Clark.*—Only in the *glory of grace* and the *beauty of holiness* which they shadowed forth, do we behold the true *glory and beauty* of these sacred robes. In concluding this account of the priestly robes, it may be useful to repeat that the robes common to all were the drawers, the embroidered coat, the girdle, and the turban; but besides this the high-priest wore the ephod, the robe of the ephod with its bells and pomegranates, the breast-plate over the ephod, the shoulder-pieces of onyx stone, and the engraved ornament of pure gold in front of his turban. *Bush.*

39 : 1-31. In this chapter all the six paragraphs which give a distinct account of the making of these holy garments conclude with those words, *as the Lord commanded Moses* (verses 5, 7, 21, 26, 29, 31). It is an intimation to all the Lord's ministers to make the Word of God their rule in all their ministrations, and to act in observance of and obedience to the command of God. H.

And now let us enumerate the main ideas which are symbolized in the vestments of the High-priest. The ephod with its girdle signified the *beautiful character* and the *exalted service* which are becoming to the holy place ; and the shoulder-pieces and the breast-plate, with the precious stones and the engraving on them, signified that the children of Israel as a whole and each child individually was borne on the strong shoulders and carried in the warm heart of their representative in the presence of the Lord, giving the conceptions of *strength to sustain* and *love to cherish* ; the Urim and Thummim added the thought of *heavenly guidance* along a path that "shineth more and more unto the perfect day ;" the pomegranates and bells on the blue robe of the ephod symbolized heavenly *fruitfulness and joy* ; while the climax of all was reached in the golden graving of *holiness unto the Lord*. You see how rich was the symbolism of the high-priestly vestments. And how expressive as types of the glory and the grace of our great high-priest. The Lord Jesus needed no priestly vestments ; for he had the great realities, of which these were only the symbols. His strength to save and his love for lost sinners were so conspicuous all through his strong and loving life that onyx stones upon his shoulders or precious stones upon his breast would have

been superfluous. And no symbol of Urim and Thummim was needful for one who could say, "I am the light of the world."

The priestly garments of the Old Testament were prophetic. They set forth in symbol important truths concerning the person and work of the great High-Priest who was to come. But now that he has come and fulfilled all the types and symbols, it is manifest that to revive them is only to obscure the glory of him in whom they are fulfilled. It was all very well for those who had not the reality to prize the shadows ; but for those who have the substance to grasp the shadows is childish and foolish in the extreme. And it is all the less excusable that the apostles were so careful to warn us against this very childishness. It was for this purpose that the Epistle to the Galatians was written. J. M. G.

As to the supposed significance of minor points, such as the minutiae of the high-priest's dress, much must be left to individual taste and judgment. One man may derive edification from a mode of viewing these things which to another seems absurd. The grand error of the earlier typologists consisted in forcing every possible analogy of this sort on the text, not as an allowable subjective use or application, but as a part of its essential meaning. Let us see to it, however, that in shunning this extreme, we do not rush into the opposite, and let go the principle of typical significancy altogether, though so natural and reasonable in itself, and so expressly recognized in the New Testament. J. A. A.

Section 126.

THE WORK APPROVED AND THE WORKMEN BLESSED. THE TABERNACLE REARED AND FURNISHED. THE COURT ENCLOSED. THE GLORY FILLS THE SANCTUARY. OFFERINGS OF THE PRINCES.

EXODUS 39 : 32-43 ; 40 : 1-11, 16-35. NUM. 7 : 1-89 ; 9 : 15, 16.

ET. **39 32** Thus was finished all the work of the tabernacle of the tent of meeting : and the children of Israel did according to all that the Lord commanded Moses, so did they.

33 And they brought the tabernacle unto Moses, the Tent, and all its furniture, its clasps, its **34** boards, its bars, and its pillars, and its sockets ; and the covering of rams' skins dyed red, **35** and the covering of sealskins, and the veil of the screen ; the ark of the testimony, and the **36** staves thereof, and the mercy-seat ; the table, all the vessels thereof, and the shewbread ; the **37** pure candlestick, the lamps thereof, even the lamps to be set in order, and all the vessels **38** thereof, and the oil for the light : and the golden altar, and the anointing oil, and the sweet **39** incense, and the screen for the door of the Tent ; the brasen altar, and its grating of brass

40 its staves, and all its vessels, the laver and its base ; the hangings of the court, its pillars, and its sockets, and the screen for the gate of the court, the cords thereof, and the pins
41 thereof, and all the instruments of the service of the tabernacle, for the tent of meeting ; the finely wrought garments for ministering in the holy place, and the holy garments for Aaron
42 the priest, and the garments of his sons, to minister in the priest's office. According to all
43 that the LORD commanded Moses, so the children of Israel did all the work. And Moses saw all the work, and, behold, they had done it ; as the LORD had commanded, even so had they done it : and Moses blessed them.

40 1 And the LORD spake unto Moses, saying, On the first day of the first month shalt thou
2 rear up the tabernacle of the tent of meeting. And thou shalt put therein the ark of the tes-
3 timony, and thou shalt screen the ark with the veil. And thou shalt bring in the table, and
4 set in order the things that are upon it ; and thou shalt bring in the candlestick, and light the
5 lamps thereof. And thou shalt set the golden altar for incense before the ark of the testi-
6 mony, and put the screen of the door to the tabernacle. And thou shalt set the altar of burnt
7 offering before the door of the tabernacle of the tent of meeting. And thou shalt set the laver
8 between the tent of meeting and the altar, and shalt put water therein. And thou shalt set
9 up the court round about, and hang up the screen of the gate of the court. And thou shalt
10 take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it,
11 and all the furniture thereof : and it shall be holy. And thou shalt anoint the altar of burnt
12 offering, and all its vessels, and sanctify the altar : and the altar shall be most holy. And
13 thou shalt anoint the laver and its base, and sanctify it.

16 Thus did Moses ; according to all that the LORD commanded him, so did he.

17 And it came to pass in the first month in the second year, on the first day of the month,
18 that the tabernacle was reared up. And Moses reared up the tabernacle, and laid its sockets,
19 and set up the boards thereof, and put in the bars thereof, and reared up its pillars. And he
20 spread the tent over the tabernacle, and put the covering of the tent above upon it ; as the
21 LORD commanded Moses. And he took and put the testimony into the ark, and set the staves
22 on the ark, and put the mercy-seat above upon the ark : and he brought the ark into the tab-
23 ernacle, and set up the veil of the screen, and screened the ark of the testimony ; as the LORD
24 commanded Moses. And he put the table in the tent of meeting, upon the side of the taber-
25 nacle northward, without the veil. And he set the bread in order upon it before the LORD ;
26 as the LORD commanded Moses. And he put the candlestick in the tent of meeting, over
27 against the table, on the side of the tabernacle southward. And he lighted the lamps before
28 the LORD ; as the LORD commanded Moses. And he put the golden altar in the tent of meet-
29 ing before the veil : and he burnt thereon incense of sweet spices ; as the LORD commanded
30 Moses. And he put the screen of the door to the tabernacle. And he set the altar of burnt
31 offering at the door of the tabernacle of the tent of meeting, and offered upon it the burnt
32 offering and the meal offering ; as the LORD commanded Moses. And he set the laver be-
33 tween the tent of meeting and the altar, and put water therein, to wash withal. And Moses
34 and Aaron and his sons washed their hands and their feet thereat ; when they went into the
35 tent of meeting, and when they came near unto the altar, they washed : as the LORD com-
36 manded Moses. And he reared up the court round about the tabernacle and the altar, and
37 set up the screen of the gate of the court. So Moses finished the work.

34 Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle.
35 And Moses was not able to enter into the tent of meeting, because the cloud abode thereon,
and the glory of the LORD filled the tabernacle.

Nu. 9 15 And on the day that the tabernacle was reared up the cloud covered the tabernacle,
even the tent of the testimony : and at even it was upon the tabernacle as it were the appear-
16 ance of fire, until morning. So it was alway : the cloud covered it, and the appearance of fire
by night.

Nu. 7 1 And it came to pass on the day that Moses had made an end of setting up the taber-
nacle, and had anointed it and sanctified it, and all the furniture thereof, and the altar and
2 all the vessels thereof, and had anointed them and sanctified them ; that the princes of Israel,
the heads of their fathers' houses, offered ; these were the princes of the tribes, these are they
3 that were over them that were numbered : and they brought their oblation before the LORD,
six covered wagons, and twelve oxen ; a wagon for every two of the princes, and for each
4 one an ox : and they presented them before the tabernacle. And the LORD spake unto Moses,

5 saying, Take it of them, that they may be to do the service of the tent of meeting ; and thou
6 shalt give them unto the Levites, to every man according to his service. And Moses took the
7 wagons and the oxen, and gave them unto the Levites. Two wagons and four oxen he gave
8 unto the sons of Gershon, according to their service : and four wagons and eight oxen he
9 gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son
10 of Aaron the priest. But unto the sons of Kohath he gave none : because the service of the
11 sanctuary belonged unto them ; they bare it upon their shoulders. And the princes offered
12 for the dedication of the altar in the day that it was anointed, even the princes offered their
13 oblation before the altar. And the Lord said unto Moses, They shall offer their oblation,
each prince on his day, for the dedication of the altar.

12 And he that offered his oblation the first day was Nahshon the son of Amminadab, of the
13 tribe of Judah : and his oblation was one silver charger, the weight thereof was an hundred
and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary ; both
14 of them full of fine flour mingled with oil for a meal offering ; one golden spoon of ten *shekels*,
15 full of incense ; one young bullock, one ram, one he-lamb of the first year, for a burnt offer-
16 ing ; one male of the goats for a sin offering : and for the sacrifice of peace offerings, two
17 oxen, five rams, five he-goats, five he-lambs of the first year : this was the oblation of Nahshon
the son of Amminadab.

18 On the second day Nethanel the son of Zuar, prince of Issachar, did offer.

[As the offerings of the other eleven princes are identical with the first, the text is omitted.]

84 This was the dedication of the altar, in the day when it was anointed, by the princes of
85 Israel : twelve silver chargers, twelve silver bowls, twelve golden spoons : each silver charger
weighing an hundred and thirty *shekels*, and each bowl seventy : all the silver of the vessels
86 two thousand and four hundred *shekels*, after the shekel of the sanctuary ; the twelve golden
spoons, full of incense, weighing ten *shekels* apiece, after the shekel of the sanctuary : all the
87 gold of the spoons an hundred and twenty *shekels* : all the oxen for the burnt offering twelve
bullocks, the rams twelve, the he-lambs of the first year twelve, and their meal offering : and
88 the males of the goats for a sin offering twelve : and all the oxen for the sacrifice of peace
offerings twenty and four bullocks, the rams sixty, the he-goats sixty, the he-lambs of the first
89 year sixty. This was the dedication of the altar, after that it was anointed. And when Moses
went into the tent of meeting to speak with him, then he heard the Voice speaking unto him
from above the mercy-seat that was upon the ark of the testimony, from between the two
cherubim : and he spake unto him.

One-third part of the entire Book of Exodus is taken up with the tabernacle ; and it occupies more than two thirds of the portion devoted to Mount Sinai. All of Leviticus is occupied with it, and a considerable portion of Numbers. Minute instructions and full details are given, the most important of which are repeated again and again. All this goes to show the importance attached to the tabernacle and its significance. J. M. G.

The Entire Work Completed. Brought to Moses, and Approved (Ex. 39 : 32-43).

39 : 33. They brought the tabernacle to Moses. They submitted it to his inspection. He knew what he had ordered them to make ; and now the particulars were called over and all produced, that Moses might see both that they had made all, omitting nothing, that they had made all according to the instructions given them, and that, if they had made a mistake in anything, it might be forthwith rectified. H.

43. As the Lord had commanded.

This is the tenth time that Moses, in this one chapter, says all this was done, " as the Lord had commanded," to show how scrupulously exact they were in their obedience. Patrick. — **And Moses blessed them.** This blessing seems to have been given not only to the workmen but to all the people. The people contributed liberally, and the workmen wrought faithfully, and the blessing of God was pronounced upon ALL. A. C.

Command to Set up the Tabernacle and its Court and their Furniture, and to Anoint them (Ex. 40 : 1-11).

In the erection of the tabernacle the order was from the holy of holies within outward to the court. In the directions for worship the order is reversed. Each order is appropriate in its place. In the setting up of the tabernacle, the prominent thought was the coming down of God to dwell with his people. Hence the throne, the mercy-seat, comes first, and after, in succession, the veils and barriers which guarded the shrine from unhallowed intrusion. In the directions for worship the prominent

thought is the access of the people to God, and accordingly the beginning is made from the court, through which alone there can be access to the inner shrine. J. M. G.

9, 10. Thou shalt anoint and hallow it, and it shall be holy. Enlightened worshippers understood that the enjoyment of God's presence and blessing was by no means confined to that outward habitation, and that the relations there unfolded were proper to the whole Church of God. Hence the Psalmist represents it as the common privilege of an Israelite to dwell in the house of God, and abide in his tabernacle, though in the literal sense not even the priests could be said to do so. Of himself he speaks as desiring to dwell in the house of the Lord all the days of his life, by which he could only mean, that he earnestly wished continually to realize and abide in that connection and fellowship with God which he saw so clearly symbolized in the form and services of the tabernacle. And this symbolical import of the tabernacle was plainly indicated by the Lord himself to Moses, in the words, "And I will set my tabernacle among you, and I will walk among you, and will be your God, and ye shall be my people." The least in spiritual discernment could scarcely fail to learn here that what was outwardly exhibited in the tabernacle of God's nearness and familiarity with his people was designed to be the image of what should always and everywhere be realizing itself among the members of his covenant; that the tabernacle was the visible symbol of the Church or kingdom of God. Before it could be used as the Lord's tabernacle, it had to be consecrated by the application to all its parts and furniture of the holy anointing oil, for the preparation of which special instructions were given. "And thou shalt sanctify them," was the word to Moses regarding this anointing oil, "that they may be most holy; whatsoever toucheth them shall be holy." The tabernacle and its furniture being a symbol of the true Church as the peculiarly consecrated, God-inhabited region, the anointing with the sacred oil was a sensible representation of the effusion of the Holy Spirit, whose part it is to sanctify the unclean, and draw them within the sphere of God's habitation, as well as to fit them for occupying it. And as the anointing not only rendered the tabernacle and its vessels holy, but made them also the imparters of holiness to others—"whosoever toucheth them shall be holy"—the important lesson was thereby taught, that they who really come into a living connection with the Church or kingdom of God are

brought into communion with his spiritual nature, and made partakers of his holiness. It is only within the sphere of that kingdom that true purification and righteousness proceed.

And as everything in the original tabernacle required to be sprinkled with the holy anointing oil to fit it for its sacred destination and use, so in the higher and ultimate realities of the Divine kingdom all is pervaded and consecrated by the living Spirit of God. The ordinances of the Church are made fruitful of good because they are the ordained channels of the Spirit's communications. He who has become really united to the one spiritual body has done so by being baptized into it by the one Spirit. He who, through the word of the Gospel, has been convinced of sin, righteousness, and judgment, is a monument in what he has experienced of the powerful and blessed agency of that Spirit. And of every grace he exhibits, and every work of acceptable service he performs, it may be said that the will and the power to perform it have been wrought by the self-same Spirit. P. F.

NOTE.—The actual anointing of the Tabernacle and its Furniture, and of the Altar of Burnt-offering and the Laver, took place in connection with the Consecration of Aaron and his sons to the Priesthood. The record is found in the next following section (Lev. 8 : 10, 11). B.

The Tabernacle Reared and the Holy Things Put in Place.

Ex. 40 : 16-33.

17. From an attentive survey of all the incidents recorded to have happened after the exodus from Egypt, it appears that about six months intervened between that event and the commencement of the work of the tabernacle. Consequently they were about six months employed in the work itself; for the tabernacle was set up at the beginning of the second year after they had left Egypt. Considering the vast amount of curious and costly workmanship that was requisite, the undertaking was carried through with great expedition. *Bush.*

20. The testimony. The tables of stone with the Ten Commandments engraved on them. Nothing else is said to have been put into the ark. These were found there by themselves in the time of Solomon. The pot of manna was "laid up before the testimony" (Ex. 16 : 34); Aaron's rod was also placed "before the testimony" (Nu. 17 : 10); and the book of the Law was put at "the side of the ark" (De. 31 : 26). The expression "before the testimony" appears to mean the space immediately in front of the ark.

20-30. The tabernacle owed its character and significance to the ark with its sacred contents and the mercy-seat that covered it. Above the mercy-seat, in a concentrated sense, was the spot where Jehovah communed with his people. The furniture of the holy place held a subordinate position, and all its symbolism pointed to the truth which had its deepest and fullest expression in the ark. In the form and materials of the tabernacle itself there appears to have been nothing, either in its word-work or its curtains, but what was most convenient for the arrangement and protection of the holy things and most becoming for beauty. It was in fact a regal tent, in which the ark symbolized the constant presence of Jehovah, who now condescended to dwell among the people whom he had redeemed. *Clark.*

Every square inch of the sacred enclosure was a place of meeting between Jehovah and his people, according to the terms of the Divine revelation; but it was at the altar of burnt-offering in the court that the non-priestly worshippers approached most nearly to their God; it was at the golden altar in the holy place that the priests were admitted to closest access; and it was as the high-priest approached most nearly the space beneath the outstretched wings of the cherubim that he drew nearest to the throne of intercession. *Cave.*

In the holy of holies was the throne of God. That throne was a "mercy seat." Under the mercy-seat was "the testimony," the holy Law in its ark of gold. The throne, then, was a *throne of grace, founded on holiness.* Here we have the two leading thoughts of God which the tabernacle symbolizes: his **HOLINESS** and his **MERCY.** As in every revelation of himself which God has given us, "mercy and truth meet together, righteousness and peace embrace each other." That which is prominent, that which is uppermost, that which appears, is the mercy; but the mercy is ever founded on justice. His throne is a throne of mercy; but in order to obtain the mercy we must approach it in the way of holiness. In the outer apartment was the shew-bread, literally "bread of the presence," the seven-branched candlestick, all lighted up, and the golden altar with sweet incense rising from it. Though the presence of the Lord cannot be seen on this side of the veil, there is bread of the presence for those who come into his sanctuary. There is also light, not like the glory within the veil, but light as of a lamp, fed perpetually with oil, the well-known symbol of Divine grace. And then right in front of the curtain is the golden altar, with

the incense rising from it and wafted within, teaching that, though there is a veil between man and God, yet by prayer we can penetrate within it and reach the mercy-seat, the throne of God. And in the court without was the altar of burnt-offering, with the laver between. The only way by which sinful men can enter into the apartment, where are to be found the bread of the presence, the light of the lamps, and the incense altar of devotion, is by the altar of burnt-offering and the laver—i.e., by atonement and by washing. *J. M. G.*

31, 32. Moses and Aaron and his sons. The things had been made expressly for the service of Jehovah, by his command, and in this fact lay their essential sanctity, of which the anointing was only the seal and symbol. Aaron and his sons, on similar ground, having had the Divine call, took part in the service of the sanctuary as soon as the work was completed. But Moses took the lead until they were consecrated and invested and publicly set apart for the office. *Clark.*

The Cloud Covers the Tent, and the Glory Fills the Tabernacle (Ex. 40 : 34, 35. Nu. 9 : 15, 16).

The covering cloud revealed the *constant, visible, and guiding* presence of Jehovah among his professing people, resting above the outer tent that covered the tabernacle. But within that tabernacle itself there was yet another and unapproachable presence. For "the glory of Jehovah filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle." *A. E.*—The tabernacle was God's dwelling place among his people: "Let them make me a sanctuary, that I may dwell among them;" "And I will sanctify the tabernacle of the congregation. And I will dwell among the children of Israel, and will be their God;" "I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people" (*Ex. 25 : 8 ; 29 : 45 ; Lev. 26 : 11, 12*). No words could more clearly express the object of the structure; and it was in conformity with this that, while "a cloud covered the Tent of meeting, the glory of the Lord filled the tabernacle." *Milligan.*—By the visible tokens of God's coming among them to take possession of the tabernacle, he owned them, showed himself well pleased with what they had done, and abundantly rewarded them. God will dwell with those that prepare him a habitation. Where God has a throne and an altar in the soul, there

is a living temple. And God will be sure to own and crown the operations of his own grace, and the observance of his own appointments. II.

The tabernacle could not now be entered even by Moses, without a special summons to that effect from Jehovah himself. The same thing happened at the dedication of the temple of Solomon, when, we are told (1 Kings 8 : 10, 11) "The cloud filled the house of the Lord ; so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord. . ." It was the Great Jehovah who appeared in the Shekinah, and who through that medium manifested his presence and communicated his will to the chosen people. Besides "Shekinah," the title which the Chaldee paraphrases very frequently give to the appearances of the Divine Being spoken of in the Hebrew records, is *mēnra da-Yehovah*, which as the Greek language prevailed and acquired a fixed predominance was translated "the Logos, or Word of the Lord." Words, either written or spoken, are the established vehicle for conveying the thoughts and feelings of one human being to another. The Shekinah, in like manner, by addressing the senses communicated the desigus and will of God to men. How natural, therefore, and how proper to call the Shekinah "the Word of the Lord"? Accordingly the evidence is super abundant that this appellation in reference to the Shekinah was perfectly familiar to the Jews at and before the time of our Saviour ; and as used by their writers, it is impossible to question that the term "Logos" or "Word" is repeatedly employed as equivalent to the Shekinah. But Jesus Christ is called by John the "Logos" or "Word." And have we not now obtained an adequate solution to this title as applied to him, without going out of the bounds of the established Jewish *usus loquendi*? He was "the Word" in the most emphatic and pre-eminent sense. He was the great organ of communication between heaven and earth. He was the Divine Declarer of his Father's purposes of grace and redemption to lost men. There can be no doubt that all previous Divine communications and appearances were prospective, preparative, and preintimative in their scope, pointing to him who was subsequently to come forth from the bosom of the Godhead and *tabernacle* or *shekinize* in our nature as the incarnate "Word." Accordingly we are told by the apostle (Heb. 1 : 1) that "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath, in those last days, spoken unto us by his Son." So truly

then as the Shekinah of the earlier economy is identified with the Jehovah of the Old Testament, and the Shekinah is the same as "the Word" that was made flesh, so truly is Jesus Christ also the Jehovah of the inspired Scriptures, "God over all and blessed forever." *Bush.*

The tabernacle, as a whole, is a finger-post directing me to that mystic person in whom "God in very deed dwelt with man upon the earth." Its white-robed priest is the shadow of him who was "holy, harmless, undefiled," and whom I recognize as my true high-priest. Its bleeding lamb laid upon the altar is the likeness of that Lamb of God by whose precious blood I have been redeemed from all iniquity ; its innermost sanctuary is the type of that heaven into which he has entered to make atonement for my sin, and its outer apartment is the analogue of the present world, in which we are to serve him with the incense of our devotions, the light of our characters, and the fruit of our lives. The incarnation in the person of Christ, the mediation and expiation of his priestly work, and the consequent obligation under which his redeemed people lie to honor him with unceasing service and shining holiness—or, putting it all into four words, INCARNATION, MEDIATION, EXPIATION, CONSECRATION—these are the things of which the tabernacle, with its furniture, services, and attendants, were the special types ; and as thus we condense its teachings into their essence, we come to a larger and more comprehensive view of the doctrines of the Gospel itself, and discover that we have been studying the same truths, only under a different form. W. M. T.

It was a tabernacle, beautiful and complete when Moses finished it ; it became a choice palace and a holy sanctuary the instant that the glory entered into it. It is so still. A church is not a building, neither cathedral, chapel, nor meeting-house ; but it is the company of God's people. What makes a church is a people met in Christ's name with Christ the *Shekinah* dwelling in the midst of them. And if Christ in the midst of his people be to us what the glory was in the tabernacle, then in the house of God Christ's name should be above every name ; Christ's glory should supersede all glory ; Christ's presence should fill the hearts of his people. J. C.

"Christ all and in all" is the grand central truth in which the many trains of thought springing from the tabernacle-architecture converge and terminate. The sanctuary and the vessels of the sanctuary all speak this one voice.

The altar tells of Christ as the sacrifice for sin ; the laver of Christ as the giver of the Spirit ; the candlestick shines on the shew-bread and reveals Christ : the censer is full of Christ in his intercession, and the mercy-seat is Christ the great Mediator. All speak of Christ, for Christ is all. Christ is the hope of the world. In him, in him alone, there is mercy for the rebellious. He is the hope of salvation for each individual sinner, and for a sinful world. No Christ, no hope. Christ is the joy of the Church. Every blessing which believers enjoy flows from Christ. He is the support and strength of his people. He enlightens and warms them with his Spirit. He kindles in their breast the fire of devotion, and presents their prayers and praises before the throne. Christ is the believer's joy, his delight, his song. Christ is the glory of heaven. His presence makes it what it is. Without him, as the mercy-seat and the high-priest, heaven would be no heaven to us. He prepares it for us, and prepares us for it. Yes, the words from the New Testament which might have been inscribed all over the tabernacle are "*Christ is all, and in all.*" *An.*

The tabernacle served its purpose. At the time it was set up the worship of the one living and true God had become almost extinct ; but the tabernacle, with its successor, the temple, was a perpetual protest against idolatry—a centre and rallying-point to monotheistic worship. And the doctrine of the Divine unity and spirituality has triumphed. Monotheists, or believers in one God, supreme, self-existent, and distinct from the universe he has created, are not only counted by hundreds of millions, but they include all that is worth naming of the world's intelligence and civilization. All the inhabitants of Europe are monotheists. Every Christian is a monotheist, so is every Jew, so is every Mussulman. But the tabernacle had a purpose still more practical and home-coming. So to speak, it brought God again into the midst of men. He who in the bowers of Eden had been so friendly and familiar, but who at man's sin withdrew, and who from that time had rarely broken the silence, this God it again brought into our midst, and recording his name in his appointed place, he declared it to be his fixed abode and chosen dwelling. *Hamilton.*

After History of the Tabernacle.

The tabernacle, after it had accompanied the Israelites in their wanderings in the wilderness, was most probably first set up in the holy land

at Gilgal. But before the death of Joshua, it was erected at Shiloh. Here it remained as the national sanctuary throughout the time of the Judges. But its external construction was at this time somewhat changed, and *doors*, strictly so-called, had taken the place of the entrance curtain ; hence it seems to have been sometimes called *the temple* (1 Sol. 1 : 9 ; 3 : 3), the name by which the structure of Solomon was afterward commonly known. *Clark.*—It was far, however, from being what it was intended to be, the one national sanctuary, the witness against a localized and divided worship. The old religion of the high places kept its ground. Altars were erected, at first with reserve, as being not for sacrifice (Josh. 22 : 26), afterward freely, and without scruple (Judges 6 : 24 ; 13 : 19). When the ark of God was taken, the Sanctuary lost its glory ; and the tabernacle, though it did not perish, never again recovered it. Samuel treated it as an abandoned shrine, and sacrificed elsewhere, at Mizpeh, at Ramah, at Gilgal. It probably became once again a movable sanctuary. P. S.—For a time it seems, under Saul, to have been settled at Nob in Benjamin, not far from Jerusalem. From thence, in the time of David, it was removed to Gibeon. It was brought from Gibeon to Jerusalem by Solomon. After this it disappears in the narrative of Scripture. When the temple of Solomon was built, "*the tabernacle of the tent*" had entirely performed its work ; it had protected the ark of the covenant during the migrations of the people until they were settled in the land, and the promise was fulfilled, that the Lord would choose out a place for himself in which his name should be preserved and his service should be maintained (De. 12 : 14, 21 ; 14 : 24). In accordance with its dignity as the most sacred object in the sanctuary, the original ark of the covenant constructed by Moses was preserved and transferred from the tabernacle to the temple. The golden altar, the candlestick, and the shew-bread table were renewed by Solomon. They were subsequently renewed by Zerubbabel, and lastly by the Maccabees. But the ark was preserved in the temple until Jerusalem was taken by the forces of Nebuchadnezzar (2 Ch. 35 : 3 ; Jer. 3 : 16). It was never replaced in the second temple. According to a rabbinical tradition, its place was occupied by a block of stone. *Clark.*

Offerings of the Twelve Tribes by their Princes.

Nu. 7 : 1-89.

Two distinct classes of offerings were made

by the tribes through their princes or chiefs. The first comprised the six wagons and twelve oxen to be used in the transportation of the fabric of the tabernacle, the court, and all the holy things pertaining thereto. These were probably presented on the same day that the tabernacle and court were reared. The second comprised the costly vessels needed for the two altars and the special sacrifices to be first offered for a formal dedication of the altar of burnt-offering. B.

The remarkable thing about this record is that though each prince gave precisely the same, all the details are repeated for each one, so that there appears at first sight to be a very needless waste of words. The very same reason which made it desirable that the separate gifts should be brought on separate days, made it proper that the record of them should be kept separate, and brought as near in impressiveness as possible to the original ceremony. And then though the gift be the same, the giver is different; therefore let him by all means have his place in the Divine notice and remembrance, exactly as if he had been the only man that brought it. It is also worthy of note that we have in this record a very obvious indication of contemporaneousness with the event. No later writer would have thought of making such entries as these. J. M. G.

Offering of Wagons and Oxen.

Nu. 7: 1-11.

2. The princes offered. These offerings came equally from all the tribes, though it is probable that neither the princes nor the tribes were all alike rich; but thus it was intimated that all the tribes of Israel had an equal share in the altar, and an equal interest in the sacrifices that were offered upon it. H.

6-9. The wagons and oxen were made over to the Levites for their respective services, in the transportation of the tabernacle. The Gershonites had chiefly to do with the lighter upholstery of the tabernacle, which could be put up in wrappings and made to occupy little room; whereas the Merarites had to do with its more unmanageable carpentry, its boards and bars and pillars. The Kohathites had no wagons or oxen assigned to them—they having to do with the furniture of the sanctuary, or holy of holies, which had the special honor put upon them of being borne on men's shoulders. The different parts of Scripture will be found to hang well together, and the more we examine it the more shall we discover of that consistency which is the index of truth. T. C.—“Two

wagons and four oxen he gave unto the sons of Gershon according to their service, and four wagons and eight oxen he gave unto the sons of Merari according to their service.” Why twice as many wagons and oxen to Merari as to Gershon? No reason is avowed. Yet Nu. 4 shows that the sons of Gershon had to bear all the *lighter* part of the furniture of the tabernacle. But the sons of Merari had to bear all the *cumbrous and heavy* part of the materials of which the framework of the tabernacle was constructed. And hence it is easy to see why more oxen and wagons were assigned to the one family than to the other. Is chance at the bottom of all this, or cunning contrivance, or truth and only truth? *Blund.*

Offerings of Utensils for the Altars, and of Animals for Sacrifice at the Dedication of the Altar of Burnt-offering (Nu. 7: 12-88).

In the order assigned, the tribes themselves presented these gifts through their chiefs. The twelve offerings are strictly alike, and had been arranged and prepared previously. They were offered, however, on twelve separate days, and the narrative describing each severally at length with unaltered language reflects somewhat of the stately solemnity which marked the repetition of the same ceremonial day by day. The sacrifices brought by each prince were offered on the day on which they were presented; the chargers, bowls, and spoons being preserved for the future use of the sanctuary. *Expin.*

The offerings of all the princes were the same in kind, number, and value, to prevent emulation among the tribes, and to show that they were all equally interested in the altar and acceptable to the Divine Majesty. The offering of each consisted of one silver *basin*, for receiving the parts of the several sacrifices, weighing one hundred and thirty shekels or about sixty-five ounces; one silver *bowl*, to hold the blood, wine, or flour, of seventy shekels or about thirty-five ounces weight—both of these being full of flour and oil; one gold *spoon* to take up the incense, full of incense, weighing ten shekels or about five ounces; a *burnt-offering* consisting of a bullock, a ram, and a lamb; a *sin-offering* of a goat; and an eucharistic or *peace-offering* consisting of two oxen, five rams, five he-goats, and five lambs, with *meal-offerings* of bread and cakes annexed to them: the priests, princes, and as many of the people as were invited being to feast on their share of the last-named sacrifice. Thus magnificently did the tribes of Israel, in a religious festival of twelve days' continu-

ance, declare their reverence toward God, and an exemplary liberality in providing for his ministry and worship. *Pyle.*

89. Moses heard the Voice speaking to him from above the mercy-seat. Thus was the promise of Ex. 25 : 20-22 fulfilled ; and that as an immediate response on the part of God to the cheerful readiness with which the tribes had made their offerings, and supplied everything needful for the holy place and its service. All being now complete as God had appointed, and the camp purified from defilements, God meets Moses the mediator of the people, not as before on the peak of Sinai far away, but in their very midst, in the dwelling-place which he henceforth vouchsafed to

tenant. *Espin.*—From henceforward God delivered His will to Moses in an audible voice from the mercy-seat, and conversed with him in the most clear and familiar manner upon all necessary and important occasions. *Pyle.*—As God gave oracular answers from this place, and spoke to Moses face to face, hence the place was called the ORACLE, or *speaking place*. And as this *mercy-seat* represented our blessed Redeemer, so the apostle says that *God who had at sundry times and in divers manners SPOKEN in time past to the fathers by the prophets, hath in these last days SPOKEN unto us by his Son*. Hence the incarnated Christ is the true oracle in and by whom God speaks unto man. A. C.

Section 127.

CONSECRATION OF AARON AND HIS SONS : WASHING AND ROBIN, ANOINTING WITH OIL AND SPRINKLING WITH SACRIFICIAL BLOOD. TABERNACLE AND FURNITURE, ALTAR AND LAVER ANOINTED WITH OIL. THE ALTAR SPRINKLED WITH BLOOD. JEHOVAH'S PROMISE TO SANCTIFY TABERNACLE, ALTAR, AND PRIEST.

EXODUS 29 : 1-37, 44-46 ; 40 : 12-15. LEV. 6 : 19-23 ; 8 : 1-36.

[NOTE.—Ex. 40 : 12-15 ; 29 : 1-34 omitted because repetitions of other text ; and Lev. 6 : 19-23, because containing only special instructions as to the meal offering.]

Ex. 29 35 AND thus shalt thou do unto Aaron, and to his sons, according to all that I have 36 commanded thee : seven days shalt thou consecrate them. And every day shalt thou offer the bullock of sin offering for atonement : and thou shalt cleanse the altar, when thou makest 37 atonement for it ; and thou shalt anoint it, to sanctify it. Seven days thou shalt make atonement for the altar, and sanctify it : and the altar shall be most holy ; whatsoever toucheth the altar shall be holy.

Lev. S 1 And the LORD spake unto Moses, saying, Take Aaron and his sons with him, and 2 the garments, and the anointing oil, and the bullock of the sin offering, and the two rams, 3 and the basket of unleavened bread ; and assemble thou all the congregation at the door of 4 the tent of meeting. And Moses did as the LORD commanded him ; and the congregation was 5 assembled at the door of the tent of meeting. And Moses said unto the congregation, This is 6 the thing which the LORD hath commanded to be done. And Moses brought Aaron and his 7 sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with 8 the cunningly woven band of the ephod, and bound it unto him therewith. And he placed 9 the breastplate upon him : and in the breastplate he put the Urim and the Thummin. And he set the mitre upon his head ; and upon the mitre, in front, did he set the golden plate, the 10 holy crown ; as the LORD commanded Moses. And Moses took the anointing oil, and anointed 11 the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all its vessels, and the laver and its base, to 12 sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to 13 sanctify him. And Moses brought Aaron's sons, and clothed them with coats, and girded 14 them with girdles, and bound headties upon them ; as the LORD commanded Moses. And he brought the bullock of the sin offering : and Aaron and his sons laid their hands upon the 15 head of the bullock of the sin offering. And he slew it ; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured 16 out the blood at the base of the altar, and sanctified it, to make atonement for it. And he took all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and

17 their fat, and Moses burned it upon the altar. But the bullock, and its skin, and its flesh, 18 and its dung, he burnt with fire without the camp : as the Lord commanded Moses. And he presented the ram of the burnt offering : and Aaron and his sons laid their hands upon the 19 head of the ram. And he killed it : and Moses sprinkled the blood upon the altar round 20 about. And he cut the ram into its pieces ; and Moses burnt the head, and the pieces, and 21 the fat. And he washed the inwards and the legs with water ; and Moses burnt the whole ram upon the altar : it was a burnt offering for a sweet savour : it was an offering made by 22 fire unto the Lord ; as the Lord commanded Moses. And he presented the other ram, the 23 ram of consecration : and Aaron and his sons laid their hands upon the head of the ram. And he slew it ; and Moses took of the blood thereof, and put it upon the tip of Aaron's right ear, 24 and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot : and Moses sprinkled 25 the blood upon the altar round about. And he took the fat, and the fat tail, and all the fat that was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and 26 the right thigh : and out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and one cake of oiled bread, and one wafer, and placed them on the fat, 27 and upon the right thigh : and he put the whole upon the hands of Aaron, and upon the 28 hands of his sons, and waved them for a wave offering before the Lord. And Moses took them from off their hands, and burnt them on the altar upon the burnt offering : they were a 29 consecration for a sweet savour : it was an offering made by fire unto the Lord. And Moses took the breast, and waved it for a wave offering before the Lord : it was Moses' portion of 30 the ram of consecration ; as the Lord commanded Moses. And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, and upon his sons, and upon his sons' garments with him ; and sanctified Aaron, his 31 garments, and his sons, and his sons' garments with him. And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tent of meeting : and there eat it and the bread that is in the basket of consecration, as I commanded, saying, Aaron and his sons shall eat it. 32 And that which remaineth of the flesh and of the bread shall ye burn with fire. And ye shall 33 not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled : for he shall consecrate you seven days. As hath been done this day, so the 34 Lord hath commanded to do, to make atonement for you. And at the door of the tent of meeting shall ye abide day and night seven days, and keep the charge of the Lord, that ye die 35 not : for so I am commanded. And Aaron and his sons did all the things which the Lord commanded by the hand of Moses.

Ec. 29 43 And there I will meet with the children of Israel ; and the Tent shall be sanctified 44 by my glory. And I will sanctify the tent of meeting, and the altar : Aaron also and his sons 45 will I sanctify, to minister to me in the priest's office. And I will dwell among the children 46 of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them : I am the Lord their God.

NOTE.—Various schemes have been suggested for harmonizing statements of the record respecting the setting up and anointing the tabernacle, occupying seven days, and fully completed on the first day of the second year ; the offerings of the princes, beginning on the same day and continuing twelve days besides ; the consecration of Aaron and his sons to the priesthood, requiring seven days ; the dedication of the Levites ; and the inauguration of the sanctuary service by Aaron. As best agreeing with the many references in Exodus, Leviticus, and Numbers, and as itself the most natural, we cite the view of Dr. Murphy : “ The order of events may have been the following : In the process of setting up the tabernacle, which is carried on for seven days, and consummated on the first day of the second year, the consecration of the priests takes place as an essential and concurrent part of the whole ceremony. On the day of its consummation the princes appear prepared with their offerings. The wagons and oxen may have been accepted then and there, and the arrangement made for the successive presentation of their sacrifices on the twelve following days. Hence their offerings will have been completed on the fourteenth day of the month, when the first passover took place. The dedication of the Levites, narrated after the offerings of the princes, and before the account of the passover, may have taken place on the third of the first month, so that they would as

soon as possible be regularly qualified to assist the priests in the extraordinary duties they were now called on to perform. Thus everything would be duly arranged for the orderly celebration of the passover on the proper day." A single difficulty remains without solution, but as it is of no practical moment, we forbear to state it. B.

We now arrive at the second part of the legal worship—i.e., the priesthood. All the splendor of the tabernacle would have been an empty parade without the priest, who so mediated as an intercessor that he reconciled men to God, and in a manner united heaven to earth. In this it is unquestionable that the Levitical priests were the representatives of Christ. *Calv.*

In order that the reader may keep in mind a clear and intelligent impression of the connection subsisting between the several divisions of the ceremonial laws, we repeat here the substance of the note presented in Section 120. A full and accurate classification of these laws is as follows: *First*. Positive institutes relating to worship. These are (1) Its appointed place, and accompanying external media—viz., the tabernacle and court, with their furniture; (2) Its appointed ministry—viz., priests and Levites; (3) Its appointed rites—viz., sacrificial and other offerings; and (4) Its appointed times—viz., Sabbath periods and festivals. *Second*. The minor ceremonial adjuncts of a preceptive character, remedial, corrective, and prohibitory. In this section we enter upon the consideration of the *second* of the positive institutes relating to worship—namely, *its appointed ministry*. B.

The Separation of Aaron and his Sons.

We are already familiar with the use that has been made of *separation* to inculcate the absolute necessity of holiness in order to intercourse with God. Abraham was separated from an idolatrous and wicked world, to be the head of a family and a nation that should be holy to the Lord; and accordingly, in comparison with the heathen world Israel as a whole was a priesthood, as is set forth in Ex. 19:6: "Ye shall be unto me a kingdom of priests and a holy nation." Now the same principle is further carried out. From the entire nation one tribe, the tribe of Levi, is set apart to be, above all the others, holy unto the Lord. From the tribe of Levi, one family, that of Aaron, is set apart to be, above all the other families of the tribe, holy unto the Lord. And finally, from the family of Aaron a single individual, the high-priest, is set apart to be, above all the other members of the family, holy unto the Lord.

J. M. G.—The special distinction belonging to the priesthood was their right to draw near to God—a right which grew out of their election of God, and their eminent holiness, as the end and consummation to which these pointed. The question in the rebellion of Korah was, Who were in such a sense chosen by God, and holy, as to be privileged to draw near to him? And the decision of God was given in the words: "And him whom *he* chooses will he make to draw near to himself." P. F.

THE CONSECRATION OF THE PRIESTS, OF THE SANCTUARY, THE ALTAR, AND OTHER SACRED THINGS.

Lev. 8:4. The spot designated was the portion of the court in front of the tabernacle. Toward this space the people were commanded to assemble to witness the great national ceremony of the consecration of the priesthood, the solemn setting apart of one of their families, the members of which were henceforth to stand as mediators between them and Jehovah in carrying out the precepts of the ceremonial law. Those who could do so may have come into the court, and a great number of others may have occupied the heights which overlooked the enclosure of the court. As the series of ceremonies was repeated every day during a week (verse 33), it is natural to suppose that some of the people attended on one day and some on another. *Clark.*

The consecration of Aaron and his sons to their high functions in the service of the tabernacle was not to be a matter of the *conclave*—it was not to be an affair that should be enacted with closed doors. On the contrary, "the congregation was assembled at the door of the tent of meeting." In what mode and order this was done we are not informed. The chiefs of the people and their subalterns knew well what they were about; and the people under their guidance knew in what way they should answer to the call, and how they should follow the banner of their tribe. The substantial purpose was effected—the consecration of the Aaronic family was participated in by the Great Ecclesia. All was therefore valid and authentic; and a record of this transaction—an *entry*, accordingly, is made in the very heart of the ordinance thereto relating I. T.

The commission read (verse 5). Moses, who was God's representative in this solemnity, produced his orders before the congregation, *This is the thing which the Lord commanded to be done.* Though God had crowned him king in Jeshurun, when he made his face to shine in the sight of

all Israel ; yet he did not institute or appoint anything in God's worship but what God himself had commanded. The priesthood he delivered to them was that which he had *received from the Lord*. All that minister about holy things must be able to say, in all acts of religious worship, *This is the thing which the Lord commanded to be done*. H.—Moses on this occasion, by an extraordinary commission from God, executed himself the office of high-priest on this and the six following days. The various ceremonies by which the procedure was to be marked were calculated to affect the incumbents with the greatness and sacredness of the work to which they were called, and also to lead the people to magnify and reverence an office in which their interests were so deeply involved. The whole transaction was to be so conducted that there should be ample evidence that Aaron and his sons did not “glorify themselves to be made priests,” but that they were “called of God” to exercise the sacerdotal functions. *Bush*.—It is intimated that Gospel ministers are to be solemnly set apart to the work of the ministry, with great deliberation and seriousness both in the ordainers and in the ordained, as those that are to be employed in a great work, and intrusted with a great charge. H.—Aaron and his sons were originally sanctified, externally, by a series of most solemn offerings and ceremonies. Hence no absurdity can be more obvious or more gross than an unholy character in a man whose professional business it is to minister to God. The very heathen were so sensible of this that their priests claimed generally and labored to preserve that character which they esteemed sanctity. *Dwight*.—Every sin which is committed by a minister of religion is more than one : and it is as soon espied too ; for men look more upon the sun in an eclipse than when he is in his beauty ; but every spot in a minister is greater, every mote is a beam ; it is not only made so, but it is so ; it bath not the excuses of the people, and is not pitiable by the measures of their infirmity. *Bp. Taylor*.

Lev. 8 : 7-9. If we picture to ourselves the view of the Aaronic high-priest standing now arrayed complete in his spotless robes, “bearing upon his breast” the names of the twelve tribes of Israel, and bearing upon his forehead the gleaming golden band inscribed “Holiness to the Lord,” then may we get some conception of the office which Christ, our High Priest, is still discharging for us. And in that mysterious “Urim and Thummim,” which he bore also with the breast-plate, may we catch a

faint glimpse of the functions of our prophet priest. S. R.

The essential significance of the priesthood lay not in the native holiness or super-eminent fitness of its members for their exalted position, but in four attributes—its Divine election, its attributed holiness, its nearer access, and its official service. A most minute and varied symbolism had been invented by which to convey to the dullest mind the high regard in which the entire order of the priesthood was divinely held, and by which to impress upon the coarsest nature within the hierarchy itself the purity of character and act divinely demanded of the priest. Exactly the same attributes were visible in the high-priest in an intensified form. His Divine call was consequent upon his birth. “Holiness to the Lord” was conspicuous upon his mitre. His dedication to the Lord was apparent in every official act. His privilege of Divine access, ordinarily seen in his daily ministrations at the altar of incense, was most plainly witnessed in the solemn ritual of the Day of Atonement. And what could more conclusively bespeak his exceptional mediation than his daily passage, with the breast plate and its twelve representative stones glittering in the light, within the curtain of the holy place? *Cave*.

10-12. Moses first anointed with the holy oil the tabernacle and all that was therein—that is, the ark of the covenant, the table of shewbread, the candlestick, and the golden altar, with all the articles that belonged to them ; he then sprinkled the altar of burnt-offering with the oil seven times and anointed it, with all its utensils, and the laver with its foot ; last of all, he poured some of the oil on the head of Aaron, and conferred on him “the crown of the anointing oil of his God” (Lev. 21 : 12). As investing the priest with official garments was a recognition before men of the official position of the person, the anointing him with oil was an acknowledgment that all fitness for his office, all the powers with which he would rightly fulfil its duties, must come from the Lord. In the anointing of the sanctuary with its contents and of the altar with its utensils the same idea evidently held its place. As Aaron was sanctified by the act, so were they sanctified (verses 10, 11, 12). The pouring the oil on the head of Aaron stands in the narrative as the culmination of the ceremony of anointing. All the holy things had been made after the heavenly patterns shown to Moses in the mount, and each of them was intended by Divine wisdom to convey a spiritual meaning to the mind of man. They

were means of grace to the devout worshipper. The oil poured upon them was a recognition of this fact, and at the same time it made them holy and set them apart from all ordinary uses. *Clark*.—This sacred anointing seems to have been considered as investing with a peculiar sanctity the person on whom it had been conferred. We see this in the reverence with which "the Lord's anointed" is on all occasions mentioned in Scripture. *Bush*.

The rites of consecration proclaimed the necessity of holiness—a holiness not their own, but bestowed on them by the grace of God ; and following upon this and flowing from the same source, a plentiful endowment of gifts for their sacred office, with the manifest seal of Heaven's fellowship and approval. They were first brought to the door of the tabernacle and washed. The body being thus purified, the garments were put on ; and on the high-priest first, afterward on the other priests, was poured the holy anointing oil. In the case of the sons the anointing is declared to have constituted them "an everlasting priesthood through all their generations"—meaning, as has been commonly understood, that the act did not need to be renewed in respect to the ordinary members of the priesthood. This was the peculiar act of consecration, and symbolized the bestowal upon those who received it of the Spirit's grace, so as to make them fit and active instruments in discharging the duties of God's service. As such anointing had already stamped the tabernacle as God's hallowed abode, so now did it hallow them to be his proper agents and servitors within its courts. P. F.

It appears from Isa. 61 :1 that *anointing with oil*, in consecrating a person to any important office, was considered as an emblem of the communication of the gifts and graces of the *Holy Spirit*. This ceremony was used on the installation of *prophets, priests, and kings* into their respective offices ; to signify their being divinely appointed and qualified for the due performance of their several functions. As no man was ever dignified by holding the *three offices*, so no person ever had the title *mashiah*, the anointed one, but Jesus the Christ. He alone is the *King* who governs the universe and rules in the hearts of his followers ; the *Prophet*, to instruct men in the way wherein they should go ; and the great *High-Priest*, to make atonement for their sins. Hence he is called the *Messiah*, the anointed one, in Hebrew ; which gave birth to *ho Christos*, which has the same signification in Greek : of Him Melchisedech, Abraham, Aaron, David, and others were illustrious types. But

none of these had the title of THE MESSIAH, or THE ANOINTED of GOD. This does and ever will belong exclusively to JESUS the CHRIST. A. C. —In the anointing of the high-priest, we plainly read the connection between the work of Christ and the agency of the Holy Spirit. As the oil there sanctified all, so the Spirit here seals and works in all. By the power of the Spirit was the flesh of Christ conceived ; with the fulness of the Spirit he was endowed at his baptism ; all his works were wrought in the Spirit, and by the Spirit he at last offered himself without spot to God. P. F.

The writer to the Hebrews shows us at great length the immeasurable superiority of the dispensation of Christ to the typical dispensation of Aaron and his descendants. He shows us that the covenant of Christ is better, for it is a covenant of grace ; the consecration of Christ better, for it was attested with the solemnity of a Divine oath ; the sacrifice of Christ better, for it alone can truly take away sins ; the priesthood of Christ better, for it is everlasting. He establishes the pre-eminence of the sacrifice and the priesthood, by insisting on the *singleness* of the sacrifice, and the *perpetuity* of the priesthood. On the one hand he declares, that "Christ was once offered to bear the sins of many," that "by one offering he hath perfected forever them that are sanctified," that "there is no more offering for sin." On the other hand he affirms that the Divine priest of this sacrifice is constituted priest "after the power of an endless life ;" that he is a "priest forever ;" that he is, in this priestly office, "able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." This priesthood of Christ, then, being *perpetual*, yet employing but a *single* sacrificial act, it must consist in a constant reference to that sacrifice, of which his own blessed person stands in heaven as the undying memorial. W. A. B.

Thus far Moses, in the presence of the people, has invested Aaron with the high priestly robes and insignia, and anointed him in connection with the anointing of the sanctuary and its holy things. Next (verse 13) he proceeds to the investiture of Aaron's sons with a simpler attire, consisting of coat and girdle and head-tire. B. —Then followed (verses 14-29) sacrifices for Aaron and his sons ; a sin-offering, a burnt-offering, and a peace-offering. The sin-offering, which here consisted of a bullock, was a kind of expiation by which they were first of all to be purified. By the ceremony of putting their hands upon the head of the victim was

signified that the offerer had need of a sacrifice to atone for his sins; that he symbolically transferred his sins to the victim; that he trusted that although he deserved himself to die, yet the death of the animal which he thus devoted to God would be accepted as an expiation for his sins, so as to avert from him punishment. The same ceremony of imposition of hands was enjoined upon every one who brought a sacrifice for his sins (Lev. 4 : 24, 29). And what could more strikingly represent the fact that, in the economy of redemption, the sins of men are imputed to Christ, "upon whom the Lord hath laid the iniquity of us all." *Bush.*

The Bullock for a Sin-offering (verses 14-17).

Moses as the mediator of the covenant of the Law (Gal. 3 : 19; Heb. 8 : 6) was called to perform the priestly functions, in consecrating those on whom henceforth those functions were to devolve, and in inaugurating the legal order of sacrifices. In the same capacity he had performed the daily service of the sanctuary from the day of the setting up of the tabernacle and the altar. The sin-offering was now offered for the first time. The succession in which the sacrifices followed each other on this occasion, first the sin-offering, then the burnt-offering, and lastly the peace-offering, has its ground in the meaning of each sacrifice, and became the established custom in later ages. *Clark.*

We begin to see the verification of the apostle's saying, that almost all things are by the Law purged "with blood." The allusions in the Book of Hebrews to the observances of the Mosaic ritual are most valuable, and prove that they are both buttresses and illustrations of evangelical truth. *T. C.*

15. The altar of burnt-offering had been sanctified by the anointing oil (verse 11) like the priests who were to officiate at it; it was now, like them, sanctified by blood. The anointing with oil consecrated it for its special purpose in the service of Jehovah, but it was now anointed with blood as an acknowledgment of the alienation of all nature, in itself, from God, and the need of a reconciliation to him of all things by blood. The purpose of the formal consecration of the sanctuary and of the priests who served in it was that the whole nation which Jehovah had set free from its bondage in Egypt might be consecrated in its daily life, and dwell continually in his presence as "a kingdom of priests and an holy nation." *Clark.*

And sanctified it to atone for it. We are to notice the distinction between this sentence and "anointed to sanctify" (verse 12). The

latter points to sanctification as the end, the former to propitiation. Sanctification and propitiation, though perfectly distinct, go hand in hand. The application of the blood implies sanctification, because in this application the sinner lays his hand on the victim, which act involves a change of mind. The blood itself effects the atonement. *M.*

The Ram for a Burnt-offering (verses 18-21).

Atonement having been made, Aaron and his sons were now permitted, by the laying on of their hands, to make themselves one with the victim, which was to be sent up to Jehovah as "a burnt sacrifice for a sweet savor, an offering made by fire unto the Lord." There was no peculiarity in the mode of offering this sacrifice. All was done strictly according to the ritual, except that Moses performed the duties of the priest. *Clark.*—A Jewish writer says: "It is proper to notice the order in which these sacrifices were offered. First an atonement for sins was made by the *sin-offering*, of which nothing but the fat was offered to God; because the offerers were not yet worthy of God's acceptance of a gift from them. But after they had been purified, to indicate their being devoted to the sacred office, they immolated to God a *holocaust*, which was entirely consumed upon the altar. And after the holocaust, or burnt-offering, they offered a *peace-offering*, of which part used to be given to God, part to the priests, and part to the offerers, and which was to indicate their being now received into favor with God, so as to use one common table with him." To this we may add, that the ram was *wholly* burned to the honor of God, in token of the dedication of themselves wholly to God and to his service as *living sacrifices*, kindled with the fire and ascending in the flame of holy love. *Bush.*

The Ram of Consecration for a Peace-offering (verses 22-29).

That the ram now offered and called "the ram of consecration" was truly a *peace-offering* will be obvious from what is said in verses 28, 32. It is called *the ram of consecration*, because there was more in this sacrifice that was peculiar to the present occasion than in either of the others. The blood instead of being merely sprinkled on the horns of the altar or effused round about it, was shared, as it were, between God and them; part of it being sprinkled and part put upon their bodies and their garments. It was intended to imply that they ought to devote diligently their *ears*, their *hands*, and their *feet*, all their faculties of mind and body to the discharge of their ministerial office. *Bush.*—

By the hands and feet the whole life and actions of men are designated. In which view the cleanness of the heart and the purity of the hands comprehend all that is internal and external in man, as the root and the fruit. As to the feet the metaphor of *walking* is notorious; and the feet are said to run to evil and to be swift to shed blood, when the wicked betake themselves to evil deeds. Since this consecration was not to the office of teaching but to that of intercession, the ear rather than the tongue is stained with blood; because the chief virtue which obtains grace in the sacrifices is obedience. *Cale.*

The renderings of the Targums, the Syriac, and Saadia all mean "the ram of completion." This offering was in the highest sense the *sacrifice of completion* or *fulfilling*, as being the central point of the consecrating rite. The final perfection of the creature is consecration to the LORD. *Clark.*

27, 28. Moses was now to Aaron and his sons what they were afterward to the children of Israel; and as the minister of God, he now consecrates them to the sacred office, and presents their offerings to Jehovah. Although Moses himself had no consecration to the sacerdotal office, yet he acts here as high-priest, consecrates a high-priest, and receives the breast and the shoulder, which were the priests' portion! But Moses was an extraordinary messenger, and derived his authority immediately from God himself. It does not appear that Christ either baptized the twelve apostles or ordained them by imposition of hands; yet from his own infinite sufficiency he gave them authority both to baptize and to lay on hands in appointing others to the work of the sacred ministry. *A. C.*

30. Moses had put this holy life-giving blood upon Aaron (verse 23); upon his right ear, to sanctify it to a ready and attentive listening to the Law of God; upon his right hand and his right foot, that the one might be hallowed for the presentation of sacred gifts to God, and the other for treading his courts and running the way of his commandments. And now, to complete the ceremony, Aaron receives on his person and his garments a second anointing with the oil and this blood of consecration mingled together—symbolizing the new life of God, in which he is henceforth to live in conjunction with the Spirit. So that the Levitical priesthood appeared emphatically as one coming "by water and by blood." It spoke aloud, in all its rites of consecration, of sin on man's part, and holiness on God's. *P. F.*—The union of

the two symbols of the atoning blood and the inspiring unction appears to be a fit conclusion of the entire rite. *Clark.*

33. Seven days shall he consecrate you. That is, Moses shall consecrate you. The number *seven* among the Hebrews was the number of *perfection*, and the seven days of consecration implied a *full* and *perfect* consecration to the sacerdotal office, and intimated that their *whole lives* were to be devoted to this solemn service. *Bush.*—The whole was repeated seven times, on as many successive days—because seven was the symbol of the oath or covenant, and indicated here that the consecration to the priestly office was a strictly covenant transaction. *P. F.*

Ex. 29 : 36, 37. Here it appears that the seven days of consecration were at the same time seven days of hallowment or dedication of the altar. They apply not only to the priests, but to the tabernacle and its sacred furniture. *M.*

Ex. 29 : 45. I will dwell among the children of Israel. This is the great character of the people of God, both under the Old and New Testaments. God dwells among them—He is ever to be found in his Church, to enlighten, quicken, comfort, and support it—to dispense the light of life by the preaching of his Word and the influences of his Spirit. And He dwells in those who believe; and this is the very tenor of the New Covenant which God promised to make with the house of Israel (see Jer. 31 : 31–34; Ezek. 37 : 24–28; Heb. 8 : 7–12; 2 Cor. 6 : 16). And because God had promised to dwell in all his genuine followers, hence the frequent reference to this covenant and its privileges in the New Testament. And hence it is so frequently and strongly asserted that every believer is a habitation of God through the Spirit; that the Spirit of God witnesses with their spirits that they are the children of God, and that the Spirit of Christ in their hearts enables them to call God their Father. *A. C.*

In the Hebrew ritual there was a real priesthood—real offerings and sacrifices—real purifications—real cleansings and expiations—real blessings obtained and bestowed on those who worshipped before the Presence according to the ritual. To answer the true meaning of this ritual, the Christ was to be a real High-Priest—to offer a real sacrifice—to obtain real blessings, and to bestow them on those who shall receive him, the Messiah, by believing in his name; for the Messiah was to be in truth what the ritual represented in figure. *Lowman.*

The particular manner in which Christ inter-

posed in the redemption of the world, or his office as Mediator in the largest sense *between God and man*, is thus represented to us in the Scripture : " He is the light of the world ; " the revealer of the will of God in the most eminent sense : he is a propitiatory sacrifice ; " the Lamb of God ; " and as he voluntarily offered himself up, he is styled our High-Priest. And, which seems of peculiar weight, he is described beforehand in the Old Testament under the same characters of a priest and expiatory victim. The doctrine of the Epistle to the Hebrews plainly is, that the legal sacrifices were allusions to the great and final atonement to be made by the blood of Christ ; and not that this was an allusion to those. Nor can anything be more express and determinate than the following passage : " It is not possible that the blood of bulls and of goats should take away sin. Wherefore, when he cometh into the world, he saith, Sacrifice and offering "—*i.e.*, of bulls and of goats, " thou wouldst not, but a body hast thou prepared me—Lo, I come to do thy will. O God. By which will we are sanctified, through the offering of the body of Jesus Christ once for all." *Bp. Butler*.—" While the old priesthood, by reason of death, could not continue, our priest having, once for all, offered up himself our sacrifice for sins, forever sat down on the right hand of God ; " " by one offering he hath perfected forever them that are sanctified." " Wherefore we have boldness to enter into the holiest by the blood of Jesus, by the new and living way which he hath consecrated for us through the veil—that is to say, his flesh, and we may draw near in full assurance of faith." Such being the case, there is no longer any place for a priest and altar in the earthly Church. For, chosen in Christ before the foundation of the world and consecrated by the sprinkling of his blood on their consciences and anointed with the unction of the Holy Ghost, Christ's people are " a holy priesthood to offer

up spiritual sacrifices, acceptable to God through Jesus Christ." The humblest of them all is privileged to draw near through Christ even into the holiest of all. They have freedom of access for themselves and their offerings to God. S. R.

The priesthood was originally appointed to remain in Aaron's family through all succeeding generations, and no one who was not of that lineage might intrude into the sacred office. Aaron was succeeded by Eleazar, his eldest surviving son, and it continued in his family through seven generations, till the time of Eli. On his death it was removed from that branch for the wickedness of Eli's sons, and given to the descendants of Ithamar, Aaron's other son. In the time of Solomon it returned again into the line of Eleazar, in which it continued till the Babylonish captivity. Jeshua, the first high-priest after the return of the Jews, was of the same family ; but after his time the appointment became very uncertain and irregular ; and after Judea became a Roman province, no regard whatever was paid to this part of the original Divine institution. The office was in fact in process of time so far desecrated in the general corruption that it was often sold to the highest bidder, whether of the family or not ; and so things continued till finally the nation had filled up the measure of its iniquities, and priest, altar, and temple were all swept away in the abolition of the Jewish economy and the dispersion of the race. *Bush*.

The Jewish high-priest was a type of him who is called the *high-priest over the house of God* (Heb. 10 : 21), and when *He* came, the functions of the *other* necessarily ceased. The Jewish sacrifices were never resumed after the destruction of their city and temple ; *for they hold it unlawful to sacrifice anywhere out of Jerusalem* : and the unction of their high-priests ceased from that period also ; because the true Priest and the true Sacrifice were come. A. C.

Section 128.

INAUGURATION OF THE SANCTUARY SERVICE, THE FIRST MINISTRY OF AARON.

LEVITICUS 9 : 1-24. Nu. 6 : 22-27.

Lev. 9 1 AND it came to pass on the eighth day, that Moses called Aaron and his sons, and 2 the elders of Israel ; and he said unto Aaron, Take thee a bull calf for a sin offering, and a ram 3 for a burnt offering, without blemish, and offer them before the Lord. And unto the children of Israel thou shalt speak, saying, Take ye a he-goat for a sin offering ; and a calf and a lamb, 4 both of the first year, without blemish, for a burnt offering ; and an ox and a ram for peace offerings, to sacrifice before the Lord ; and a meal offering mingled with oil : for to-day the

5 LORD appeareth unto you. And they brought that which Moses commanded before the tent
 6 of meeting : and all the congregation drew near and stood before the LORD. And Moses said,
 This is the thing which the LORD commanded that ye should do : and the glory of the LORD
 7 shall appear unto you. And Moses said unto Aaron, Draw near unto the altar, and offer thy
 sin offering, and thy burnt offering, and make atonement for thyself, and for the people : and
 8 offer the oblation of the people, and make atonement for them ; as the LORD commanded. So
 Aaron drew near unto the altar, and slew the calf of the sin offering, which was for himself.
 9 And the sons of Aaron presented the blood unto him : and he dipped his finger in the blood,
 10 and put it upon the horns of the altar, and poured out the blood at the base of the altar : but
 the fat, and the kidneys, and the caul from the liver of the sin offering, he burnt upon the
 11 altar ; as the LORD commanded Moses. And the flesh and the skin he burnt with fire without
 12 the camp. And he slew the burnt offering ; and Aaron's sons delivered unto him the blood,
 13 and he sprinkled it upon the altar round about. And they delivered the burnt offering unto
 14 him, piece by piece, and the head : and he burnt them upon the altar. And he washed the in-
 15 wards and the legs, and burnt them upon the burnt offering on the altar. And he presented
 the people's oblation, and took the goat of the sin offering which was for the people, and slew
 16 it, and offered it for sin, as the first. And he presented the burnt offering, and offered it
 17 according to the ordinance. And he presented the meal offering, and filled his hand there-
 18 from, and burnt it upon the altar, besides the burnt offering of the morning. He slew also
 the ox and the ram, the sacrifice of peace offerings, which was for the people : and Aaron's
 sons delivered unto him the blood, and he sprinkled it upon the altar round about, and the
 19 fat of the ox ; and of the ram, the fat tail, and that which covereth the *inwards*, and the kid-
 20 neys, and the caul of the liver : and they put the fat upon the breasts, and he burnt the fat
 21 upon the altar : and the breasts and the right thigh Aaron waved for a wave offering before
 the LORD ; as Moses commanded.

Nu. 6 22 And the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons,
 23 saying, On this wise ye shall bless the children of Israel ; ye shall say unto them,
 24 The LORD bless thee, and keep thee :
 25 The LORD make his face to shine upon thee, and be gracious unto thee :
 26 The LORD lift up his countenance upon thee, and give thee peace.
 27 So shall they put my name upon the children of Israel : and I will bless them.

Lev. 9 22 And Aaron lifted up his hands toward the people, and blessed them ; and he came
 23 down from offering the sin offering, and the burnt offering, and the peace offerings. And
 Moses and Aaron went into the tent of meeting, and came out, and blessed the people : and
 24 the glory of the LORD appeared unto all the people. And there came forth fire from before
 the LORD, and consumed upon the altar the burnt offering and the fat : and when all the peo-
 ple saw it, they shouted, and fell on their faces.

Before the conceptions of *redemption* and *sal-
 vation*—of atonement, expiation, pardon, adop-
 tion, and regeneration—could be presented in
 the fulness and maturity of the Christian sys-
 tem, there was needed the culture and educa-
 tion of the ages of Mosaic ritualism, with its
 sacrificial system, its rites of purification, its
 priestly absolution, and its family of God. Re-
 demption itself, as an economy, is a develop-
 ment, and has consequently a history—a history
 which had its commencement in the first Eden,
 and which shall have its consummation in the
 second Eden of a regenerated world. It was
 germinally unfolded in the first promise, grad-
 ually unfolded in successive types, prophecies,
 more fully developed in the life and sayings
 and sufferings of the Son of God, and its ripened
 fruit is presented to the eye of faith in the
 closing scenic representations of the grand
 Apocalypse of John. Judaism was not given as

a perfect religion. Whatever may have been
 its superiority over surrounding forms of wor-
 ship, it was, notwithstanding, a provisional one
 only. The consciousness that it was a prepar-
 atory, and not a definite dispensation, is evi-
 dent throughout. It points to an end beyond
 itself, suggests a grander thought than any in
 itself ; its glory precisely consists in its con-
 stant looking forward to a glorious future des-
 tined to surpass it. *Cocker.*

At the beginning of Exodus we found the de-
 scendants of Jacob a multitude of ill-treated and
 idolatrous slaves ; they are now a free nation,
 the guardians of eternal truth, the witnesses of
 overwhelming miracles. Released from the
 vain and busy worldliness of Egypt, they en-
 camp in the silent desert, in isolated and solemn
 solitude, holding converse only with their
 thoughts and with their God. Before them
 stood the visible habitation of him whom they

acknowledged and adored as their rescuer from Egyptian thralldom ; the mysterious structure disclosed to them many profound ideas of their new religion ; and they respected the priests as their representatives and their mediators. Between God and his people communion was opened ; life had its aim, and virtue its guide. *Kalisch.*

To the Israelite of the Theocracy, the tabernacle of his God stood in the palace of his sovereign ; the altar was the throne, and on the altar of the covenant lay the code of inspiration, the great charter of Israel. The first minister of the Deity announced, by the amazing splendor of the pontifical robes and the mystical pectoral, his exalted station. The furniture and the utensils displayed the rich and beautiful ornaments in which earthly monarchs and their subjects equally delight—the embroidered tapestry, the draperies of fine linen, the variegated needlework, the transparent curtains to mark out the divisions, the golden branched lights, the altar fuming with incense, and the columns raised on brazen bases. There, too, were viewed the dedicated loaves, arranged on a table of gold ; the golden vases holding “ the strong wine to be poured unto the Lord ; ” the ewers “ to wash with water that they die not ; ” and the flesh daily provided on the sacrificial altar. All these seemed to indicate the banquet of a mortal monarch, but they beheld the banquet inviolable, forever renewed, and forever untouched. The veil which never was to be lifted, the cherubim spreading their mystical wings, the propitiatory where the cloud of glory hung over “ the holy of holies ; ” every object around combined the perpetual recollection that the Israelite found the palace of his sovereign to be the temple of his God. *D'Israeli.*

THE SERVICE OF THE SANCTUARY INAUGURATED.

This section comprises : (1) The instructions of Moses to Aaron, his sons, and the elders of Israel to prepare the several kinds of sacrifice, and bring them to the court of the tabernacle, to offer them before Jehovah in the presence of the whole congregation (9 : 1-7). (2) The offerings presented by Aaron for himself (verses 8-14). (3) The offerings made in behalf of the people (verses 15-21). (4) The form of benediction prescribed (Nu. 6 : 22-27). (5) The blessing of the people, and the glory of the Lord appearing after the benediction (Lev. 9 : 22-24). B.

1. And the elders of Israel. Greek, *the eldership or senate of Israel.* These, together with a large body of the people, were assembled

in the Court, where it was the duty of the elders to impose their hands upon the sin offering of the congregation. *Bush.*—**2-4.** All kinds of sacrifices were on this solemn occasion made together. First comes the sin-offering, which removes all hindrances to access to the Lord ; then follows the burnt offering, the expression of entire surrender of all to the Lord ; upon this the thank-offering, which does not here refer so much to benefits received as to those which are yet to be sought and expected from God ; and as additional offerings to the two last comes in the meal-offering, the offering of a life well-pleasing to God. All these offerings are to be made “ because the Lord will appear ”—they are to be offered for dedication and confirmation. *Gerl.*

4. To-day the Lord appeareth unto you. 6. The glory of the Lord shall appear unto you.

That is, the visible glory of the Lord will appear in the increased effulgence of the cloudy pillar resting over the tabernacle, and also in sending forth from the midst of the cloud a fire to consume the offerings upon the altar. *Chal.* “ The glory of the Lord shall be revealed,” *Bush.*—This is evidently the greatest of all days since the proclamation of the Moral Law on Mount Sinai. The Lord is about to follow up the established service with a visible manifestation of his acceptance with his people and their worship. The visible sign of his presence will be miraculous and glorious. But the outward and sensible glory will only be a faint shadow of the inward and spiritual glory which it signifies. The glory of God is his spiritual nature, his power, wisdom, holiness, justice, goodness, and truth. But the glory that excelleth is his mercy. In keeping with this the glory of his justice is the propitiation for sin, foreshadowed in this ceremonial observance. The glory of his power is the regeneration of the soul by his Word and Spirit. All this glory is to shine forth in the deep meaning of this day's service. *The Lord* is the God not merely of eternity and omnipotence, but of the promise and covenant of mercy. M.

Aaron Offers the Sacrifices for the People.

Verses 15-21.

In this first complete series of offerings made by the high-priest, the sacrifices take their appointed order ; the sin-offering to make atonement, the burnt-offering to signify the surrender of the body, soul, and spirit to Jehovah in heaven ; and lastly the peace-offering, to show forth

the communion vouchsafed to those who are justified and sanctified. *Clark.*

THE PRIESTLY BENEDICTION.

Nu. 6 : 22-27.

The solemnity of blessing the people in the name of the Lord appertained especially to the priestly office (De. 10 : 8), "The Lord separated the tribe of Levi to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to *bless in his name* unto this day." *Bush.*

Nu. 6 : 24-26. *The Lord bless thee and keep thee ! The Lord make his face shine upon thee, and be gracious unto thee ! The Lord lift up his countenance upon thee, and give thee peace !* In this form of benediction the Trinity in Unity of the Divine nature, which appears so visibly in the New Testament, is for the first time disclosed in the Old. We behold God as the Giver of all that is good and the Protector from all that is evil—as the Dispenser of grace, externally in the manifestation of his Son, whose glory was visibly seen full of grace and truth, and inwardly by his Spirit, who knits us into fellowship with him and gives us his peace. C. G. B.—The repetition of the name *JEHOVAH* three times in these three verses, and that with a different accent in each of them, hath made the Jews themselves think that there is some mystery in it. It may well be looked upon as having respect to the *three Persons* in the blessed Trinity, who are one God from whom all blessings flow unto us (2 Cor. 13 : 14). This mystery, as Luther wisely expresses it, is here suggested, though not plainly revealed. And it is not hard to show how properly God the Father may be said to *bless and keep us*; and God the Son to be *gracious unto us*; and God the Holy Ghost to *give us peace*. *Bp. Patrick.*—The three articles of this benediction will be found to agree respectively to the three Persons taken in the usual order of the Father, the Son, and the Holy Ghost. The Father is the Author of *blessing and preservation*. Grace and illumination are from the Son, by whom we have "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4 : 6). Of the Spirit, whose name is the Comforter, the first and best fruit is peace. *Jones of Nayland.*

The favor of God is all in all in this blessing, for that is the fountain of all good. *The Lord bless thee !* Our blessing God is only our speaking well of him, his blessing us is doing well for us : those whom he blesses are blessed indeed. *The Lord make his face shine upon thee !* Alluding to the shining of the sun upon the

earth, to enlighten and comfort it, and to renew the face of it. "The Lord love thee, and make thee to know that he loves thee." *The Lord lift up his countenance upon thee !* This is to the same purport with the former, and it seems to allude to the smiles of a father upon his child, or of a man upon his friend whom he takes pleasure in. If God give us the assurances of his special favor and his acceptance of us, that will *put gladness into the heart* (Ps. 4 : 7, 8). The fruits of favor conveyed by this blessing are protection, pardon, and peace ; including all that good which goes to make up a complete happiness. H.—Here is a benediction that can go all the world over and can give all the time without being itself impoverished. Every heart may utter it. This is the speech of God ; every letter may conclude with it ; every day may begin with it ; every night may be sanctified by it. Here is "blessing," "keeping," "shining"—the uplifting upon our poor life of all heaven's glad morning. It is the Lord himself who brings this bar of music from heaven's infinite anthem. J. P.

27. God here promises to ratify and confirm the blessing, *They shall put my name upon the children of Israel.* God's name upon them was their honor, their comfort, their safety, their plea ; *we are called by thy name, leave us not.* It is added, *And I will bless them.* What Christ says of the peace is true of the blessing ; when God's ministers pronounce the blessing, "Peace be to this congregation," if the sons of peace and heirs of blessing be there, the peace, the blessing shall rest upon them (Luke 10 : 5, 6). For in *every place where God records his name* he will meet his people and bless them. H.—All differences disappear, all tribal names pass out of view ; and the name of *Jehovah* is all and upon all. "They shall put my name upon them"—upon Reuben and Simeon and Levi and Judah ; upon Kohath and Gershon and Merari ; upon priests and Levites ; upon worker and warrior and worshipper ; upon each of them, and all of them, they shall put my name ; "and I will bless them." And in the same way we may have our different names and different standards, and yet all belong to the same great army. Those only who refuse to acknowledge their brethren of other denominations mar the unity of the Church and are guilty of schism. We do not need to surrender our distinctive names, indicative of differences of little moment, so long as we all gather round the tabernacle of the Lord, worshipping him as he has revealed himself in Jesus Christ and by his Holy Spirit, and glorying above all, far above all

party or tribal designations in that one "Name which is above every name"—JEHOVAH JESUS. J. M. G.

First Utterance of the Benediction, and Appearance of the Glory.

Lev. 9 : 22-24.

22. When Aaron had done all that on his part was to be done about the sacrifices, he *lifted up his hand toward the people, and blessed them.* This was one part of the priest's work in which he was a type of Christ, who came into the world to bless us; and when he was parted from his disciples at his ascension, *lifted up his hands and blessed them*, and in them his whole Church, of which they were the elders and representatives, as the great high-priest of our profession. Aaron *lifted up his hands* in blessing them, to intimate whence he desired and expected the blessing to come, even from heaven which is God's throne; Aaron could but *crave* a blessing, it is God's prerogative to *command* it. Aaron, when he had blessed, came down; Christ, when he blessed, went up. H.

23, 24. To show that everything was done according to the Divine mind, the glory of Jehovah appears unto all the people, and a fire came out from before the Lord and consumed the burnt-offering. This was the proof which God gave, upon extraordinary occasions, of his acceptance of the sacrifice. This was done probably in the case of Abel, of Aaron, of Gideon, of Manoah and his wife, of David dedicating the threshing floor of Ornan, of Solomon dedicating the temple, and of Elijah. A. C. — Now, when a new period in the service of sacrifice began, when for the first time sacrifice was regulated even in its minutest particular by a Divine messenger, this centre of all worship of God required a solemn attestation. The fire on the great altar of burnt-sacrifice was kindled by a stroke of lightning, and burnt as a holy Divine fire on it perpetually. *Gerl.*—This fire consumes the burnt-sacrifices and the fat of the other sacrifices and the handful of the oblation of flour and oil which had been all laid upon

the altar. This is a conspicuous sign of acceptance, miraculously given by God himself. The people take cognizance of the presence and power and grace of the Lord, shout with joy and thanksgiving, and fall down on their faces in trembling adoration. They had been, deservedly as they felt, rejected on account of the worship of the golden calf. But now the new tent of meeting has been erected in the midst of them once more, and the appointed sacrifices have been offered for the first time by the newly-instituted priesthood. These sacrifices have now been manifestly accepted by a miraculous sign from the Lord; and they themselves are thus fully restored to the Divine favor. M.

Observe that it was only through their representative priest that the holy place was open to the people. So is it still. It is only through Christ that we can draw near to God, only through Him that we can feast on the bread of life, walk in the light of life, and join in those devotions which were symbolized in the sweet incense that ascended from the golden altar. But through him we may come with all holy boldness. For our high-priest is not one "that cannot be touched with a feeling of our infirmities;" and if only we come with true hearts, we are sure of a welcome in the holy place of communion with God. Let us, like the priests of old, be found day by day in our holy place, feasting on the bread of life, walking in the light of God, and offering up continually the sweet incense of a holy devotion; and, like the priests, too, let us week by week renew "the bread of the presence," availing ourselves of the precious opportunities of replenishing the store which the first day of the week affords; and though there still is a veil between us and "the holiest of all," "whither our Forerunner has for us entered," and whither so many dear ones have already gone, it is only a veil, through which there seem to shine the beautiful colors of heaven and the forms of angels; and presently it shall be drawn aside, and he shall appear, and we also shall "appear with him in glory." J. M. G.

Section 129.

THE PRIESTHOOD—DUTIES AND MAINTENANCE: CHARGED WITH THE SERVICE OF THE ALTAR AND SANCTUARY; APPOINTED TEACHERS OF THE PEOPLE; THEIR PERSONAL QUALITIES AND RELATIONS; VARIOUS PROVISIONS FOR THEIR MAINTENANCE.

LEVITICUS 7 : 7-10, 31-38 ; 21 : 1-24 ; 22 : 1-16. Nu. 5 : 9, 10 ; 18 : 1-5, 7-20, 25-32. DE. 18 : 3-5.

Nu. **18** 1 AND the LORD said unto Aaron, Thou and thy sons and thy fathers' house with

thee shall bear the iniquity of the sanctuary : and thou and thy sons with thee shall bear the iniquity of your priesthood. And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined unto thee, and minister unto thee : but thou and thy sons with thee shall be before the tent of the testimony. And they shall keep thy charge, and the charge of all the Tent : only they shall not come nigh unto the vessels of the sanctuary and unto the altar, that they die not, neither they, nor ye. And they shall be joined unto thee, and keep the charge of the tent of meeting, for all the service of the Tent : and a stranger shall not come nigh unto you. And ye shall keep the charge of the sanctuary, and the charge of the altar : that there be wrath no more upon the children of Israel. And thou and thy sons with thee shall keep your priesthood for every thing of the altar, and for that within the veil ; and ye shall serve : I give you the priesthood as a service of gift : and the stranger that cometh nigh shall be put to death.

Lev. 21 1 And the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none defile himself for the dead among his people ; except for his kin, that is near unto him, for his mother, and for his father, and for his son, and for his daughter, and for his brother ; and for his sister a virgin, that is near unto him, which hath had no husband, for her may he defile himself. He shall not defile himself, *being* a chief man among his people, to profane himself. They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. They shall be holy unto their God, and not profane the name of their God : for the offerings of the Lord made by fire, the bread of their God, they do offer : therefore they shall be holy. They shall not take a woman that is a harlot, or profane ; neither shall they take a woman put away from her husband : for he is holy unto his God. Thou shalt sanctify him therefore ; for he offereth the bread of thy God : he shall be holy unto thee : for I the Lord, which sanctify you, am holy. And the daughter of any priest, if she profane herself by playing the harlot, she profaneth her father : she shall be burnt with fire.

And he that is the high priest among his brethren, upon whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head go loose, nor rend his clothes ; neither shall he go in to any dead body, nor defile himself for his father, or for his mother ; neither shall he go out of the sanctuary, nor profane the sanctuary of his God ; for the crown of the anointing oil of his God is upon him : I am the Lord. And he shall take a wife in her virginity. A widow, or one divorced, or a profane woman, an harlot, these shall he not take : but a virgin of his own people shall he take to wife. And he shall not profane his seed among his people : for I am the Lord which sanctify him.

And the Lord spake unto Moses, saying, Speak unto Aaron, saying, Whosoever he be of thy seed throughout their generations that hath a blemish, let him not approach to offer the bread of his God. For whatsoever man he be that hath a blemish, he shall not approach : a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, or a man that is brokenfooted, or brokenhanded, or crookbacked, or a dwarf, or that hath a blemish in his eye, or is scurvy, or scabbed, or hath his stones broken ; no man of the seed of Aaron the priest, that hath a blemish, shall come nigh to offer the offerings of the Lord made by fire : he hath a blemish ; he shall not come nigh to offer the bread of his God. He shall eat the bread of his God, both of the most holy, and of the holy. Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish ; that he profane not my sanctuaries : for I am the Lord which sanctify them. So Moses spake unto Aaron, and to his sons, and unto all the children of Israel.

Lev. 22 1 And the Lord spake unto Moses, saying, Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, which they hallow unto me, and that they profane not my holy name : I am the Lord. Say unto them, Whosoever he be of all your seed throughout your generations, that approacheth unto the holy things, which the children of Israel hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from before me : I am the Lord. What man soever of the seed of Aaron is a leper, or hath an issue ; he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him ; or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath ; the soul which toucheth any such shall be unclean until the even, and shall not eat of the holy things, unless he bathe

7 his flesh in water. And when the sun is down, he shall be clean; and afterward he shall eat
 8 of the holy things, because it is his bread. That which dieth of itself, or is torn of beasts, he
 9 shall not eat to defile himself therewith: I am the LORD. They shall therefore keep my
 10 charge, lest they bear sin for it, and die therein, if they profane it: I am the LORD which
 11 sanctify them. There shall no stranger eat of the holy thing: a sojourner of the priest's, or
 12 an hired servant, shall not eat of the holy thing. But if a priest buy any soul, the purchase
 of his money, he shall eat of it; and such as are born in his house, they shall eat of his bread.
 13 And if a priest's daughter be married unto a stranger, she shall not eat of the heave offering
 of the holy things. But if a priest's daughter be a widow, or divorced, and have no child,
 14 and is returned unto her father's house, as in her youth, she shall eat of her father's bread:
 but there shall no stranger eat thereof. And if a man eat of the holy thing unwittingly, then
 15 he shall put the fifth part thereof unto it, and shall give unto the priest the holy thing. And
 they shall not profane the holy things of the children of Israel, which they offer unto the
 16 LORD; and so cause them to bear the iniquity that bringeth guilt, when they eat their holy
 things: for I am the LORD which sanctify them.

Nu. 18 8 And the LORD spake unto Aaron, And I, behold, I have given thee the charge of
 mine heave offerings, even all the hallowed things of the children of Israel, unto thee have I
 9 given them by reason of the anointing, and to thy sons, as a due forever. This shall be thine
 of the most holy things, *reserved* from the fire: every oblation of theirs, even every meal offer-
 ing of theirs, and every sin offering of theirs, and every guilt offering of theirs, which they
 10 shall render unto me, shall be most holy for thee and for thy sons. As the most holy things
 11 shalt thou eat thereof: every male shall eat thereof; it shall be holy unto thee. And this is
 thine: the heave offering of their gift, even all the wave offerings of the children of Israel: I
 have given them unto thee, and to thy sons and to thy daughters with thee, as a due for ever:
 12 every one that is clean in thy house shall eat thereof. All the best of the oil, and all the best
 of the vintage, and of the corn, the firstfruits of them which they give unto the LORD, to thee
 13 have I given them. The first ripe fruits of all that is in their land, which they bring unto the
 14 LORD, shall be thine; every one that is clean in thy house shall eat thereof. Every thing
 15 devoted in Israel shall be thine. Every thing that openeth the womb, of all flesh which they
 offer unto the LORD, both of man and beast, shall be thine; nevertheless the firstborn of man
 16 shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And those
 that are to be redeemed of them from a month old shalt thou redeem, according to thine esti-
 mation, for the money of five shekels, after the shekel of the sanctuary (the same is twenty
 17 gerahs). But the firstling of an ox, or the firstling of a sheep, or the firstling of a goat, thou
 shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt
 18 burn their fat for an offering made by fire, for a sweet savour unto the LORD. And the flesh
 19 of them shall be thine, as the wave breast and as the right thigh, it shall be thine. All the
 heave offerings of the holy things, which the children of Israel offer unto the LORD, have I
 given thee, and thy sons and thy daughters with thee, as a due for ever: it is a covenant of
 20 salt for ever before the LORD unto thee and to thy seed with thee. And the LORD said unto
 Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any portion
 among them: I am thy portion and thine inheritance among the children of Israel.

[Nu. 5:9, 10, De. 18:3-5, and Lev. 7:7-10, 31-38 omitted as repetitions.]

Nu. 18 25 And the LORD spake unto Moses, saying, Moreover thou shalt speak unto the
 26 Levites, and say unto them, When ye take of the children of Israel the tithe which I have
 given you from them for your inheritance, then ye shall offer up an heave offering of it for the
 27 LORD, a tithe of the tithe. And your heave offering shall be reckoned unto you, as though it
 28 were the corn of the threshing floor, and as the fulness of the winepress. Thus ye also shall
 offer an heave offering unto the LORD of all your tithes, which ye receive of the children of
 29 Israel; and thereof ye shall give the LORD's heave offering to Aaron the priest. Out of all
 your gifts ye shall offer every heave offering of the LORD, of all the best thereof, even the hal-
 30 lowed part thereof out of it. Therefore thou shalt say unto them, When ye heave the best
 thereof from it, then it shall be counted unto the Levites as the increase of the threshing-
 31 floor, and as the increase of the winepress. And ye shall eat it in every place, ye and your
 32 households: for it is your reward in return for your service in the tent of meeting. And ye
 shall bear no sin by reason of it, when ye have heaved from it the best thereof: and ye shall
 not profane the holy things of the children of Israel, that ye die not.

The Priesthood Charged with the Service of the Sanctuary and Altar.

Nu. 18 : 1, 5, 7.

All the sons of Aaron formed the order of the PRIESTS. They stood between the high priest on the one hand and the Levites on the other. The dress which they wore during their ministrations consisted of linen drawers, with a close-fitting cassock, also of linen, white. This came nearly to the feet, and was to be worn in its garment shape. The white cassock was gathered round the body with a girdle of needle-work, into which, as in the more gorgeous belt of the high priest, blue, purple, and scarlet were intermingled with white, and worked in the form of flowers. Upon their heads they were to wear caps or bonnets in the form of a cup-shaped flower, also of fine linen. In all their acts of ministration they were to be barefooted. P. S.—Their's was the business of sacrificing, in all its rites, in all offerings upon the altar of burnt-offerings. The government and ordering of the sanctuary lay upon them. They kept the table of shew-bread properly supplied ; they attended to the lamps of the golden candelabrum every morning ; at the same time they burned the daily incense. It was their duty to keep up the fire upon the brazen altar, that the fire originally kindled from heaven might never be extinguished. It was their office to make the holy anointing oil ; and theirs to blow the silver trumpets at the solemn feasts and before the ark at its removals. *Bush.*

The priests were middle-men ; they had an exceptional privilege of Divine approach ; they represented God to man, and man to God. Every sacrifice presented through the priest was presented to Jehovah by the appointed medium of legal access. *Cave.*—When the priest received the sacrifice for the altar at the hand of the worshipper in the court, he acted as the representative of God ; but when he entered the holy place, it was as the representative of the people. Personally, the priests were in no better position in things pertaining to God than the rest of the people ; only in their official capacity as representatives of the entire congregation they entered the tabernacle. And accordingly they dare not enter it except in certain vestments and after certain ceremonies, which were all intended to invest with a symbolic holiness those who should as representatives of Israel enter the holy place. So that, when the congregation of Israel saw a priest, clothed in white robes, after offering a sacrifice on the altar and washing hands and feet at the

laver before the door, entering the holy place, where were the table and the candlestick and the golden altar, they were taught the precious truth that there was a way open for them, through sacrifice and by washing, of entering with the white robes of holiness into the presence of the Most High, there to sit at his table, rejoice in his light, and worship at his altar. J. M. G.

When, conscious of some trespass, a Hebrew took his offering to the altar, the priest could not refuse to present it. That priest was “ ordained for men in things pertaining to God,” and on very purpose to offer gifts and sacrifices for sins. Nor was it a reason for declining to interpose that the man was poor, or unacquainted with the ritual, or that he was a great transgressor. The worse he was and the more ignorant, the greater his need of the priest's ministry. So our great High Priest knows not any kind of guilt for which an expiation was not rendered when once for all he offered up himself, and there is no sinner of Adam's family whom he does not deem entitled to plead the power of that atonement, and whom he does not make welcome to all the services which his mediatorial enthronement can render and his irresistible intercession can procure. *Hamilton.*—He who is the Mediator is also the High Priest of his people ; and while partaker of flesh and blood like the brethren, yet being the Holy One of God, He needed no offerings and ablutions to consecrate him to the office of priesthood. He had, in the constitution of his person, everything that could be desired to render him the proper Head and High Priest of his people. As the beloved Son of God, he has at all times free access to the presence of the Father, and in whatever he asks must also have power as a prince to prevail. As the representative of his people, and one in nature with themselves, they can at all times make known with confidence to him the sins and sorrows of their condition, and recognizing what is his as also theirs can rise with filial boldness to realize their near relationship to God, and their full participation in the favor and blessing of heaven.

The Priesthood the Appointed Teachers of the People (Lev. 10 : 11).

It was not the sole end of the appointment of the priesthood to represent the people in the sanctuary, and mediate between them and God in holy things. It belonged also to their office to secure the diffusion among the people of sound knowledge and instruction ; so that there might be a right understanding among the peo-

ple of the nature of God's service, and a fitness for entering in spirit into its duties, while the priests were personally employed in discharging them. A certain amount of such knowledge was necessary, in order that the people might be disposed to bring their gifts and offerings at suitable times; and a still greater, that, in the presentation of these by the hand of the priests, they might be blessed as acceptable worshippers. With the oversight of this, therefore, so nearly connected with their sacred employments about the tabernacle, the priesthood were charged: "And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses" (Lev. 10:11). So again in De. 33:10, "They shall teach Jacob thy judgments, and Israel thy Law." The words of Malachi (2:7) also are express on this point: "For the priest's lips should keep knowledge, and they should seek the Law at his mouth; for he is the messenger of the Lord of Hosts." P. F.

Nu. 18:1. Thou and thy sons shall bear the iniquity of the sanctuary.

They must be answerable for its legal pollutions, and make the necessary *atonements* and *expiations*. Though they had a high office, yet it was a place of the highest *responsibility*; and they must not be high-minded, but fear. A. C. —God would have the sanctuary kept clear from every stain and defect. The priests were set over the holy things as guardians. If anything were done amiss they were to be exposed to punishment, because the blame rested on them. This may be properly applied to all pastors, to whom blame is justly imputed if religion and the holiness of God's worship be corrupted, if purity of doctrine impaired, if the welfare of the people endangered, since the care of all these things is intrusted to them. *Calv.*

Charges Respecting Ceremonial Defilement, Bodily Unfitness, and Cleansing (Lev. 21:1-24; 22:1-9).

Chapter twenty-one contains two brief communications addressed to Moses for Aaron and his sons. The first refers to the sanctity to be maintained by the priests in their personal relations to others, and consists of two parts; the first applying to the priests in general (1-9); the second to the high-priest in particular (10-15). The second communication refers to the personal qualities of the priests (16-24). M.

1-15. Certain restrictions of an external kind were laid upon the priests, as to avoiding occasions of bodily defilement; such as contact

with the dead, excepting in cases of nearest relationship; cutting and disfiguring the hair of the beard, as in times of mourning; marrying a person of bad fame, or one that had been divorced. And the high-priest, as being in his own person the most sacred, was still further restricted, so that he was not to defile himself even for his father or mother, and should marry only a virgin. These observances were enjoined as palpable symbols of the holiness in social life, which became those who stood so near to the Holy One of Israel. P. F. —Special purity became those who represented the person of Christ. It seems as if God here gave precepts respecting small and unimportant things; but the legal rites were steps by which the Israelites might ascend to the study of true holiness. The use of the ancient shadows under the Law must be estimated by their end. *Calv.* — These regulations have for their object to keep inviolate the sacredness and respectability of the priesthood. And their obvious moral is that still the ministers of religion should study to signalize themselves by the superior virtue and holiness of their lives. T. C.

As the whole people—in bodily purity, in the avoiding of all pollution, in the sexual relations, or through touching the dead—were continually reminded of sin and exhorted to inward holiness; so was the priestly order, and among them the high-priest, to be distinguished from all the people by higher requirements, to a more perfect separation from all that was defiling, either actually or figuratively, and also by outward faultlessness. The requirement of bodily cleanness from the priest was not simply out of a sense of propriety, but contained likewise, as in the case of the sacrifices, a deeper symbolical meaning. There was to be nothing of a bodily kind in the servants of the Lord, which by its unseemliness could remind them of the kingdom of sin, from which all evil, as well as death, had its origin. *Gerl.* —The special ministers of the Most High were to keep themselves at a distance from everything that savored in the least of uncleanness in the estimation of the people, lest they should countenance that which they were set apart to prevent. *Bush.*

God requires cheerfulness in his service, especially under the Gospel, where he sits upon a throne of grace, and acts the covenant of grace and the sweet relation of a Father. The priests of old were not to sully themselves with any sorrow when they were in the exercise of their functions. Indeed, there is no Christian duty but is to be set off and seasoned with cheerfulness. *Charnock.*

2. But for his kin that is near unto him. Defilement was contracted by coming into a tent or house where a dead body lay, or by touching or bearing the dead. The rule here laid down constitutes an exception to the general statute. It would have been an extreme privation for one of the priestly order to have been prohibited from paying the last offices of affection to a parent, a child, a brother, or sister. It is a beautiful exemplification of the great principle that God would "have mercy and not sacrifice," where the claims of both came in competition.

6. They shall not make baldness. This was enacted that they might not adopt the customs of the heathen. In Lev. 19:28 this is made a general law, not peculiar to the priests. **6. Heb. The fire- (offerings) of Jehovah, (even) the food of their God.** Thus by a bold figure are the sacrificial offerings denominated which were devoured by fire to the honor of God; and nothing could be said tending to give a higher idea of their office, or consequently to impose upon them more solemnly the duty of an exemplary sanctity in all their deportment.

8. Thou shalt sanctify him therefore. That is, thou, Israel, shalt hold and repute him as holy, and shalt do all in thy power to keep up the sacred estimation in which for his office's sake he is held. *Bush.*

9. She shall be burned with fire. It seems very doubtful whether this and other texts of the same import in the early books of the Old Testament express the punishment of burning alive, or of the ignominious burning of the body after execution. In Josh. 7:15 it is declared that the unknown person who had taken of the accursed thing should be "burned with fire;" and when the man was discovered, we find this intention executed not by burning him alive, but by stoning him first and then burning his remains. *Kil.*

13. As the high-priest was a type of Christ, his wife, who was to be a virgin, was a type of the Church; wherefore the apostle says (2 Cor 11:2), "I have espoused you to one husband, that I may present you a chaste virgin to Christ."

15. He shall not render his sons unfit for the priesthood by marrying contrary to the rules above laid down. *For I the Lord do sanctify him—that is, have separated him to my service.* *Bush.*

Bodily Defects Disqualifying for the Priesthood.

Verses 16-24.

There were personal marks and distinctions of a bodily kind, the possession of which was necessary to qualify any one for the priesthood,

and the absence of which was to prove an utter disqualification. These, when not possessed, bespoke his rejection of God in the peculiar sense required for the priestly office. Such were all kinds of bodily defects; it was declared a profanation of the altar or the sanctuary for any one to draw near in whom they appeared. For completeness of bodily parts is to the body what holiness is to the soul. To the acquirement or the promotion of this holiness as the perfection of man's spiritual nature, the whole of the Mosaic institutions were bent. And as signs and witnesses to Israel concerning it, those who occupied the high position of being at once God's and the people's representatives must bear upon their persons that external symbol of the spiritual perfection required of them. *P. F.*—A further reason is to be found in the fact, that the priests, both in their persons and their work, were types of him who was the "Lamb without blemish and without spot," holy, harmless, undefiled, and separate from sinners. *Bush.*

Further Directions Respecting the Ministrations of the Priests (Lev. 22:1-9).

2. The precept has respect to such of the priests as were ceremonially unclean. During the time that this uncleanness was upon them they were to abstain from eating the holy things which ordinarily belonged to the priests.

3-9. The priest thus rendered unclean was to remain like other Israelites in a state of separation for a day—i.e., till sunset, and be incapable of all priestly offices and privileges till he had washed his clothes and his body, and this under the penalty of "bearing sin," or suffering condign punishment by being cut off by the immediate hand of God, as a bold profaner of his service. *Bush.*

Strangers, Sojourners, and Hired Servants Interdicted from Eating the Holy Things (Lev. 22:10-16).

VARIOUS PROVISIONS FOR MAINTENANCE OF THE PRIESTS.

Nu. 5:9, 10; 18:8-20, 25-32. Lev. 7:7-10, 31-38. De. 18:3-5.

The functions of the priests were clearly incompatible with the common activities of men. On these grounds therefore a distinct provision was made for them. This consisted: (1) Of one tenth of the tithes which the people paid to the Levites—i.e., one per cent, on the whole produce of the country. (2) Of a special tithe every third year. (3) Of the redemption-money, paid at the fixed rate of five shekels a head, for the first-born of man or beast. (4) Of the re-

demption-money paid in like manner for men or things specially dedicated to the Lord. (5) Of spoil, captives, cattle, and the like taken in war. (6) Of the shew-bread, the flesh of the burnt-offerings, peace-offerings, trespass-offerings, and, in particular, the heave-shoulder and the wave-breast. (7) Of an undefined amount of the first-fruits of corn, wine, and oil. Of some of these, as "most holy," none but the priests were to partake. It was lawful for their sons and daughters, and even in some cases for their home-born slaves, to eat of others. The stranger and the hired servant were in all cases excluded. (8) On their settlement in Canaan the priestly families had thirteen cities assigned them, with "suburbs" or pasture-grounds for their flocks. These provisions were obviously intended to secure the religion of Israel against the dangers of a caste of pauper-priests, needy and dependent, and unable to bear their witness to the true faith. They were, on the other hand, as far as possible removed from the condition of a wealthy order. The standard of a priest's income, even in the earliest days after the settlement in Canaan, was miserably low. The earliest historical trace of any division of the priesthood, and corresponding cycle of services, belongs to the time of David. The priesthood was then divided into the four and twenty "courses" or orders, each of which was to serve in rotation for one week, while the further assignment of special services during the week was determined by lot. P. S.—After the captivity only four of these classes returned, but they were again divided into twenty-four, each of which class or course had a chief or head, which are supposed to be the chief priests of the New Testament. J. T. W.

The parts of the victims which regularly fell to the priests were :

Of the burnt-offerings, only the hide, the whole of the flesh being consigned to the altar. Of the peace-offerings, the breast and the right shoulder (or leg), which might be eaten by the priests and their families in any unpolluted place. Of the sin-offerings and the trespass-offerings, the whole of the flesh (except the fat portions burned on the altar), and probably the hide. The flesh could only be eaten within the precinct of the tabernacle. *Clark.*

Nu. 18:19. A covenant of salt. Everything was done to make and keep the priesthood separate, and prevent those who had it from being tempted into the ordinary business of life by lack of sufficient support. To

emphasize the solemnity of the pledge, God adds this peculiar and suggestive expression : "It is a covenant of salt forever." 'It is a habit still common among the Bedawin for host and guest to eat together. This is said to be *bread and salt* between them, and constitutes a pledge of protection, support, and fidelity even to death. Thus we may understand God saying to Aaron, and through him to the long succession of priests, "There is bread and salt between us." All the meat offerings presented to God were to be seasoned with salt. When presented, a part was burned—as it were, eaten by God himself—and the remainder he returns to the priest for his own use. Thus there are mutual pledges of fidelity. God is the guest of the priest, and the priest in turn the guest of God. In this way God lifted a social custom to a holy use. Salt will not bring back life, but it will hinder putrefaction. Under the Old Covenant God did not give life, though he was preparing to give it; but at the same time he did much to preserve the world, dead in trespasses and sins, from corpse decay, while he made ready in the fulness of time to bring back the dead to life. Thus the covenant with men through types and shadows was emphatically *a covenant of salt.* *Young.*

25-32. The priests' tithe from Levites. A larger portion was given to the priests that they might meet many peculiar burdens. The tithe of the tithes which the Levites are commanded to pay should be as if they paid it from the threshing-floor and the wine-press. Sincere liberality is inculcated upon them; they should not lay aside as the priests' portion anything that was out of condition or in any respect of inferior quality, but they should rather offer whatever was most choice. *Calv.*

Neither the priests nor the Levites were to possess any allotments of land, but to depend entirely upon Him who liberally provided for them out of his own portion; and this law was subservient to many important purposes, such as that, being exempted from the cares and labors of worldly business, they might be exclusively devoted to his service; that a bond of mutual love and attachment might be formed between the people and the Levites, who, as performing religious services for the people, derived their subsistence from them; and further, that being the more easily dispersed among the different tribes, they might be more useful in instructing and directing the people. *Jamieson.*

Section 130.

THE TRIBE OF LEVI SET APART FOR SUBORDINATE MINISTRY : PURIFICATION (OR ORDINATION) OF THE LEVITES ; THEIR MAINTENANCE FROM TITHES ; THEIR POSITION, OFFICE, AND WORK. THE SACERDOTAL (OR LEVITICAL) ORDER ; ITS PLACE AND INFLUENCE IN THE HEBREW POLITY.

NUMBERS 3 : 5-13 ; 8 : 5-26 ; 18 : 6, 21-24. DE. 10 : 8, 9 ; 18 : 1, 2, 6-8.

Nu. 3 5 AND the LORD spake unto Moses, saying, Bring the tribe of Levi near, and set 6 them before Aaron the priest, that they may minister unto him. And they shall keep his 7 charge, and the charge of the whole congregation before the tent of meeting, to do the service 8 of the tabernacle. And they shall keep all the furniture of the tent of meeting, and the charge 9 of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites 10 unto Aaron and to his sons : they are wholly given unto him on the behalf of the children of 11 Israel. And thou shalt appoint Aaron and his sons, and they shall keep their priesthood : 12 and the stranger that cometh nigh shall be put to death.

Nu. 8 5 And the LORD spake unto Moses, saying, Take the Levites from among the children 6 of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them : sprinkle 7 the water of expiation upon them, and let them cause a razor to pass over all their flesh, and 8 let them wash their clothes, and cleanse themselves. Then let them take a young bullock, 9 and its meal offering, fine flour mingled with oil, and another young bullock shalt thou take 10 for a sin offering. And thou shalt present the Levites before the tent of meeting : and thou 11 shalt assemble the whole congregation of the children of Israel : and thou shalt present the 12 Levites before the LORD : and the children of Israel shall lay their hands upon the Levites : 13 and Aaron shall offer the Levites before the LORD for a wave offering, on the behalf of the 14 children of Israel, that they may be to do the service of the LORD. And the Levites shall lay 15 their hands upon the heads of the bullocks : and offer thou the one for a sin offering, and the 16 other for a burnt offering, unto the LORD, to make atonement for the Levites. And thou shalt 17 set the Levites before Aaron, and before his sons, and offer them for a wave offering unto the 18 LORD. Thus shalt thou separate the Levites from among the children of Israel : and the 19 Levites shall be mine. And after that shall the Levites go in to do the service of the tent of 20 meeting : and thou shalt cleanse them, and offer them for a wave offering. For they are 21 wholly given unto me from among the children of Israel instead of all that openeth the 22 womb, even the firstborn of all the children of Israel, have I taken them unto me. For all 23 the firstborn among the children of Israel are mine, both man and beast : on the day that I 24 smote all the firstborn in the land of Egypt I sanctified them for myself. And I have taken 25 the Levites instead of all the firstborn among the children of Israel. And I have given the 26 Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service 27 of the children of Israel in the tent of meeting, and to make atonement for the children of 28 Israel : that there be no plague among the children of Israel, when the children of Israel come 29 nigh unto the sanctuary. Thus did Moses, and Aaron, and all the congregation of the chil- 30 dren of Israel, unto the Levites : according unto all that the LORD commanded Moses touch- 31 ing the Levites, so did the children of Israel unto them. And the Levites purified themselves 32 from sin, and they washed their clothes ; and Aaron offered them for a wave offering before 33 the LORD ; and Aaron made atonement for them to cleanse them. And after that went the 34 Levites in to do their service in the tent of meeting before Aaron, and before his sons : as the 35 LORD had commanded Moses concerning the Levites, so did they unto them.

And the LORD spake unto Moses, saying, This is that which belongeth unto the Levites : 24 from twenty and five years old and upward they shall go in to wait upon the service in the 25 work of the tent of meeting : and from the age of fifty years they shall cease waiting upon the 26 work, and shall serve no more ; but shall minister with their brethren in the tent of meeting, 27 to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching 28 their charges.

Nu. 18 21 And unto the children of Levi, behold, I have given all the tithe in Israel for an 22 inheritance, in return for their service which they serve, even the service of the tent of meet- 23 ing. And henceforth the children of Israel shall not come nigh the tent of meeting, lest they

23 bear sin and die. But the Levites shall do the service of the tent of meeting, and they shall bear their iniquity : it shall be a statute for ever throughout your generations, and among the
 24 children of Israel they shall have no inheritance. For the tithe of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites for an inheritance : therefore I have said unto them, Among the children of Israel they shall have no inheritance.

De. 18 1 The priests the Levites, *even* (or, and) all the tribe of Levi, shall have no portion nor inheritance with Israel : they shall eat the offerings of the LORD made by fire, and his inheritance. And they shall have no inheritance among their brethren : the LORD is their inheritance, as he hath spoken unto them.

6 And if a Levite come from any of thy gates out of all Israel, where he sojourneth, and come
 7 with all the desire of his soul unto the place which the LORD shall choose ; then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there
 8 before the LORD. They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

[Nu. 3 : 11-13 ; 18 : 6 and De. 10 : 8, 9 omitted as repetitions.]

The Levites Set apart from the Tribes by Jehovah, and Assigned to Aaron "to do Service."

Nu. 8 : 5, 6, 19 ; 3 : 5-10 ; 18 : 6. De. 10 : 8, 9.

In the circumstances of the Levites we have a strong proof that the institutions of Moses date from the conquest of Canaan. At no subsequent period could the Levites have been so separated from the rest. And at no subsequent time could the Pentateuch have been written. Not under the Kings, or it would have put more favorably the merits of a form of government which had rescued Israel from the depths of internal weakness and decay, and given it strength and empire. Not by Samuel, or it would have been more suited to his times. Not under the anarchy of the Judges. For the ideal state contemplated in the Pentateuch, of a people strong in faith, pure in morality, and living under the direct protection of Jehovah, was the very reverse of the reality. R. P. S.

The Levites Taken Instead of First-born.

Nu. 3 : 11-13 ; 8 : 16-18.

S : 17. When the destroying angel smote the first-born of the Egyptian families, the symbolic blood on the lintel of every Hebrew house protected the eldest born from the plague of death. In consequence, every eldest son was reckoned as a thing devoted to the Lord—redeemed, and therefore set apart. The word here and elsewhere used to express this devotion is *sanctify*. By this subsequent arrangement these first-born were exchanged for the Levites. Instead of the eldest son in each family, a whole tribe was taken, and reckoned as set apart and devoted to Jehovah. F. W. R.

"Purification" or Ordination of the Levites.

Nu. 8 : 7-15, 20, 21.

The "consecration" of the priests is recorded

in Lev. 8 (Section 127). The distinction between that ceremony and the less solemn "purification" of the Levites is marked. The Levites are simply sprinkled with water, have to wash their clothes, and to shave their flesh ; and then are offered to God on behalf of the people. There is no "washing" with water, anointing, or sprinkling with the blood of a consecrating sacrifice. *Espin.*—Although the Levites were not allowed to go into the sanctuary, but were only the priests' ministers, yet as they carried the tabernacle and the sacred vessels and prepared the sacrifices, God would have them set apart to himself by a solemn rite. Since they were only purified by water and sacrifice and without the addition of anointing, the difference in the external rite reminded them that their degree of honor was not the same as the priests. **20. Thus did Moses.** The Levites are now inaugurated for the performance of their duties. Here it deserves note that the sons of Moses and their descendants were placed in this lower rank, and excluded from all expectation of the priesthood. It was then no ordinary act of obedience in Moses to execute what God had appointed respecting the Levites. *Calv.*

The Levites' Maintenance from Tithes.

Nu. 18 : 21-24. De. 18 : 1, 2, 6-8.

Nu. 18 : 21. All the tenth in Israel.

The dedication of the tithe had been handed down from patriarchal times. Abraham paid tithes to Melchizedek : Jacob had promised the tithe of all wherewith God blessed him if he should return in peace to his father's house. But now first the Lord's tithes are assigned to the Levites for their support. *Espin.*—God would have them receive tithes from the rest of the people, because they had no part in Israel, and because they were engaged in the service of

the tabernacle. God, who as their King laid claim to the tithes as his own right, resigns them to the Levites and appoints them to be his representatives. To this the words, "I am thine inheritance," refer. *Culv.*

Their maintenance was such as left them altogether *disentangled from the affairs of this life*; they had no grounds to occupy, no land to till, no vineyards to dress, no cattle to tend, no visible estate to take care of, and yet had a plentiful income. Thus God ordered it. That they might be the more entirely addicted to their ministry, and not diverted from it by any worldly care or business: the ministry requires a whole man. That they might be examples of living by faith, not only in God's Providence but in his ordinance. They lived from hand to mouth that they might learn to take no thought for the morrow; and they had no estates to leave their children that they might by faith leave them to the care of that God who had *fed them all their lives long*. H.

De. 18: 1, 2. The priests the Levites, and all the tribe of Levi. It is here made apparent that the difference between the priests and Levites was quite understood by the writer of Deuteronomy. *Espin.*—That, moreover, such distinction was actually designed here is proven by the context. In verses 3-5, where the maintenance of the priests is under consideration, they are spoken of apart from their tribal brethren, the Levites. Subsequently (verses 6-8) the case is exactly reversed, the Levites being spoken of to the exclusion of the priests. The passage, so far from helping the hypothesis of Kuenen, when correctly quoted offers a fatal objection to it. E. C. B.

No portion nor inheritance with Israel. God shows that there was no reason why the Israelites should be aggrieved at paying tithes to the Levites, and at remitting the first-fruits and other oblations to the priests, since this tribe was deprived of their inheritance. *Culv.*—Three considerations the Levites rendered to the rest of the Israelites for whatever they received from them. (1) The tribe of Levi gave up to the other tribes their whole share of the promised land, except so much as was sufficient to afford them a place of habitation. (2) They parted with the right of an independent government such as the other tribes enjoyed, and completely sunk their political existence. (3) They gave up themselves to the national service, as ministers of religion, ministers of State, magistrates, teachers of the people, and literati of all the faculties; services the most laborious, responsible, and useful to the commonwealth.

For all this they received a simple annuity, liberal it may be but depending solely upon the national faith for its payment, while they divested themselves of all power of re-entry in case of non-payment. Let the benefits surrendered and the services performed be weighed in just balances, and the rent-roll of the tribe of Levi will appear rather below than above the demands of reason and justice. E. C. W.

Nu. 18: 21. This law, it is alleged, differs so both in content and character from De. 14: 22-29 that it cannot be supposed that Moses could have enacted both; and as the enactment in Numbers is undoubtedly the original, that in Deuteronomy must belong to a later age (*Bleek*). That these two laws differ from each other is indisputable, and the difference is such that, supposing them to relate to the same object, there is no possibility of harmonizing them; the one must exclude the other. But it is conceivable that Moses, after enacting the general law of tithes as a provision for the Levites, should, in the prospect of the people settling in a rich and fertile land where the produce of their possessions would be great, prescribe the giving of an additional tithe, to be devoted to sacred festivity and for the benefit of the poor and needy, in which benefit the Levite was to share. That such an additional tithe was actually made and rendered by the Israelites in Palestine, appears certain from the testimony of the Talmudists and Josephus. There seems no doubt as to the existence of a second tithe among the Jews. What is called the "third tithe" (*Josephus*) was only "this second tithe converted into the poor tithe, to be given to and consumed by the poor at home" (*Ginsburg*). This being the case, we are justified in regarding the Law in Deuteronomy as an additional prescription for the benefit of the Levites, who as a tribe were without possessions in the land, as well as for the poor and destitute. As both laws were apparently in operation at a late period, the one obviously does not abrogate or exclude the other, and therefore there is no reason why both should not have been appointed by Moses. W. L. A.

Position, Office, and Work of the Levites.

Nu. 8: 22-26; 18: 24.

They were not priests. Their exclusion from the mediatorial office was very emphatic. They were particularly charged with caring for the support and maintenance both of the ritual and of the legal administration. *Grey.*—In the wilderness the office of the Levites was to carry the tabernacle and its utensils and furniture from place to place, after they had been

packed up by the priests. But when they entered the land of Canaan, the range of their service was considerably altered. While part attended at the tabernacle, the rest were distributed through the country in the several cities which were allotted to them. In the time of David a third and very important alteration was effected. While the priests were divided into twenty-four courses, that they might attend the temple in rotation weekly, and only officiate about two weeks in the year, the Levites were also divided into twenty-four courses of porters and servitors, and twenty-four of musicians. Besides acting as porters and servants during the day, they were also guards of the Temple. *Kū.*

De. 18 : 6-8. Only a portion of the Levites were engaged in the service of the sanctuary ; the rest lived in their towns throughout the country. It might happen, however, that a Levite, moved by pious feeling, would come to the place of the sanctuary to worship there ; and it is prescribed that such a one should fare as his brethren the Levites engaged in the service of the sanctuary fared ; he should minister along with them, and share with them in the gifts of the worshippers ; and this in addition to any private means he might have from the sale of his patrimony. **Where he sojourned.** The Levite, though not homeless, was regarded as only a sojourner in the land, inasmuch as the tribe had no inheritance there. W. L. A.

The charge to the priests was that "ye may teach the children of Israel all the statutes which the Lord had spoken unto them by the hand of Moses." It is plain, however, that even if the priests had been faithful to this part of their calling, they were quite inadequate, from their limited number, to be personally in any proper sense the teachers of all Israel. On this account were the Levites associated with the priesthood, and planted at proper distances in certain cities throughout the tribes of Israel. Separated as the Levites were from secular employments, without lands to cultivate, and "wholly given to the service of the Lord," it was obviously but a small number of them who could be regularly occupied with ministrations about the sanctuary ; and as both their abundant leisure and their dispersion through the land gave them many opportunities of acting as the spiritual instructors of the people, it must have been chiefly through their instrumentality that the priests were to keep the people acquainted with the statutes and judgments of the Lord. This is clearly implied in those passages which speak most distinctly of the obligation

laid upon the priesthood to diffuse the knowledge of the Law, and which refer equally to the priests and the Levites. Thus their common calling to "teach Jacob God's judgments, and Israel his Law," is announced in the blessing of Moses upon the whole tribe (De. 33 : 8-11). P. F.

The tribe of Levi comprehended the learned of all names : the sages and professors of law and jurisprudence ; of medicine and physiology ; of the physical and mathematical sciences ; in short, of all the so-called liberal arts and sciences, the possession and application of which constitute the civilization of a country. It was to be the chief instrument of a continuing and progressive mental, moral, and religious culture of the people. Its business was to produce, preserve, and perfect all the necessary sources and conditions of national civilization ; to form and train up the people of the country to be obedient, free, useful citizens and patriots, living to the benefit of the State, and prepared to die for its defence. E. C. W.

The first and certainly the most successful legislator of antiquity, who assumed the welfare of the whole community as the end of his constitution, Moses annihilated at once the artificial and tyrannical distinction of castes, and established political equality as the fundamental principle of the State. The whole nation was one great caste, that of husbandmen cultivating their own property. Even the single privileged class, that of Levi, stood on a totally different footing from the sacerdotal aristocracy of Egypt. With a wise originality Moses retained all that was really useful, and indeed, under the circumstances of the age and people, absolutely necessary in a priestly order, and rejected all that might endanger the liberties of the people, through their exorbitant wealth or power. In a constitution founded on a religious basis, sacred functionaries set apart from the mass of the people were indispensable ; where the State was governed by a written law, minute and multifarious in its provisions, conservators and occasional expositors of the Law were equally requisite ; a people at first engaged in ferocious warfare, afterward engrossed by agricultural labors, without an exempt order which should devote itself to higher and more intellectual studies, would soon have degenerated into ignorance and barbarism. Besides the officiating priesthood, the Levitical class furnished the greater number of the judges, the scribes, the genealogists and registers of the tribes, the keepers of the records, the geometricians, the superintendents of weights and measures ; and

Michaelis thinks, from the judgment in cases of leprosy being assigned to them, the physicians. Their influence depended rather on their civil than their ecclesiastical functions. They were bound to read the whole Law once in seven years before the people ; but in other respects their priestly duties consisted only in attendance in the tabernacle or the temple in their appointed courses. *Milman.*

It has been repeatedly charged against the institutes of Moses that they were purposely contrived to draw all the wealth and power of the nation into the hands of the Levites ; and that the chief danger to the popular liberty arose out of the constitution of that tribe. Never was so malignant an accusation raised upon so slender a foundation. On the contrary, the organization and disposition of the tribe of Levi was contrived with consummate wisdom, both to impart a vital action to the whole system, and, at the same time, to act as a balance wheel to regulate its motions. It is undeniable that the Levites were the scholars of the nation ; and if to this advantage they had united an independent government such as the other tribes enjoyed, and an equal possession of territory, there would have been a continual and dangerous tendency to the accumulation of property and power in their hands. But the Levites were deprived of a united and independent government, and rendered incapable of holding landed property. They were distributed into cities, allotted to them throughout the territories of all the other twelve tribes. By this arrangement both the estates and the persons of the Levites were given into the hands of the remaining tribes, as so many hostages for their good behavior. They were so separated from each other that it was impossible for them to form any dangerous combinations among themselves, or to afford mutual assistance in the execution of any ambitious projects. Hence, whatever influence the constitution conferred upon the Levites to do good, the same constitution took away from them all power to endanger the peace or the liberties of their country. Never did any other constitution preserve the people from the dangers of ill-balanced power, or guard the public liberty with so many and so admirably contrived defences against the projects of factious and restless ambition. Most justly does Lowman take notice how much these provisions of the Hebrew government to prevent the occasions of faction excel all the constitutions of the famed Spartan lawgiver for the same purpose, so much celebrated by Grecian authors. The State had but one master

under the constitution of Moses, and that was the Law. To this the sons of Levi were as much bound to submit as the other citizens. "*Lex major sacerdotie*"—the Law is greater than the priesthood—was the principle of the Hebrew polity. How vast, how radical, herein, the difference between the priesthood of Egypt and the priesthood of Israel ! The former made the laws themselves, changed them at will, and concealed the books in which they were written from all profane eyes. The latter were simply charged with preserving the laws intact, with keeping them constantly exposed to the eyes of the people, and with teaching them all to all exactly. Moses took from the priesthood the power derived from property, from military command, and from illusions. He left them nothing but the power of the Law ; a Law which they did not make, which they could not change, and which they were themselves bound to obey. Here, surely, is no foothold for despotism, no germ or aliment of ecclesiastical oppression. E. C. W.

THE SACERDOTAL SYSTEM NO BASIS FOR SPIRITUAL DESPOTISM.

The sacerdotal institute had altogether a benign aspect toward the people. The priests, themselves secured of competency and curtailed of no natural enjoyment, had no motive either for grudging the happiness of others or for trenching upon the common liberties ; on the contrary, their own wealth and ease expressed and flowed from the prosperity of the State. The nation did not exist for the priests ; nor were the priests the obsequious dependents either of the monarch or the people. The character of the religion intrusted to the sacerdotal order afforded fewer means of sustaining ghostly power than perhaps any other system, ancient or modern. No scheme of belief and worship has drawn so little upon the undefined terrors of the invisible world ; none has said less of futurity—an extra-mundane futurity. The views it opens, the motives it urges, the hopes it awakens, the fears it instils, are all terrestrial and temporary. The sacerdotal class possessed no immeasurable superiority of knowledge over the laity : what the priests knew, the people might know, and ought to know from the priest. The one party did not grasp the immortal destinies of the other. The priest might adjudge to death, but not to perdition ; and to death only in cases well defined. Further, in the theology of Moses everything was marked out, circumscribed, and fixed ; and therefore it was an unfit material of spiritual despotism. Never

has there been a religion, ancient or modern, under which a man might on easier terms live piously and happily. No religion has afforded so few excitements to vague despondency. We doubt if ever an instance of religious despair occurred under primitive Judaism. It was only when he entertained the horror-fraught demology of the Canaanitish tribes that the son of Abraham could become the victim of moody terrors. Judaism then was not the system on which to build spiritual despotism.

Nor did the national temperament favor any such usurpations. In reading the historical books of the Old Testament commencing with the Book of Judges, one gathers from the whole an impression of a people high spirited and impassioned yet sedate and firm; dignified in manners, vigorous in action, steady in purpose, rich in axiomatic good sense, and terse in expression; especially warm and true in domestic sentiment, and keen in every feeling of honor. They took to themselves a monarchical government, but their usages were democratic; they bore the burden of kingly rule till it reached a galling weight, and then the cry was always, "To your tents, O Israel." The ante-Babylonish Jews were not the plastic stuff an ambitious hierarchy would have chosen to work upon.

Again, the priests and Levites were not merely ministers of religion and teachers of the people. Upon them also, or upon them chiefly, devolved the administration and interpretation of civil and criminal law and the business of courts of justice. The priests, too, were the only depositaries of general learning, and the copiers of books. If the exercise of so many functions might appear to place vast power in the hands of a single order, it will be found in the actual working of the social machine that this very multiplicity of labors, and this intimate blending of the priests with the people in all the occasions of common life, operates much more to break down and moderate than to build up and aggravate ghostly tyranny. The common people have never been so thoroughly enslaved by any priests as by those who affected an utter ignorance of all mundane affairs, and who spent or professed to spend their days and nights in seraphic abstraction.

Another circumstance is of so much importance as to demand explicit mention: we mean that counterpoise of Church influence which sprang from the operation of the prophetic function. It is the exclusive possession and the irresponsible control of all kinds of spiritual power which enables a hierarchy to digest its plans of encroachment, and to achieve gradual

usurpations. No such exclusive domination was permitted to the Jewish clergy. An unfailing succession of inspired men, sometimes members of the Aaronic house but more often not, stood up as the immediate ministers of Jehovah, dealing rebuke, with high intrepidity, on all sides; and assailing the vices or the remissness as well of the priests as of the princes or the sovereign. The high-priest could never call himself the vicar of God, or the ultimate authority from whose decisions there could be no appeal. Whatever scheme of aggrandizement for his order an ambitious hierarch might meditate, he could never for a moment secure himself against the thundering reproof of some extra-sacerdotal voice, the pealing of which must have shattered his devices. This counterpoise, or rather corrective, forming as it did a permanent provision in the Jewish Church polity, deserves to be especially noticed in its relation to the hereditary tenure of the pontifical dignity. Into what condition, short of an intolerable spiritual despotism, could any community fall, among whom there existed an hereditary pontificate not checked in some very efficacious manner? Or how much power would be left to the civil magistrate who should sway his sceptre under the shade of an inherited prelacy? A pope, the lineal descendant of popes and the progenitor of popes, would be a despot such as the world has never seen. In this sense it was well for Europe that the Romish clergy condemned themselves to celibacy. It is worthy of remark that soon after the prophetic function failed among the Jews, the pontifical dignity ceased to descend from father to son; or even to be held for life.

Lastly, we have to take account of that balance of power, and that reciprocal corrective influence, which subsisted between the priesthood and the monarchy in the Jewish State; each exerting over the other a control beneficial to each and to the community. Beside their proper spiritual authority with the people, which naturally tempered the civil and military power, the priests and Levites had an interest in the institutions of the country of a definite sort, which compelled them to resist innovations and encroachments, whether attempted by the people or the monarch. A privileged order accustomed to meet in convocation becomes inevitably, whatever its particular functions may be, the guardian of the State and the vigilant observer of all changes. Several actual instances are recorded, and others no doubt occurred, in which the constancy and patriotism of the priests saved the State and barred the way of a

tyrant. On the other hand, the sacerdotal order itself stood in awe of the monarch; and on many remarkable occasions received from his hand a vigorous treatment, necessary and highly beneficial. The lapse of time never fails to break down the purity and integrity of a sacerdotal body. Secular motives insensibly supplant high principles; the earthly prevails over the heavenly element. But a hierarchy never reforms itself;—no corporation regenerates by spontaneous energy; it must be brought back to duty and virtue by a hand from without. No provision of the Mosaic Law had authorized this

sort of reform; yet it had become the salutary usage of the State for strong-minded and pious sovereigns to do for the Church what the Church will not do for herself, and what the people either do not care to attempt or have no means of effecting. A main characteristic of Jewish history is CHURCH REFORM, again and again brought about by the civil power. Except for the piety and zeal of several kingly reformers, the Mosaic institutions, and with them the knowledge and worship of Jehovah, would in an early age have utterly disappeared. *Isaac Taylor.*

Section 131.

THE SACRIFICIAL SYSTEM: NECESSITY AND SPIRITUAL IMPORT OF THE SYSTEM; DEFINITION OF "SACRIFICE;" CLASSES OF SACRIFICES; ORDER AND SIGNIFICANCE OF ACTS IN THE BLOOD SACRIFICES. THE ALTAR AN ORACLE OF GRACE, AND HENCE THE PLACE OF WORSHIP. RELATION OF THE LEVITICAL TO THE CHRISTIAN SACRIFICES; TO THE LORD'S SUPPER.

FROM sacred persons we come next to sacred rites, of which animal sacrifice is the first and most essential element of worship. B.—Animal sacrifice was the peculiar main point and essence of all worship both in the Old Covenant religion and in all heathen services. We find that sacrifice was brought out of paradise in the family of Adam. But as Israel became a people only under Moses, the whole service of sacrifice did not receive before his time its full and complete form. *Gert.*

There is not a single word, recorded or revealed, about the *origin* and *institution* of sacrifices. We see a most solemn and important rite of Divine worship in established use, without having any account of its introduction. The idea of taking away the life of innocent creatures, in typical atonement for man's sin, could never have originated in the mind of man. And it never could have been accepted of God, or continued in connection with the worship offered to him, if it had been a mere human invention. This argument is conclusive. *R. Newton.*—The institution of animal sacrifice had continued until the giving of the Law, no other offering but that of an animal being recorded in Scripture down to this period, except in the case of Cain, when the offering was rejected. But when we come to the promulgation of the Law, we find the connection between animal sacrifice and atonement or reconciliation with God clearly and distinctly announced. It is here declared that sacrifices for sin should, on conforming to certain prescribed modes of

offering, be accepted as the means of deliverance from the penal consequences of transgression. *Magee.*

Necessity and Spiritual Import of the Sacrificial System.

If there had been no fall, a ritual of worship would have been unnecessary. The knowledge of God would have remained unclouded. The way of approaching him would have been obvious and familiar. Every word would have been a note in the psalm of life, every deed a step in the path of rectitude, and every thought a link in the never-ending chain of truth; and all together would have been the unbidden presentation of a reverent homage to the Father of all. But with a fallen being all is changed. Guilt is upon his conscience, and doom is before his eyes. Of the mercy of God, or of the mode in which it may be exercised, he can form no anticipation. Only a positive revelation from God can afford any ground of certainty or comfort on these points. The main fact, that there is mercy with God for the returning penitent, had been communicated to the family of man immediately after the fall. And some hints had been given of the mode in which it could alone be conveyed. But now that a peculiar people has been selected to receive the Divine favor, and keep up the knowledge of God and his mercy on the earth, it is full time that a more complete and definite account should be given of the way in which the returning penitent may draw near to God with acceptance. M

The whole sacrificial system of the Hebrew Law was intended for a people already brought into covenant with the living God, and every sacrifice was assumed to have a vital connection with the spirit of the worshipper. A Hebrew sacrifice, like a Christian sacrament, possessed the inward and spiritual grace, as well as the outward and visible sign. The mere empty form was as alien to the mind of an enlightened Israelite who brought his gift to the altar, as it is to the well-instructed Christian who comes to the table of the Lord. This fact will be found not obscurely intimated in the words of the Law itself. But it is most clearly expressed by the sacred writers in later ages, when it became necessary that they should remind their backsliding countrymen of the truth: *Clark*.—There cannot be produced out of the whole Old Testament a single passage in which the notion that sacrifices of themselves, apart from the state of mind in the offerers, are well-pleasing to God, is referred to except for the purpose of vigorously opposing it. When, for example, in Lev. 26 : 31, it is said in reference to the ungodly, "I will not smell the savor of your sweet odors;" and when, in Gen. 4 : 4, 5, we find that, along with an outward similarity, the offerings of Cain and Abel met with such a different reception from God, and that this difference is represented as being based on something *personal* to the individuals, it is all but expressly asserted that sacrifices were regarded only as expressive of the inner sentiment. That the Law, with all its appearance of outwardness, still possessed throughout an internal, spiritual character, is manifest from the fact that the two internal commands of love to God and one's neighbor are in the Law itself represented as those in which all the rest lie enclosed, the fulfilment of which carried along with it the fulfilment of all individual precepts, and without which no obedience was practicable. If everything in the Law is made to turn upon love, it is self-evident that a dead bodily service could not be what was properly required. *Hengs*.—To what extent the spiritual import of these rites was actually understood by the Jews themselves, it may not be easy to determine; but that something vastly more important than the simple act of slaying and offering the animal victim was required by the spirit of the Law, is evident from the fact that the obedience of the chosen people is frequently represented as faulty, notwithstanding their scrupulous observance of the outward rite. Thus Isa. 1 : 11, 12, "To what purpose is the multitude of your sacrifices unto me? saith the

Lord : I am full of the burnt-offerings of rams, and the fat of fed beasts ; and I delight not in the blood of bullocks, or of lambs, or of he-goats." *Bush*.

Definition of Sacrifice.

According to the usage of the Old Testament, the most general term for sacrifice is *korban*. This word was employed in the Law to describe the genus of which sacrifices of all kinds were species. It is expressly predicated of the burnt-offering, the peace-offering, the thank-offering and the votive-offering, the sin-offering, the trespass-offering, the passover, the sacrifice of the Nazarite on the expiry or breach of his vow, the whole range of national sacrifices, the first-fruits, and even offerings made to Jehovah of the spoils of battle. *Korban* is manifestly the generic Hebrew term, equivalent to our English term *sacrifice*. This Hebrew word is expressly used and translated by an unequivocal Greek word in Mark 7 : 11. "*Korban*—that is to say, a gift." *Korban*, the equivalent of the English word *sacrifice*, in general, is a gift to God. A sacrifice in the Levitical sense was a gift, or offering, or presentation made to Jehovah.

Classes (or Kinds) of Sacrifices.

Defining sacrifice, in accordance with both usage and etymology, as a gift, a presentation to God, a surrender to God of what has cost the offerer something, and remembering that in the large majority of cases at least these sacrifices were associated with the holy places—the several ordinances of the Mosaic Law in reference thereto will arrange themselves under the following classes. There were the *national* sacrifices, or those presented in the name of the entire Jewish people by their representatives. There were the *official* sacrifices, or the specific acts of worship by presentation prescribed for the ecclesiastical and political orders. And there were the *personal* sacrifices, which were made by individuals.

I. The NATIONAL OFFERINGS consisted of the *serial* offerings, or those daily, weekly, and monthly sacrifices ordered to be presented in the nation's behalf ; the *festal* offerings, or the ceremonial appropriate to the several exceptional days of sacrificial observance ; and some *extraordinary* offerings instituted in response to a widely felt need for worship or humiliation at extraordinary seasons ; as at the erection of the tabernacle, the consecration of Aaron, etc. *The serial offerings* : Every day, morning and evening, the priests were bidden to present, in the name of the congregation, the burnt-offering of a lamb of a year old, with its appropriate meal-

offering and drink-offering. The presentation was made according to the customary ritual for burnt-offering. From the regularity of its succession this daily burnt-offering is also called the "continual" or "continuous" burnt-offering. *Every Sabbath* the daily burnt-offering was doubled night and morning. On the *first day of every month*, or on the new moon as it was called, two young bullocks, a ram, and seven lambs, with the prescribed meal and drink offerings, were ordered to be offered, in addition to the continuous burnt-offering; a kid was also to be killed for a sin-offering. *The festal offerings*: Following the order of the Levitical calendar, the several festal or solemn seasons were Passover, the Paschal Feast, and Pentecost, and the Day of Atonement, followed by the Feast of Tabernacles.

2. THE OFFICIAL SACRIFICES. There were sacrificial rites administered by the priests and rulers purely as officials.

3. THE PERSONAL OFFERINGS. These are divisible into the *blood* and the *bloodless* sacrifices, the former including the burnt-offerings, the peace-offerings, the sin and the trespass-offerings; and the latter including the meal-offerings, the libations, the offerings of oil and incense, and a variety of oblations, such as the redemption moneys for every Israelite, the tithes, the firstlings, and the vows. The bloodless offerings always consisted of the products of labor, and were presentations simply; they were gifts made to Jehovah upon approach to him in worship; they were this and nothing more. The blood sacrifices were this and something more; they were *both presentations and instruments of atonement*; in addition to being the gifts of the offerer to Jehovah, they possessed the all-important blood which testified to the substituted life. *Cave*.

The significant rites of the Mosaic Law may be reduced to two great classes—offerings and purifications. Of these the former is more important, the other being really supplementary to it and dependent on it. The offerings themselves may again be divided into animal and vegetable, or, as some prefer to call them, bloody and bloodless. The latter had no substantive or separate value, but were primarily used as appendages to the other. The elements or materials of the sacrifices were essentially the same in every case. It was their different combinations and the different occasions upon which they were presented that afforded the ground of their classification, under the names of the burnt-offering, the sin-offering, the trespass-offering, and the peace- (or requital) offer-

ing, with its subdivisions, thanksgiving, vow, and free-will offerings. In all these the material of the animal sacrifice consisted of the larger and smaller cattle, the latter including sheep and goats, with a substitution, in the case of poverty, of doves or pigeons for the more costly victims otherwise required. The materials of the vegetable-offering were the three great staples of subsistence—corn, wine, and oil. To both may be added, as subsidiary substances, frankincense and salt, which last was an indispensable addition to all animal oblations, while honey and leaven were expressly excluded. J. A. A.

Order and Significance of the Acts Connected with the Blood Sacrifices.

These acts consisted in the presentation, the imposition of the hand, the act of slaughter, the sprinkling of the blood, and sometimes the heaving and waving of the offering. No prescribed act was meaningless, and each had its own message to convey. The first stage in every act of sacrifice was the *deliberate presentation* of the offerer and his gift at the appropriate altar. The offerer presented himself and his offering solemnly before the priest. The presentation was itself a thoughtful religious act. To come to the altar was to come to the Lord; to come with a willing and obedient mind, fulfilling the conditions of the Law, was to ask for a share in the promises thereto attached.

Next came *the imposition of the hand*. The victim having been solemnly presented, the offerer forcibly laid his hand upon its head; *his hand*, whoever he might be, priest or layman, king or elder. This act was a dedication of the victim to the purpose for which it was brought. *Cave*.—It is impossible to separate in any case the imposition of hands on the head of the victim from the expression and transference of guilt. The specific service the blood had to render in all the sacrifices was to be an atonement for the sinner's guilt upon the altar; and the imposition of the offerer's hands was the expression of his desire, through the offering, to find deliverance from his burden of iniquity, and acceptance with God. We learn from Jewish sources that the imposition of hands was always accompanied with confession of sin. And in the only explanation which Moses himself has given of the meaning of the rite—as connected with the services of the day of atonement—it is represented as being accompanied not only with confession of sin, but also with the transference of its guilt to the body of the victim: "Aaron shall lay both his hands upon

the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, *putting them upon the head of the goat.*" P. F.

Then followed *the act of slaughter*. This was always performed by the offerer (possibly assisted or guided by the Levites), and hence its significance. In offering an animal, he was bringing before God an atonement as well as a presentation. But atonement was by the blood, not by the living animal. In the act of slaughter by his own hand, the offerer obediently brought before God the blood of atonement. There the duties of the offerer ended. A priest then collected the blood of the animal in a basin, and applied it to the altar wholly or partially; afterward he flayed, dismembered, cleansed, and burned the carcase wholly or partially.

The sprinkling of the blood, varied with the sacrifice, was always a bringing of blood in contact with the altar, and thus before Jehovah. The significance of this proceeding is given in the passage so often quoted (Lev. 17 : 11), concerning which interpreters are agreed that it defines the use of blood in the Law. "For the soul of the flesh is in the blood: and I (the Lord) have given it you upon the altar to be an atonement for your souls." In other words, the blood of the animal legally presented has been appointed by God as a means of atonement for human life because that blood is really the life of the animal sacrificed, or, in other words, the blood or life of an animal has been graciously accepted by Jehovah as a valid substitute for the life or blood of the sinful offerer. As Kahn puts it, blood is life *in compendio*. By the blood manipulation one part of the twofold aim of animal sacrifice was completed, and a legal atonement was made for human sin. *Cave.*—The cardinal act of sacrifice was not that of slaying the animal, nor even that of burning on the altar, but the offering of the blood, the various modes of doing which were not necessarily significant, but all alike expressive of the forfeiture of life. The doctrine taught therefore by this class of sacrificial rites was the necessity of expiation by the offering of life, and more specifically still, by the offering of life for life. The solemn rite of imposition could mean nothing, if it did not mean the transfer of the offerer's guilt to a substituted victim. The sacrifices, then, continually kept before the minds of the people the necessity of expiation, and the only way in which it could be wrought by the sacrifice of life for life. But they did not necessarily, and by a natural association, suggest to all who saw them who or what was the

true victim thus prefigured. This was a New Testament doctrine, and so far as it was intimated at all, it was by special types the existence and meaning of which must be determined by New Testament authority. J. A. A.

The significance of the combustion upon the altar. In the blood manipulation the atoning aspect of animal sacrifices was complete; the two remaining rites were connected with the offerings as gifts to God. There was in every case a burning of the carcase, wholly or in part; this was the first of the remaining acts. The symbolism of this combustion is manifest. It was a sending of the gift to God. After arranging the divided or the selected portions of the carcase in the heaven-born fire, they were burned—that is to say, they were etherealized, and they rose to heaven as "a sweet savor." The rite bore a similar interpretation when it had reference to any of the bloodless offerings. To burn was to effectually present.

Waving and heaving. Sometimes a peculiar swinging of the offering was appended to the other acts of presentation, called "*heaving*" and "*waving*." This detail was enjoined in the consecration of the Levites and priests, in the vow of the Nazarite, in the offering of jealousy, in the cleansing of the leprous, in the thank-offerings and the tithes. This significant act of the officiator would seem to be a more emphatic presentation. The swinging forward was manifestly a symbolic presentation to God, a declaration by outward sign that the object waved belonged to him; the movement backward was as manifestly a declaration that the Almighty returned as a gift to his priest what actually belonged to himself. The *heaving* was very similar, taking place upward and downward, as if toward the Divine dwelling-place in the heavens.

The last feature of the general ritual is that of *the concluding meal*, by the priesthood in the more common cases, or by the offerers, as in the peace-offerings. The *restoration of part of the gift* to priest or people was the Divine provision in mercy for human rejoicing in the act of worship. This feast was a call to fellowship and friendship. It is Jehovah taking the sinner to His house, preparing him a feast and eating with him at his table. As has well been said: "As the sprinkling blood betokened *justification*, and combustion *sanctification*, so the sacrificial meal told its tale of the *unio mystica*." *Cave.*—This feasting upon the flesh of the slain animal is in germ what the Gospel gives us in full development—viz., that the same Lamb of Calvary who "washed us from our

sins in his own blood " gave us his flesh to eat " as " the bread of life." The memorial supper carries in it the same double symbol—*blood and bread*—the blood looking toward pardon ; the bread toward sustenance for the spiritual life. So the pious Israelite might on the one hand see the blood of his sacrifice gurgling forth, caught, sprinkled toward the mercy-seat and upon his own person ; and on the other hand, might take of the flesh of his slain lamb and sit down, not merely in peace but in joyful thanksgiving that death brings life—that sacrificial blood brings after it the new life of the redeemed, restored sinner, and sustenance therefor from the very animal whose body and blood became symbols of his pardon. H. C.

THE ALTAR AN ORACLE OF GRACE, AND THEREFORE THE PLACE OF WORSHIP.

Had sacrifice not been essentially of God ; had it not required the humble and child-like heart of faith to present it aright ; had it not carried along with it, when so presented, the blessing of forgiveness and grace from heaven, we cannot understand how such singular importance should have been attached to it. Like the sacrifice of Christ now, it has all the appearance of having then been the great touchstone of an accepted and blessed, or a guilty and rejected condition ; not one of many, as it would have been if devised by man, but standing comparatively alone as an all-important ordinance of God. P. F.

Through all the details of Leviticus there runs the emphasis that everything is by God's ordering, as if he had done it himself. This book becomes an illuminated missal on the freeness and amplitude of God's grace. There is not a trace of will-worship. Everything is done according to the Divine pattern. The entire ritual was a Divine parable. The blood was not given by man to God, but by God to man ; and in this Divine gift upon the altar depended its prophetic and ritual atoning efficacy. And reading the parable in this way, a new and celestial radiance invests the cross, the one altar that shall never crumble. It is not the symbol of wrath appeased, but of love triumphant. It is the journey ended, by which God has come to man. " It is finished." The debt paid, but by him to whom we owed it. The tyrant overthrown, but by God's hand, hiding behind the pierced palms. The penalty endured, but by him who pronounced it. The Law vindicated, but by him whose bosom is its eternal source and seat. Salvation by sacrifice, and sacrifice so great and painful that it awes the angels ;

but sacrifice as representing what God endures for those whom his love would save !

Of course, where God meets man there man should hasten to meet his God. If the altar is an oracle of grace it will also be the place of worship. But it is the place of true worship only because it is vocal with God's compassionate thought. God and man meet at the altar ; but the sacrifice does not represent man's part in the great dialogue. . . . What gives to the atonement its value ? Is it the offering of man or of God ? If of man, paying a debt, or discharging a legal liability, what need of an incarnation ? However intimate the union between the Divine and the human in the person of our Lord, it must be the Eternal Son of God by whom properly the atonement was made. It was made in human nature, but not by human nature. It was human in the field of its transaction ; it was Divine in its origin, essence, and import. It was human in its form, Divine in its substance. It was human in its utterance, Divine in its logic. The cross, like the altar which it forever displaced, is an oracle of Divine grace, showing at what cost God secures the eternal redemption of man from sin. The descriptive history of redemption, the picture of the cross, remains unaltered. The suffering and shame, the agony and abandonment and death of our Lord, are not toned down, nor explained away. But we read the story from the angle of God's thought, and that makes it luminous. Long enough have we studied the cross from the human angle, as if its main significance lay in the offering which man's representative makes to God, as if its design was to make the forgiveness of sin compatible with the claims of justice ; let us take the one bold leap, and read it with the eyes of God, whose love is from everlasting, and interpret it as one great offering which he freely makes in Christ for the redemption of all who repent and believe ! Its mighty secret is not in the energy which it imparts to man's prayer and plea for pardon, but in the solemn oath which it affixes to the free proclamation of mercy as witnessed in the redemption accomplished in human nature by the obedience, suffering, death, resurrection, and eternal ascension into glory, of the Eternal Word who became flesh. *Behrends.*

Satisfaction is made to absolute justice, to the truth of God ; and it is made not only by the sufferings, but by the perfect life of Jesus, as the perfect man, in obedience to the Law. Justice—not retaliation—demands that what a man sows, that shall he reap. Man sows sin, and reaps the necessary results—death, the forfeit-

ure of God's presence. The picture of atonement in the Old Testament is that of a covering of sins, and in the New Testament is reconciliation of man to God. In the English version of the New Testament the word "atonement" occurs once, and translates the word which is elsewhere translated "reconciliation" (*katalage*). The satisfaction on which this covering of sins and reconciliation of man to God is based embraces the life, death, resurrection, ascension, and mediation of the Saviour God-Man. The object in view of the life, death, and resurrection of Jesus was not one, but manifold. It was to manifest God ("God manifest in the flesh"); to reconcile man's heart ("You, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight"); to show man that he has a Mediator ("the one Mediator between God and man, the man Christ Jesus"); to prove his love ("Greater love hath no man than this, that a man lay down his life for his friends"); to enter death that he might show man that he is the victor over it, as the first-fruits from the dead ("If Christ be not raised, then is our hope in vain"); to read a lesson to other spheres ("To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord"). In all this he stood in man's place to suffer; the "chastisement of our peace was upon him; and with his stripes we are healed;" "he redeemed us from the curse of the Law, being made a curse for us." His merits were so perfect that they outweighed all man's demerits, so that for his sake man can be justified and accepted according to the covenant of grace. But to introduce the spirit of vindictiveness, or retaliation, on the part of the Jehovah of the sacred Scriptures, as thirsting for the blood of the sinner, and demanding the sufferings of Christ from any principle analogous to the human principle of retaliation, is one of the greatest insults ever offered to the Christian religion, which declares that the whole motive power toward salvation was love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." *R. Collins.*

RELATION OF THE LEVITICAL TO THE CHRISTIAN SACRIFICES.

Judging solely by the facts presented by the

sacrificial conceptions of the two dispensations, they are manifestly connected, and that as the higher and the lower in a prearranged system of development. There is in Christianity an evident growth in reasonableness and freedom. In Christianity the fetters of Judaism are snapped, and its unintelligible features are explained. As Augustine said, "In the epoch of the Old Covenant the New lay latent, as a fruit does in a root," or, in the language of more modern times, we may say, the New Testament sacrifices are antitypes of those of the Old. In a word, judged by the definition of final cause, Christianity is the final cause of Judaism. *Care.*

The Mosaic ritual had at once a shell, and a kernel—its shell, the outward rites and observances it enjoined; its kernel, the spiritual relations which these indicated, and the spiritual truths which they embodied and expressed. Substantially these truths and relations were, and must have been, the same for the Old that they are for the New Testament worshippers, having in each the same wants and necessities to meet, and the same God condescending to meet them. In that fundamental agreement we are to find the bond of union between the symbolical institutions of Judaism and the permanent realities of Messiah's kingdom. One truth in both—but that truth existing first in a lower, then in a higher stage of development. That the rite of expiatory sacrifice was typically or prophetically symbolical of the death of Christ, is testified with much plainness and frequency in New Testament Scripture. Yet, independently of this connection with Christ's death, it had a meaning of its own, which it was possible for the ancient worshipper to understand, and, so understanding, to present through it an acceptable service to God, whether he might perceive or not the further respect it bore to a dying Saviour. It was in its own nature a symbolical transaction, embodying a threefold idea: first, that the worshipper, having been guilty of sin, had forfeited his life to God; then, that the life so forfeited must be surrendered to Divine justice; and finally that being surrendered in the way appointed, it was given back to him again by God, or he became re-established as a justified person in the Divine favor and fellowship. The complex capital idea which the transaction so impressively symbolized, finds its only true realization in the work of salvation by Jesus Christ. For in *him* alone was there a real transference of man's guilt to one able and willing to bear it; in his death alone, the surrender of a life to God, such as could fitly stand in the room of that forfeited by the sinner; and in

faith alone on that death, a full and conscious appropriation of the life of peace and blessing obtained by him for the justified. So that here only it is we perceive the idea of a true, sufficient, and perfect sacrifice converted into a living reality—such as the holy eye of God, and the troubled conscience of man, can alike repose in with unmingled satisfaction. And while there appear precisely the same elements of truth in the ever-recurring sacrifices of the Old Testament, and in the one perfect sacrifice of the New, it is seen, at the same time, that what the one symbolically represented, the other actually possessed; what the one could only exhibit as a kind of acted lesson for the present relief of guilty consciences, the other makes known to us, as a work finally and forever accomplished for all who believe in the propitiation of the cross. P. F.

That these sacrifices were "shadows of good things to come," pointing more or less distinctly to "the body which is of Christ," the whole Epistle to the Hebrews is a continued proof. The imposition of hands upon the head of the victim, the shedding of its blood, and the consumption of its members upon the altar, were prefigurative acts setting forth by a kind of dramatic representation the future offering of the "Lamb of God slain from the foundation of the world." The requisite qualities of these sacrificial victims were emblematic of Christ's immaculate character, and the law of their oblation was a practical hieroglyphic of the great Gospel truth of the atonement. So also were the outward washings and purifications enjoined by the Mosaic Law designed to intimate the necessity of inward purity. If these institutions be severed from their New Testament relations, we have no key to unlock the hidden meaning of the Pentateuch, and the whole ritual contained in it dwindles down to a burdensome round of unmeaning ceremonies. But when regarded in the light now suggested, the whole service, like the veil on the face of Moses, conceals a spiritual radiance under an outward covering, and the wisdom of the various appointments appears at once worthy of its Divine Author. *Bush*.—Scarcely a page of the New Testament dealing with events coming after the crucifixion fails to set them forth in their sacrificial character and under an array of sacerdotal symbols. The apostles preached it, wrote it, reasoned it, exulted in it, put it into their ascriptions and thanksgivings. It was the fire and ecstasy of their apostleship. Every place and utensil of the old altar service came in to help the redemptive impression. All that long,

wonderful, providential Hebrew economy had prepared the moulds of thought and images of speech which are now taken up, spiritualized, and filled out. And the last voices we hear, as the sublime story of Revelation ends, and the apocalyptic visions of ages sweep away before us, are the voices of the mighty multitude, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." F. D. H.

As bearing upon the fact and the nature of the atonement, this bloody ritual has a most vital and impressive significance. No questions of deeper and more vital import can ever arise than such as these: Was the death of Christ expiatory? Was his blood shed for the sins of men? Did he lay down his life, an innocent victim, that the guilty sinners who place their hands upon his sacred head and there confess their sins may live and never die? In a word, was his death foreshadowed and its true significance pre-intimated by the bloody offerings enjoined in this Hebrew system?

Argumentatively, it would seem that these great questions are decided forever by the following considerations: (1) If the bloody sacrifices of this ancient system do not set forth the atoning death of Christ, they mean nothing; this, or nothing at all. (2) The writer to the Hebrew Christians testifies that they mean this. To give the proof of this statement in full would repeat entire the seventh, eighth, ninth, and tenth chapters of this epistle. (3) All the New Testament writers were Jews; men of Jewish education, men of life-long training in religious ideas based on this Hebrew sacrificial system. They never speak of the purpose or results of Christ's death save in terms and phrases taken from this system given through Moses. Jesus never speaks of his own death save in these same words and phrases. When he speaks of "giving his life a ransom for many" (Matt. 20:28); when he said, "This is my blood of the New Testament which is shed for many for the remission of sins;" when his great forerunner speaks of him as "the Lamb of God who taketh away the sin of the world;" or Peter as "bearing our sins in his own body on the tree;" or Paul as being "made a sin-offering for us that we might be made the righteousness of God in him," it is simply impossible to disprove the reference of these terms and phrases to the Mosaic system—impossible to give them any other sense than that which is illustrated in the bloody death of the sin-offerings and burnt-offerings of that ancient law.

Thus with hands which no sophistry can sever, the Old Testament and the New are bound together, and the atonement prefigured in the former is embodied and made perfect in the latter. The almost ceaseless blood-sheddings and blood-sprinklings of the former culminate in the latter in the one great scene of death-agony and blood on Calvary. The grand idea of expiatory suffering—of the vicarious death of the innocent in place of the guilty, which ages of ceremonial sacrifice had been setting forth and working into the minds of all reverent worshippers, had prepared the way for Christ's disciples to understand the mystery of his bloody death and to teach the Christian world in the writings of the New Testament *how* the blood of Jesus "takes away sin." H. C.

The System of Sacrifice the Analogue to the Lord's Supper.

The world-sacrifice of Jesus Christ was a self-sacrifice of the highest conceivable import. And that one sacrifice, coupled with the life, resurrection, and ascension of Jesus Christ, was in all its bearings the most significant event that ever happened in the history of the human race. Should not, then, the world of all time be educated for that one great central "mystery of godliness," the reconciliation of the world by 'God manifest in the flesh,' the outward circumstance of which was the life-shedding of Jesus on Calvary? But how was the world to be educated in prospect of that sacrifice? The great central fact to be taught was—the shedding of a life the salvation and life of the world. We are taught now to look upon that sacrifice at a meal, because the atoning power must always be connected with the life-giving power. The eating of bread and the drinking of wine are signs distinct enough to keep the world in memory of the fact and character of the death of Christ, the Life of the world. The Lord's Supper is, moreover, a bridge of history, taking us back by unerring steps to the hour of its institution, and the hour of Christ's agony. We find under the Mosaic dispensation the great analogue to the Lord's Supper in the system of sacrifice. Then also the symbol was connected with a meal; or had in every case at least some reference to food. Except in the case of the whole burnt-offering, either the priests and the offerers of the sacrifice, or the priests alone, solemnly ate the offering, and that for the most part, in "the holy place." Nor was the animal sacrifice the only sacrifice: the "meal-offering" (*minchah*) was as truly a sacrifice as the lamb, part being also consumed in the holy fire,

and part eaten by the priest. Every animal sacrifice was an animal or bird used for food. But to the ritual of the animal sacrificial meal was added a most elaborate ritual as to the previous slaying of the animal itself, and the sprinkling of its blood, the offerer putting his hand on the head of the victim, and being taught to regard the sacrifice as a picture of atonement, the Hebrew idea of which was a covering, or a hiding of sin; and the blood was called the blood of the covenant. Thus, while the lesson of life by food is the same in the Lord's Supper and the sacrificial feast, the symbol of breaking of bread in token of the death of the Lord's body is replaced by a much more powerful symbol in the slaying of the animal that supplies the feast, and the solemn sprinkling of its blood. The two ordinances are from the same hand; and while we see the exquisite beauty of the symbolism in the commemorative Supper of the Lord, we cannot fail to see the beauty of power in the parallel symbolism of the shedding of blood in the prospective Old Testament dispensation, the great sacrament of the Old World.

The error that has grown up about the words "sacrifice," "priest," and "altar," is *idolatry*; that is, making the picture more than a picture. When the Jew believed that the blood of bulls and of goats *could* take away sin, he perverted the truth and the ordinance of God; and when the Christian holds that there is in the Lord's Supper a propitiatory sacrifice for the quick and the dead for the remission of sins, he equally abuses the truth of God and the beauty of the ordinance. It is the confounding of the inward spiritual grace in the sacraments with the rite itself that has been at the root of the chief of the religious errors of mankind. The inward spiritual grace is the apprehension and appropriation by the intelligence and the affections of that which the outward observance typifies, and therefore to the faithful the actual reception of its benefit; and the observance itself, when rightly understood, becomes an instrument in arousing that apprehension, as well as a pledge and means, by virtue of its institution, of our receiving that grace. But to make a sacrament an *opus operatum*, to convert the image into that which it represents, is idolatry. It is this astounding, though truly human, error that plunged the ancient world into heathenism, the Jewish world into Pharisaism, and the Christian world into what is now commonly called Popery. The fall of the intelligence when the floods of superstition are let in upon the soul is great indeed; so that a man can even hold

the blasphemous doctrine that the blessed Redeemer can become incarnate in the sacramental elements of bread and wine in the hands of the priest, and that it is necessary for salvation that the body, soul, and divinity of Jesus Christ should be digested in the human stomach. This is a fall sorer than any fall on record of the

Jews ; however much we may pity their unbelief, we have no evidence that any Jew ever taught that every Passover lamb and every victim brought to the altar was God incarnate ; and yet, if it be true of the Christian element of sacrifice, it must have been true of the Jewish. *R. Collins.*

Section 132.

DETAILS RESPECTING ANIMAL SACRIFICE : ANIMALS OFFERED ; UNBLEMISHED ; AGE ; TO BE VOLUNTARY ; PLACE OF OFFERING. THE LIFE BLOOD THE ESSENTIAL FEATURE.

LEVITICUS 17 : 1-16 ; 22 : 17-33. DE. 17 : 1.

Lev. 22 17 AND the LORD spake unto Moses, saying, Speak unto Aaron, and to his sons, 18 and unto all the children of Israel, and say unto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that offereth his oblation, whether it be any of their vows, or any 19 of their freewill offerings, which they offer unto the LORD for a burnt offering ; that ye may be accepted, *ye shall offer* a male without blemish, of the beeves, of the sheep, or of the goats. 20 But whatsoever hath a blemish, that shall ye not offer : for it shall not be acceptable for you. 21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish a vow, or for a freewill offering, of the herd or of the flock, it shall be perfect to be accepted ; there 22 shall be no blemish therein. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the 23 altar unto the LORD. Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering ; but for a vow it shall not be 24 accepted. That which hath its stones bruised, or crushed, or broken, or cut, ye shall not 25 offer unto the LORD ; neither shall ye do *thus* in your land. Neither from the hand of a foreigner shall ye offer the bread of your God of any of these ; because their corruption is in them, there is a blemish in them : they shall not be accepted for you.

De. 17 1 Thou shalt not sacrifice unto the LORD thy God an ox, or a sheep, wherein is a blemish, or any evil-favouredness : for that is an abomination unto the LORD thy God.

Lev. 22 26 And the LORD spake unto Moses, saying, When a bullock, or a sheep, or a goat, 27 is brought forth, then it shall be seven days under the dam ; and from the eighth day and thenceforth it shall be accepted for the oblation of an offering made by fire unto the LORD. 28 And whether it be cow or ewe, ye shall not kill it and her young both in one day. And when 29 ye sacrifice a sacrifice of thanksgiving unto the LORD, ye shall sacrifice it that ye may be ac- 30 cepted. On the same day it shall be eaten ; ye shall leave none of it until the morning : I am 31 the LORD. Therefore shall ye keep my commandments, and do them : I am the LORD. And 32 ye shall not profane my holy name ; but I will be hallowed among the children of Israel : I 33 am the LORD which hallow you, that brought you out of the land of Egypt, to be your God : I am the LORD.

Lev. 17 1 And the LORD spake unto Moses, saying, Speak unto Aaron, and unto his sons, 2 and unto all the children of Israel, and say unto them ; This is the thing which the LORD hath 3 commanded, saying, What man soever there be of the house of Israel, that killeth an ox, or 4 lamb, or goat, in the camp, or that killeth it without the camp, and hath not brought it unto the door of the tent of meeting, to offer it as an oblation unto the LORD before the tabernacle of the LORD : blood shall be imputed unto that man ; he hath shed blood ; and that man 5 shall he cut off from among his people : to the end that the children of Israel may bring their sacrifices, which they sacrifice in the open field, even that they may bring them unto the LORD, unto the door of the tent of meeting, unto the priest, and sacrifice them for sacrifices 6 of peace offerings unto the LORD. And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tent of meeting, and burn the fat for a sweet savour unto the 7 LORD. And they shall no more sacrifice their sacrifices unto the he-goats, after whom they go a whoring. This shall be a statute for ever unto them throughout their generations.

- 8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the
 9 strangers that sojourn among them, that offereth a burnt offering or sacrifice, and bringeth it
 not unto the door of the tent of meeting, to sacrifice it unto the LORD; even that man shall
 be cut off from his people.
- 10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among
 them, that eateth any manner of blood; I will set my face against that soul that eateth blood,
 11 and will cut him off from among his people. For the life of the flesh is in the blood: and I
 have given it to you upon the altar to make atonement for your souls: for it is the blood that
 12 maketh atonement by reason of the life. Therefore I said unto the children of Israel, No soul
 of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.
- 13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn
 among them, which taketh in hunting any beast or fowl that may be eaten; he shall pour out
 14 the blood thereof, and cover it with dust. For as to the life of all flesh, the blood thereof is
all one with the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood
 of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall
 15 be cut off. And every soul that eateth that which dieth of itself, or that which is torn of
 beasts, whether he be homeborn or a stranger, he shall wash his clothes, and bathe himself in
 16 water, and be unclean until the even: then shall he be clean. But if he wash them not, nor
 bathe his flesh, then he shall bear his iniquity.

NOTE.—In accordance with our plan of arrangement, we set the distinctively *Ritual Legislation* in a natural and orderly way, avoiding any refinement of classification that might seem artificial. Our selected comment (as throughout the work) touches only such facts and truths as are intrinsically valuable, because essentially helpful to a more thorough and impressive apprehension of the Old Testament teaching. B.

Animals to be Offered (Lev. 22 : 17-19, 29-33).

Of living creatures, the Hebrews offered only these five kinds: bullocks, goats, sheep, turtles, pigeons. B.—Of the *herd*, a young bullock, of not less than one nor more than three years, generally of the third year. Of the *flock*, a lamb or kid, a male of the like age, but generally of the first year. Of *birds*, turtle-doves or young pigeons, without distinction of sex. P. S.—It is worthy of notice that these were all offered by Abraham in the great sacrifice of the covenant. The Divine command was, "Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove and a young pigeon." *Clark*.

In cases of extreme poverty, when the worshipper could not afford a proper sacrifice, the Law permitted him to bring pigeons or turtle-doves, the blood of which was to be brought to the altar as that of the animal victim. These doves were with them the tame, domesticated fowls, and in the feathered tribe corresponded to sheep and oxen among animals. No mention whatever is made of home-bred fowls or chickens in Old Testament Scripture. P. F.—The Jews say this sacrifice of birds was one of the most difficult services the priests had to do. The priest would need to take as much

care in offering this sacrifice as in any of the others; to teach those that minister in holy things to be as solicitous for the salvation of the souls of the poor as of the rich. The poor man's turtle-doves or young pigeons are here said to be an offering of a sweet savor, as much as those of an ox or a bullock, that hath horns and hoofs. H.—It is observable that the eagle and the lion were not offered in sacrifice unto God, but the lamb and dove, to denote that God regards not high and lofty spirits; but meek, poor spirits God will accept. *Brooks*.

"The Offering shall be Perfect to be Accepted"
 (Lev. 22 : 20-25. De. 15 : 21 ; 17 : 1).

These enactments had respect to the quality of the sacrifices which were to be offered by the congregation. All sacrifices by way of free-will offering to God, made either by Israelite or proselyte, for thanksgiving for former mercies or by way of vow for procuring blessings desired, should be perfect in their kind. No beast that was marked by any apparent defect, superfluity, excrescence, deformity, or disease was permitted to come upon the altar. *Bush*.

All defective sacrifices were rejected, that the Israelites might learn to consecrate themselves entirely to God. Two things are required for legitimate worship; *first*, that he who approaches God should be purged from every stain, and *secondly*, that he should offer nothing except what is pure and free from all imperfection. *Calv.*—God is to be served with our best. He rejects the blemished for his service. He is entitled to our best. He requires it of us. Withholding it argues unworthy views of God and of what is due to him. It usually implies contempt of God and hypocrisy in his service (Mal.

1:12, 13). *Orr.*—We must not offer to God except of our best. It must be the noblest, as for him who is noble beyond word or thought; and it must be the noblest, as ennobling us who serve him and making us more like himself. *F. W. Faber.*

Age of the Offering (Lev. 22:26-28. De. 15:19).

Three particulars are here noted: (1) That "from the eighth day and thenceforth it shall be accepted for an offering." (2) That the mother and offspring shall not be offered the same day. (3) That "all firstling males of the herd and the flock" should be offered to Jehovah. *B.*

19-23. *The first for God.* The first day of the week he claims and hallows; the first-fruits of the soil he claims for religious offering; the first place in our affections he asks as his due; the first-born, both of man and of beast, he marks as his own. This is his royalty. *D. D.*—The firstlings which were males were not to be reared for work, but were to constitute, if perfect, a peace-offering before God. Just as in the first-fruits God claimed the first share; so in the case of the firstlings of the herd or flock, and the first-born among men. The dedication of the perfect firstling pointed to the consecrated first-born, Jesus Christ. He is indeed the first-born of every creature. To him the firstlings and first born pointed. He became the great peace-offering which makes God and man one. *Elgar.*

27, 28. Before the eighth day they were not fit for food, and therefore not for sacrifice, which was the bread or food of God, as it is frequently termed. *Bush.*—The dam and the young are not to be slain in one day. Even the natural affection of a brute was not to be wounded. Much less is our own sense of propriety and good feeling to be blunted. This was a striking lesson in much higher things. *M.*—This precept seems to be confined to sacrifices, which were to be devoid of all appearance of cruelty. The Jews in general understand it as inculcating mercy. The Targum of Jonathan beautifully introduces the verse with this paraphrase: "And my people, the children of Israel, as our Father is merciful in heaven, so be ye merciful on earth." *Bush.*—All cruelty was prohibited in the sacrifices, and in them the rule was laid down that God would not have the exercises of religion disconnected from the duties of humanity. *Calv.*

Offerings to be Voluntary, in the Spirit of Loyal Obedience and Reverent Worship (Lev. 22:29-33).

These solemn injunctions, with the sublime

appeal, "*I am Jehovah,*" are in substance repeated again and again throughout the entire ritual legislation. At every point they emphasize the great fact that the true use and worth of the rite lay in the spirit of devotion which prompted the external act. *B.*

32, 33. Ye are to hallow me in all your offerings and proceedings. And ye have the most powerful motives as well as the most cheering encouragements to aim at this object. "I am the Lord," the God of covenant and of salvation. This is an all-powerful motive. "Who brought you out of the land of Egypt to be your God" Here is another overwhelming motive. I have delivered you from bondage; I am your God. "Who hallow you." Here is both motive and encouragement; encouragement, because he who is hallowed of God is thereby endowed with a new life and enabled to glorify God in all things. The appeal is closed with the animating watchword, "I am the Lord." *M.*

All Sacrifices to be Offered in the Court of the Tabernacle (Lev. 17:1-9).

It is an emphatic declaration of the Divine will as to the place where all sacrificial offerings should be made. As God designed there should be one altar, one high-priest, one sanctuary, and one commonwealth of Israel, this unity of the nation and the religion would be destroyed if various altars and priests, and various places of offerings, were allowed. *Bush.*—It was of the greatest consequence for a people just released from heathen bondage, like the Israelites, that it should possess only one sacred place. There was nothing so likely to promote the polytheism of nature-worship as that every place should be regarded as holy, according to its natural peculiarities, its situation, its historical associations, the customs of its inhabitants, nay, even according to the prevailing different notions of the Divine Being. By these means a multitude of deities would be produced. Without unity of worship the people, so long as without a king, could not be kept together as one State. And so in after times this "sacrificing on high places" always was the beginning of apostasy to false worship. *Gerl.*—This precaution was the more reasonable, because in ancient times it was common to make an offering of the flesh it was intended to eat. And hence arose a suspicion that whoever killed animals, usually devoted to the altar, offered them of course; and therefore Moses enjoined them not to kill such animals otherwise than in public, and to offer them all to the true God; that so it might be out of their power to make

them offerings to idols by slaughtering them privately, and under the pretence of using them for food *Maimonides*.

The Jewish writers say, "Before the tabernacle was set up, the high places were lawful; and the service was by the first-born; after the tabernacle was erected, the high places were unlawful, and the service was performed by the priests." This limitation as to the place of worship is graciously done away under the Gospel (Mal. 1:11), "My name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering,"

Bush.—NOTE.—For the modification of this law by Moses just before the entrance of the nation into the promised land, see De. 12. B.

THE LIFE BLOOD THE ESSENTIAL FEATURE OF ANIMAL SACRIFICE.

Lev. 17:10-16.

This central truth of the sacrificial ritual is here disclosed in connection with a prohibition of blood as food (verse 10). Two reasons are given for the prohibition: First, that the blood is the vital element, "the life of all flesh;" secondly, that "it is the blood that maketh atonement for the soul" (verse 11). The prohibition is repeated (verses 12, 13), and the first reason is twice stated (verse 14), with threatening of penalty. To this is added an injunction against eating that which died naturally or by violence (verses 15, 16). And the prohibition of blood as food is strongly emphasized in the parting address of Moses (De. 12:16, 23-26; 15:23). B.

Lev. 17:11. Life is in the blood.

There are three words relating to the constitution of man in the Old Testament, and three corresponding ones in the New Testament: (1) *chay*, ζῶν, *vita*, denoting life, as opposed to death; (2) *nephesh*, ψυχή, *anima*, the soul, as distinguished from the body; the individual life either in man or beast, whether united to the body during life (*chay*), or separated from the body after death; observe the expression "living soul" (Gen. 2:7); (3) *ruach*, πνεῦμα, *spiritus*, the spirit, that which is opposed to the flesh, and is distinguished from the life of the flesh; the highest element in man, that which, in its true condition, holds communion with God (Rom. 8:4, 5, 6). The soul (*nephesh*) has its abode in the blood as long as life lasts. In verse 14 the soul is identified with the blood, as it is in Gen. 9:4; De. 12:23. That the blood is rightly thus distinguished from all other constituents of the body is acknowledged by the highest authorities in physiology. "It is the

fountain of life (says Harvey), the first to live, and the last to die, and the primary seat of the animal soul; it lives and is nourished of itself, and by no other part of the human body." John Hunter inferred that it is the seat of life, because all the parts of the frame are formed and nourished from it. "And if (says he) it has not life previous to this operation, it must then acquire it in the act of forming; for we all give our assent to the existence of life in the parts when once formed." Milne Edwards observes that, "if an animal be bled till it falls into a state of syncope, and the further loss of blood is not prevented, all muscular motion quickly ceases, respiration is suspended, the heart pauses from its action, life is no longer manifested by any outward sign, and death soon becomes inevitable; but if, in this state, the blood of another animal of the same species be injected into the veins of the one to all appearance dead, we see with amazement this inanimate body return to life, gaining accessions of vitality with each new quantity of blood that is introduced, by and by beginning to breathe freely, moving with ease, and finally walking as it was wont to do, and recovering completely." The knowledge of the ancients on the subject may indeed have been based on the mere observation that an animal loses its life when it loses its blood. But it may deepen our sense of the wisdom and significance of the Law of Moses to know that the fact which it sets forth so distinctly and consistently, and in such pregnant connection, is so clearly recognized by modern scientific research. *Clark*.—It was a fundamental axiom: "The life of the flesh is in the blood;" or, "The blood is the soul:" soul and blood were correlative notions. Hence dying was expressed by "pouring out the soul;" to "shed blood" meant to destroy life; the blood and the soul of the murdered were said alike to cry to heaven for vengeance; "pure blood" became synonymous with "a pure soul," and even the combination, "the soul of pure blood," was formed to denote a guiltless person. *Kalisch*.

I have given it to you upon the altar. These words preclude any superstitious notion that there was atoning virtue in the blood itself. It had a natural fitness to express a truth and was therefore the symbol chosen by Divine wisdom for use upon the altar. *Clark*.—In this declaration, first, God appears as the Author of the atoning ordinance. If there be not in this statement an express intimation of the Divine origin of sacrifice, there is at least a full confirmation of the arguments de-

ducible from the nature of the case, which would preclude any other supposition. The words, "I have given it to you," are parallel as far as the Divine ordination is concerned with the first promise of redemption (Gen. 3), only that now there is a fuller disclosure of the plan by which that purpose shall be accomplished. D. M.

It is the blood that maketh atonement by reason of the life. The grand reason of the singular place which, in the handwriting of Moses, is assigned to sacrifice by blood, is that expressed in the Epistle to the Hebrews, where it is said, that "without shedding of blood there is no remission of sins," consequently no peace or fellowship with God for the sinner. It is not the matter of the blood that atones, but the soul or life which resides in it; so that the soul of the offered victim atones for the soul of the man who offers it. This passage is intended simply to provide an answer to two questions: Why they should not eat blood?—viz., because the blood was appointed by God for making an atonement. And, why should blood have been appointed for this purpose?—viz., because the soul or life is there, and hence is most suitably taken for the soul or life of man forfeited by sin. This is also the only sense of the passage that can be grammatically justified. In the institution of sacrifice, God mercifully appoints a substitute—the soul or life of a beast, for the soul or life of the transgressor; and as the seat of life is in the blood, so the blood of the beast, its life-blood, was given to be shed in death, and served up on the altar of God, in the room of that other and higher but guilty life, which had become due to Divine justice. When this was done, when the blood of the slain victim was poured out or sprinkled upon the altar, and thereby given up to God, the sinner's guilt was atoned (covered); a screen, as it were, was thrown between the eye of God and his guilt, or between his own soul and the penalty due to his transgression. In other words, a life that had not been forfeited was accepted in the room of the sinner's that *was* forfeited; and this was yielded back to him as now again a life in peace and fellowship with God—a life out of death. P. F.

If we represent to ourselves the whole work of redemption, in allusion to this rite, it will be as follows: The expiation of one and of all sin, the propitiation, was accomplished when Christ offered his blood to God on the altar of the accursed tree. That done, he went with his blood into the most holy place. Whosoever looks in

faith to his blood has part in the atonement (Rom. 3:25); that is, he is justified on account of it, receiving the full pardon of all his sins (Rom. 5:9). Thenceforth he can appear with the whole community of believers (1 John 1:7), full of boldness and confidence before the throne of grace (Heb. 4:16), in order that he may be purified by Christ, as high-priest, from every evil lust. Steiger.

In what conceivable light can we view this institution of sacrifice, but in relation to that great sacrifice which was to make atonement for sins; to that "blood of sprinkling" which was to speak "better things than that of Abel," or that of the Law? The offering up of an animal cannot be imagined to have had any intrinsic efficacy in procuring pardon for the transgression of the offerer. Still less intelligible is the application of the blood of the victim to the purifying of the parts of the tabernacle, and the apparatus of ceremonial worship. All this can have had no other than an *instituted* meaning; and can be understood only in reference to some blood-shedding, which in an eminent degree possessed the power of purifying from pollution. In short, admit the sacrifice of Christ to be held in view in the institutions of the Law, and every part is plain and intelligible; reject that notion, and every theory devised by the ingenuity of man to explain the nature of the ceremonial worship becomes trifling and inconsistent. Magee.

We associate blood with *death*. But the Jews associated it with *life*. The idea of death was in the killing of the animal; and the sprinkling of the blood upon the altar meant the dedication to God of a life which had been reached through death. "Dead unto sin:" such was the idea connected with the slain animal. "Alive unto God:" such was the idea connected with the sprinkling of the blood upon the altar. Thus, while penitence is the prominent feature of the presentation and the killing, faith is prominent in the sprinkling of the blood. J. M. G.—No heathen nation had such ideas about human sin and Divine grace as had the people of Israel, so that it was only in this nation that the *blood* assumed this unique and exalted significance, and only there that it became the *centre of the whole sacrificial procedure*. Ewald.

At this point we encounter an objection which appears very strong to modern "culture." We admit that there was much connected with the ritual of the altar of a revolting nature; but why? Do we not need to be taught that sin is

a revolting thing? Greece had abundance of the finest culture. There was everything to please the eye in her temples and monuments; but think of the corruption in Greek hearts, think of the abominations of Greek society! In the Jewish worship there were plain truths plainly and even roughly taught; and what was the consequence? A nation, as Matthew Arnold so fully brings out, that stood alone among the nations of the earth as a witness for righteousness and purity in personal and social life. Intellectual and æsthetic culture, without the stern foundation of good morals, hatred of sin and love of holiness, produces mere "whited sepulchres, beautiful without, while within

they are full of dead men's bones and all uncleanness." The true answer to the objection which a superficially refined taste brings against the barbarity of the Hebrew worship, is to be found in the outcome of it, first in the Hebrew character for morality and purity, in contrast with the heathen nations of the time; and next in the whole tone and tenor of the Hebrew literature, which we can with all appropriateness call "*the holy writings*." J. M. G.—Nevermore shall we get rid of blood. There was a mystery about its being sprinkled on the doorposts in Egypt—a mystery about the paschal lamb—that mystery will follow us to the end, and reappear in a heavenly anthem. J. P.

Section 133.

THE BOOK OF LEVITICUS. NAMES AND ORDER OF THE CHIEF OFFERINGS. THE BURNT-OFFERING.

LEVITICUS 1:1-17; 6:8-13.

Lev. 1 1 AND the LORD called unto Moses, and spake unto him out of the tent of meeting, 2 saying, Speak unto the children of Israel, and say unto them, When any man of you offereth an oblation unto the LORD, ye shall offer your oblation of the cattle, *even* of the herd and of the flock.

3 If his oblation be a burnt offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before the LORD. 4 And he shall lay his hand upon the head of the burnt offering; and it shall be accepted for 5 him to make atonement for him. And he shall kill the bullock before the LORD: and Aaron's sons, the priests, shall present the blood, and sprinkle the blood round about upon the altar 6 that is at the door of the tent of meeting. And he shall flay the burnt offering, and cut it 7 into its pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay wood 8 in order upon the fire: and Aaron's sons, the priests, shall lay the pieces, the head, and the 9 fat, in order upon the wood that is on the fire which is upon the altar: but its inwards and its legs shall he wash with water: and the priest shall burn the whole on the altar, for a burnt offering, an offering made by fire, of a sweet savour unto the LORD.

10 And if his oblation be of the flock, of the sheep, or of the goats, for a burnt offering; he 11 shall offer it a male without blemish. And he shall kill it on the side of the altar northward before the LORD: and Aaron's sons, the priests, shall sprinkle its blood upon the altar round 12 about. And he shall cut it into its pieces, with its head and its fat: and the priest shall lay 13 them in order on the wood that is on the fire which is upon the altar: but the inwards and the legs shall he wash with water: and the priest shall offer the whole, and burn it upon the altar: it is a burnt offering, an offering made by fire, of a sweet savour unto the LORD.

14 And if his oblation to the LORD be a burnt offering of fowls, then he shall offer his oblation 15 of turtledoves, or of young pigeons. And the priest shall bring it unto the altar, and wring off its head, and burn it on the altar; and the blood thereof shall be drained out on the side 16 of the altar: and he shall take away its crop with the filth thereof, and cast it beside the altar 17 on the east part, in the place of the ashes: and he shall rend it by the winds thereof, *but* shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt offering, an offering made by fire, of a sweet savour unto the LORD.

6 8 And the LORD spake unto Moses, saying, Command Aaron and his sons, saying, This is 9 the law of the burnt offering: the burnt offering shall be on the hearth upon the altar all 10 night unto the morning; and the fire of the altar shall be kept burning thereon. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and

he shall take up the ashes whereto the fire hath consumed the burnt offering on the altar, and
 11 he shall put them beside the altar. And he shall put off his garments, and put on other gar-
 12 ments, and carry forth the ashes without the camp unto a clean place. And the fire upon the
 altar shall be kept burning thereon, it shall not go out ; and the priest shall burn wood on it
 every morning : and he shall lay the burnt offering in order upon it, and shall burn thereon
 13 the fat of the peace offerings. Fire shall be kept burning upon the altar continually ; it shall
 not go out.

THE BOOK OF LEVITICUS.

The Greek version of the SEPTUAGINT, and the VULGATE *Latin*, have given the title of LEVITICUS to the third book of the Pentateuch ; and the name has been retained in almost all the modern versions. The book was thus called, because it treats principally of the laws and regulations of the *Levites*, and priests in general. In Hebrew it is termed *Vayikra*, "And he called," which is the first word in the book ; and which, as in preceding cases, became the running title to the whole. It contains an account of the ceremonies to be observed in the offering of burnt sacrifices ; meal, peace, and sin offerings ; the consecration of priests, together with the institution of the grand national festivals of the Jews, PASSOVER, PENTECOST, and TABERNACLES ; with a great variety of other ecclesiastical matters. A. C.

Leviticus has no pretension to systematic arrangement as a whole, nor does it appear to have been originally written all at one time. Repetitions occur in it ; and in many instances certain particulars are separated from others with which, by the subject-matter, they are immediately connected. The fragmentary way in which the Law has been recorded, regarded in connection with the perfect harmony of its spirit and details, may tend to confirm both the unity of the authorship of the books in which it is contained, and the true inspiration of the Lawgiver. *Clark*.

Leviticus is the book of Old Testament worship. In Exodus there were two grand themes : first, Israel brought out of Egypt to meet with God ; and then, God descending from his holy heaven to meet with them (on Sinai) and to dwell with them (in the tabernacle). And now that God dwells among his people, it is necessary that they should be well informed as to the manner in which they may with acceptance draw near to him. Such is the object and intent of the Book of Leviticus. Think how much labor is spent in the study of the classical mythology at our schools and universities, not for any value there is in itself, but for the light it throws upon classical literature ; and yet how little do Christian people realize the importance of studying the modes of worship among the

Jews, in order to understand their literature, which is our Bible. And besides, not only is the knowledge of the tabernacle worship necessary in order to understand the sacred literature, but it is of real value in itself ; not merely of antiquarian and psychological value, like the ancient mythologies, but of present practical value, as throwing light upon the New Testament and illustrating that Gospel on which our hopes are founded. J. M. G.

NAMES AND ORDER OF THE CHIEF OFFERINGS.

The various forms of offering : The burnt-offering, self-dedicatory. The meal-offering (unbloody). The peace offering (bloody), encharistic. The sin-offering and the trespassing-offering, expiatory. In the consecration of Aaron and his sons we find these offered in what became ever afterward the appointed order : first came the sin-offering, to prepare access to God ; next, the burnt-offering, to mark their dedication to his service ; and thirdly, the meal-offering of thanksgiving. Henceforth, the sacrificial system was fixed in all its parts, until He should come whom it typified. It is to be noticed that the Law of Leviticus takes the rite of sacrifice for granted, and is directed chiefly to guide and limit its exercise. *Dic. B.*

The natural order of victims in the sacrificial service of the Law was, first the sin-offering, then the burnt-offering, and last the peace-offering. This answers to the spiritual process through which the worshipper had to pass. He had transgressed the Law, and he needed the atonement signified by the sin-offering ; if his offering had been made in truth and sincerity, he could then offer himself to the Lord as an accepted person, as a sweet savor, in the burnt-offering ; and in virtue of this acceptance, he could enjoy communion with the Lord and with his brethren in the peace-offering. *Clark*.—Of the order observed when the offerings were presented in series we have a good example in Lev. 9 : 15-18 : "And he brought the people's offering, and took the goat, which was the sin-offering for the people, and slew it, and offered it for sin, as the first. And he brought the burnt-offering, and offered it according to the manner. And he brought the meal-offering, and

filled his hand out of it, and burnt it upon the altar, beside the burnt-sacrifice of the morning. He slew also the bullock and the ram for a sacrifice of *peace-offerings*." Here we have the logical, as the order in Lev. (ch. 1 to 7) was the historical order. The sin-offering (or trespass-offering, as the case might be) came first; then the burnt-offering with its associated meal-offering; and finally the peace-offering. This gives us three main sacrifices: the sin-offering, the burnt-offering, the peace-offering. The burnt-offering occupied the central position, having as its antecedent the sin-offering, and as its consequent the peace-offering. The essential significance of the burnt-offering is dedication on the part of man and acceptance on the part of God. The antecedent of this dedication and acceptance is atonement. Hence the sin-offering preceded the burnt-offering. What is the consequence of this dedication and acceptance? Peace with God and joy in his salvation. Hence the peace-offering followed the burnt-offering. Here we have a complete and orderly system of saving truth, beginning with the exceeding evil of sin, and ending with the surpassing joys of fellowship with God. Verily, there was far more of true value for the world in the Hebrew ritual of the altar than in all Greek philosophy or classic art. There was in it, there is in it still, when read not in "the letter which killeth," but according to "the spirit which giveth life," a mighty power that makes for righteousness. J. M. G.

THE BURNT-OFFERING.

Lev. 1: 1-17; 6: 8-13.

Lev. 1: 1. And the Lord called unto Moses, and spake unto him out of the tent of meeting. God could have spoken these laws to the children of Israel himself, as he did the Ten Commandments; but he chose to deliver them by Moses, because they had desired he would no more speak to them himself, and he had designed that Moses should, above all the prophets, be a type of Christ, by whom God would in these last days speak to us (Heb. 1: 1). By other prophets God sent messages to his people, but by Moses he gave them laws; and therefore he was fit to typify Him to whom the Father has given all judgment. II.—The tent of meeting here referred to was the earlier tent spoken of in Ex. 33: 7. It could not have been the tabernacle, as that was erected but a short time before the march from Sinai began. The disclosures in this book must have reasonably required the long period of six months, during which the tab-

ernacle and its furniture were being prepared, for their reception and record by Moses. B.

2. Any man offereth. The owner must offer it of *his voluntary will*. What is done in religion so as to please God, must be done by no other constraint than that of love. God accepts the willing people and the cheerful giver. Ainsworth and others read it, not as the principle but as the end of offering; "Let him offer it *for his favorable acceptance before the Lord*. Let him propose this to himself as his end in bringing his sacrifice, and let his eye be fixed steadily upon that end—that he may be accepted of the Lord." Those only shall find acceptance who sincerely desire and design it in all their religious services (2 Cor. 5: 9). H.

Your oblation of the cattle (even), of the herd and of the flock. The term "cattle" here is generic, including the "herd" and the "flock" mentioned in connection. The Heb. term *tzon*, flock, comprehends both sheep and goats, as is evident from verse 10. *Bush*.—This was the first rule of obedience, that men should not offer promiscuously this or that victim, but bulls or bull-calves of their herds, and male lambs or kids of their flocks. *Calv*.

3. Burnt-offering. The original term for *burnt-offering*, *olâh*, comes from the root, *âlâh*, to ascend. It is so called because it was laid whole on the altar, and then being consumed by fire, the greatest part of it *ascended toward heaven*. Its equivalents in other languages all convey the idea of a *fire-offering wholly consumed*, which is also clearly intimated by the Latin word "holocaustum," *holocaust*. The sacrifice consisted in the immolating of a *male animal victim*, which was sometimes a bull of three years old, sometimes a sheep or goat of one year old, and sometimes, but more rarely, a turtle-dove, or young pigeon. But whether it were bullock, ram, or goat, one thing was indispensable—it was to be perfect in its kind, "a male without blemish." The animal was to be the most excellent of its kind, in order the more fitly to shadow forth the excellencies of Him who was to be the great substance of this type, the Lamb slain from the foundation of the world, and who alone of all that ever partook of our nature was truly without sin. As he was a spotless Saviour, so his representing type was to be a spotless victim. *Bush*.

The burnt-offering is first named in Gen. 8: 20, as offered after the Flood. Throughout the whole of Genesis it appears to be the only sacrifice referred to; afterward it became distinguished as one of the regular classes of sacri-

fice under the Mosaic Law. The meaning of the whole burnt-offering was that which is the original idea of all sacrifice, the offering by the sacrificer of himself, soul and body, to God, the submission of his will to the will of the Lord. It typified our Lord's offering the perfect sacrifice of his human will to the will of his Father. *Die. B.*—The burnt-offering had a regard to the offering of Christ in a human body. It is so stated in the Epistle to the Hebrews; "When he cometh into the world he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me; in burnt-offerings and sacrifices for sin thou hast no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God." *Bush.*

As the entire burning of the victim was the main thing, it clearly follows that the utter surrender to the Lord which belonged to every sacrifice was in an especial manner represented in the burnt-offering. On this account this was the *daily* sacrifice, as well as the general sacrifice on all solemn occasions. Thus in every sacrifice of the people of God a self-offering to God by a figurative act took place, which embodied as it were the inward act between God and man. But as an animal could not really take on itself sin and expiate it, as the sprinkling of its blood did not really wash away sin, therefore these typical sacrifices pointed to the true perfect sacrifice of the Son of God, the holy and spotless Lamb, who truly bore the punishment of the sinner in his stead and took it away. The sacrifice of the New Testament is a sacrifice so living, so eternally efficacious, so continually present, that every Christian ought to have it before him in spirit and in faith, as if it had even now been offered for himself. Then he experiences the blood-sprinkling—i.e., God-acceptance of this sacrifice—in his justification before God. To this every sacrifice of the Old Testament more or less pointed. But of all the sacrifices, the burnt-offering especially places us in the position and the act of faith of the Christian, when he is conscious of standing in communion with God, and yet needs to seek full forgiveness; when he desires, indeed, to give up his heart entirely to God, but requires the flame of Divine love to consume the sacrifice; and when he consecrates himself to God continually to do that which is well pleasing in his sight. This burnt sacrifice of the Christian is the general offering of his whole life which is made every day, which includes and sanctifies all other offerings. The fire of this can never be extinguished. *Gerl.*

Its name, '*olah*,' "an ascending," shows that

its main idea was not so much that of the destruction of the victim, on the head of which the offerer had pressed his hands, as the entire dedication of the believer—body, soul, and spirit—to God. He was to mount upward to God, to surrender himself to him, and endeavor to do his will. And it was this devotion of the soul to God, of the creature to the Creator, which made the burnt-offering a "sweet savor" to him. Man rising above the earth and mounting heavenwards is, in all ages, the fulfilling of our Heavenly Father's will, and was the lesson of this the earliest form of sacrifice. *R. P. S.*

Give to God ourselves, or nothing; and to give ourselves to him is not his advantage but ours. The philosopher said to his poor scholar, who told him he had nothing but himself to give: It is well, said he, and I will endeavor to give thee back to thyself better than I received thee. Thus doth God with us, and a Christian makes himself his daily sacrifice; he renews this gift of himself every day to God, and receiving it every day bettered again, still he hath the more delight to give it, as being fitter for God the more it is sanctified by former sacrificing. Now that whereby we offer all other spiritual sacrifices, and even ourselves, is love. That is the holy fire that burns up all, sends up our prayers, and our hearts, and our whole selves a whole burnt offering to God. *Leighton.*

3. It must be offered *at the door of the tabernacle*, where the brazen altar of burnt-offerings stood, which sanctified the gift, and not elsewhere; he must offer it *at the door*, as one unworthy to enter, and acknowledging that there is no admission for a sinner into covenant and communion with God, but by sacrifice; but he must offer it *at the tabernacle of the congregation*, in token of his communion with the whole church of Israel, even in this personal service. *H.*

4. Whosoever presented a burnt-offering should *lay his hand on its head*, after he had come near the door of the tabernacle. This ceremony was not only a sign of consecration, but also of its being an atonement, since it was substituted for the man, as is expressed in the words of Moses, "And it shall be accepted for him to make atonement for him." *Cutr.*—He who brought the victim was commanded to lay his hand upon the head of the animal; which action was esteemed an acknowledgment of his own guilt, and a prayer that it might be punished in the victim upon which his hand was laid. And we find in the Rabbinical writers a set form of prayer, which was always used on this occasion. In this form the delinquent ac-

knowledges his offence and professes his repentance ; and concludes with a petition that the victim upon which he laid his hand might be his expiation. By which last expression he was, as the Jews inform us, understood to mean that the victim might be substituted in his room, and that the punishment which himself had merited might fall on the head of his offering. *Vesie.*

To make atonement for him. The idea expressed by the Hebrew original of the word translated *alone* was *cover* and *covering*. To *atone sin* in the Hebrew conception was *so to cover it over that God could neglect it*. "To *atone* does not mean to cause a sin not to have been committed, for that is impossible ; nor to represent it as non-existent, for that would be opposed to the earnest spirit of the Law ; nor to pay and compensate it by any act ; but to *cover it before God*—that is, to deprive it of its power to come between us and God" (*Kahnis*). *Cave.*—"To atone" is, in the Hebrew, "to cover." Sin is covered, so that God from that time forth does not see it—*i.e.*, he treats man as though he had no sin in his sight. God cannot hold the same relation to the sinner when his sin still remains upon him, and when it is atoned for. When, therefore, the sin is covered, the wrath of God toward the sinner ceases, and his good pleasure, as was just said (verse 3, Heb., "to his well-pleasing before the Lord"—*i.e.*, that he thereby is made acceptable to the Lord), is turned toward the reconciled one. *Gerl.*

There are four parts in the great work of atonement : the righteousness and the death of the victim, and the presentation and the acceptance of these by which they become a propitiation. Righteousness can only be rendered and penal death can only be suffered by a moral agent, and for a man by a man. Hence the true victim can only be a person. This same person it is who intervenes to present satisfaction from himself to God, and receive acceptance from God to himself for the penitent, believing offerer. With equal certainty it may be affirmed that the latter two parts can only be performed by a Divine person. *M.*

5. The sacrifice was to be killed *before the Lord*—that is, in a devout manner, and with an eye to God and his honor. The priests were to *sprinkle the blood upon the altar*, for the blood being the life, that was it that made atonement for the soul. This signified the direct and actual regard which our Lord Jesus had to the satisfaction of his Father's justice, and the securing of his injured honor, in the shedding of his blood ; he *offered himself without spot to God*.

It also signified the pacifying and purifying of our consciences by the *sprinkling of the blood of Jesus Christ* upon them by faith (1 Pet. 1 : 2 ; Heb. 10 : 22). II.—The altar was sprinkled with the blood, that the people might know that the blood poured from the victim did not fall on the ground, but was consecrated to God ; just as now the blood of Christ appears before his face. *Culv.*—The act of sprinkling the blood was, during every period of the Mosaic economy, exclusively the prerogative of the priesthood. It was in the effusion of blood, which is the *life*, that the virtue of the sacrifice consisted, it being always understood that *life* went to redeem *life*. Every reader of the New Testament knows how much our salvation is attributed to the blood of Christ ; and this great evangelical truth was abundantly taught to the Israelites under the Law. They were by this rite most impressively shown that without the shedding of blood there was no remission of sins. *Bush.*

9. A sweet savor unto the Lord. In Rom. 12 : 1 we have not only a commentary on the old burnt offering, but a suggestive presentation of the difference between the Old one and that which is required in the New Covenant. "Present your bodies" (as distinguished from the bodies of bulls or of goats), "a living sacrifice" (as distinguished from the slain sacrifice of the Old Covenant), "holy" (there we have the significance of the separation of the parts, and the cleansing of the inwards), "acceptable unto God" (the sweet savor of Lev. 1 : 9), "which is your reasonable service" (as distinguished from the symbolical service of the old economy). No other exposition of the symbolism of the burnt-offering is needed than these striking words. *J. M. G.*

When we think of these offerings all the year round, never ending, or ending only to begin again ; the smoke always ascending, the fire always alight, we say, "Thank God we are Christians." What do we mean ? Had the Jew more to do than we have to do ? Only so in a very limited and mechanical sense. The Jew gave his bullock or his goat, his turtle dove or his young pigeon ; but now each man has to give *himself*. As Christians, we have nothing that is our own ; not a moment of time is ours ; not a pulse that throbs in us, not a hair of our head, not a coin in the coffer belongs to us. This is the severe demand of love. Who can rise to the pitch of that self sacrifice ? The Jew gives his tenth, and another tenth, and another tenth, and another tenth, even unto five tenths, or one half, and we say, "All that is done for

ever; it has passed away with the obsolete ritual, and now we are under the law of love," as if God had brought us into something less rather than into something more. J. P.

14. Oblation of turtle-doves, or of young pigeons. In the Divine requirement of the various oblations, the circumstances of the offerers were consulted. Those who could not afford to offer a bullock would bring a sheep or a goat; and those who were not able to do that were expected to bring a turtle-dove or a young pigeon. The parents of our Lord brought this latter kind of offering upon the purification of Mary. It will be observed that the directions respecting the poor man's offering are as minute and particular as any; intimating that God is no respecter of persons, and that his ministers are to be anxious for the welfare and attentive to the interests of the poorest of their flock.

Lev. 6:9. This is the law of the burnt-offering. That is, this is the daily burnt-offering or perpetual sacrifice, consisting of two lambs offered upon the altar of burnt-offering, one in the morning and the other in the evening. That of the morning was offered about sunrise, after the incense was burnt upon the golden altar, and before any other sacrifice. That of the evening was offered in the decline of day, before the night began. They were both wholly consumed on the altar, after the same manner as the free-will burnt-offering, but by a slow fire, that they might continue the longer burning. *Bush.*

13. Fire shall be kept burning. This was a symbol of the never-ceasing worship which Jehovah required of his people. It was essentially connected with their acts of sacrifice.

Clark.—By this law we are taught to keep up in our minds a constant disposition to all acts of piety and devotion, and habitual affection to Divine things, so as to be always ready to every good word and work. Though we be not always sacrificing, yet we must keep the fire of holy love always burning; and thus we must pray always. H.

We may have an altar, but no fire. We need the fire as well as the altar. Magnificent altars we have built: we have brought stone from afar; we have set it up and made ourselves proud in the contemplation of the skilful building. It is the sign of self-idolatry; we have mistaken the means for the end, the process for the result. We may have fire and no altar. This is also a mistake. We ought to have religious places and Christian observances. There is a deadly sophism lurking in the supposition that men can have the fire without the altar, and are independent of institutions, churches, families, and all that is known by Christian arrangement for common worship. We are not meant to be solitary worshippers. Forsake not the assembling of yourselves together: there is a touch that helps life to gather itself up into its full force; there is a contagion which makes the heart feel strong. It is not enough to kindle a fire: we must renew it. "The fire shall ever be burning upon the altar; it shall never go out." Did not some men burn once who are cold now? Have not some men allowed the holy flame to perish? and is not their life now like a deserted altar laden with cold, white ashes? Be it ours to escape the fate of people who have lamps but no fire, beliefs but no faith, a bound book but no revelation. J

Section 134.

THE MEAL-OFFERING, AND ACCOMPANYING DRINK-OFFERING.

LEVITICUS 2 : 1-16 ; 6 : 14-18. Nu. 15 : 1-16.

Lev. 2 1 AND when any one offereth an oblation of a meal offering unto the LORD, his oblation shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: and he shall bring it to Aaron's sons the priests: and he shall take thereof his handful of the fine flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn it as the memorial thereof upon the altar, an offering made by fire, of a sweet savour unto the LORD: and that which is left of the meal offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

4 And when thou offerest an oblation of a meal offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. And if thy oblation be a meal offering of the baking pan, it shall be of fine flour unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: it is a meal offering. And if thy oblation be a meal offering of the frying pan, it shall be made of fine flour with oil.

8 And thou shalt bring the meal offering that is made of these things unto the LORD : and it
 9 shall be presented unto the priest, and he shall bring it unto the altar. And the priest shall
 take up from the meal offering the memorial thereof, and shall burn it upon the altar : an
 10 offering made by fire, of a sweet savour unto the LORD. And that which is left of the meal
 offering shall be Aaron's and his sons' : it is a thing most holy of the offerings of the LORD
 11 made by fire. No meal offering, which ye shall offer unto the LORD, shall be made with
 leaven : for ye shall burn no leaven, nor any honey, as an offering made by fire unto the LORD.
 12 As an oblation of firstfruits ye shall offer them unto the LORD : but they shall not come up for
 13 a sweet savour on the altar. And every oblation of thy meal offering shalt thou season with
 salt ; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal
 offering : with all thine oblations thou shalt offer salt.

14 And if thou offer a meal offering of firstfruits unto the LORD, thou shalt offer for the meal
 15 offering of thy firstfruits corn in the ear parched with fire, bruised corn of the fresh ear. And
 16 thou shalt put oil upon it, and lay frankincense thereon : it is a meal offering. And the
 priest shall burn the memorial of it, part of the bruised corn thereof, and part of the oil
 thereof, with all the frankincense thereof : it is an offering made by fire unto the LORD.

Lev. 6 14 And this is the law of the meal offering : the sons of Aaron shall offer it before
 15 the LORD, before the altar. And he shall take up therefrom his handful, of the fine flour of
 the meal offering, and of the oil thereof, and all the frankincense which is upon the meal
 offering, and shall burn it upon the altar for a sweet savour, as the memorial thereof, unto
 16 the LORD. And that which is left thereof shall Aaron and his sons eat : it shall be eaten
 17 without leaven in a holy place ; in the court of the tent of meeting they shall eat it. It shall
 not be baked with leaven. I have given it as their portion of my offerings made by fire ; it is
 18 most holy, as the sin offering, and as the guilt offering. Every male among the children of
 Aaron shall eat of it, as a due for ever throughout your generations, from the offerings of the
 LORD made by fire : whosoever toucheth them shall be holy.

Nu. 15 1 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and
 2 say unto them, When ye be come into the land of your habitations, which I give unto you,
 3 and will make an offering by fire unto the LORD, a burnt offering, or a sacrifice, to accomplish
 a vow, or as a freewill offering, or in your set feasts, to make a sweet savour unto the LORD,
 4 of the herd, or of the flock : then shall he that offereth his oblation offer unto the LORD a meal
 offering of a tenth part of an ephah of fine flour mingled with the fourth part of an hin of oil :
 5 and wine for the drink offering, the fourth part of an hin, shalt thou prepare with the burnt
 6 offering or for the sacrifice, for each lamb. Or for a ram, thou shalt prepare for a meal offer-
 7 ing two tenth parts of an ephah of fine flour mingled with the third part of an hin of oil : and
 for the drink offering thou shalt offer the third part of an hin of wine, of a sweet savour unto
 8 the LORD. And when thou preparest a bullock for a burnt offering, or for a sacrifice, to
 9 accomplish a vow, or for peace offerings unto the LORD : then shall he offer with the bullock
 a meal offering of three tenth parts of an ephah of fine flour mingled with half an hin of oil.
 10 And thou shalt offer for the drink offering half an hin of wine, for an offering made by fire,
 11 of a sweet savour unto the LORD. Thus shall it be done for each bullock, or for each ram, or
 12 for each of the he-lambs, or of the kids. According to the number that ye shall prepare, so
 13 shall ye do to every one according to their number. All that are homeborn shall do these
 things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.
 14 And if a stranger sojourn with you, or whosoever be among you throughout your generations,
 and will offer an offering made by fire, of a sweet savour unto the LORD ; as ye do, so he shall
 15 do. For the assembly, there shall be one statute for you, and for the stranger that sojourneth
 with you, a statute for ever throughout your generations : as ye are, so shall the stranger be
 16 before the LORD. One law and one ordinance shall be for you, and for the stranger that
 sojourneth with you.

THE MEAL OFFERING (*Lev. 2 : 1-16 ; 6 : 14-18*).

The Heb. *minhâh* or *minchâh* originally is a
 gift of any kind ; and appears to be used gen-
 erally as a gift from an inferior to a superior,
 whether God or man. Afterward this general
 sense became attached to "CORBAN ;" and *min-*

hâh or *minchâh* was restricted to an unbloody
 offering. It was composed of fine flour, sea-
 soned with salt, and mixed with oil and frankin-
 cense, but without leaven ; and generally ac-
 companied by a drink-offering of wine. A por-
 tion of it, including all the frankincense, was to
 be burned on the altar as a " memorial ;" the

rest belonged to the priest ; but the meal-offerings offered by the priests themselves were to be wholly burned. Its meaning appears to be exactly expressed in the words of David (1 Ch. 29 : 10-14), "Of thine own have we given thee." It recognized the sovereignty of the Lord and his bounty in giving all earthly blessings, by dedicating to him the best of his gifts. This meaning involves neither of the two main ideas of sacrifice—the atonement for sin and self-dedication to God. It takes them for granted, and is based on them. Accordingly, the meal-offering, properly so called, seems always to have been a subsidiary offering, needing to be introduced by the sin-offering, which represented the one idea, and forming an appendage to the burnt-offering, which represented the other. The unbloody offerings offered alone did not properly belong to the regular meal-offering. They were usually substitutes for other offerings (compare Lev. 5 : 11 ; Nu. 5 : 15.) *Dic. B.*

As the burnt-offering symbolized the dedication of the man himself to God, with all his powers and faculties, the bread-offering signified the dedication to God of the fruit of his labors, the produce of his industry. In its fullest sense it symbolized the dedication of his life-energy to God in holy obedience. J. M. G. —As the Israelite added to his animal offerings at the altar in the court those of meal and wine, he would see visibly expressed the giving of his substance as well as himself to the Lord ; and as those offerings rose in smoke he would know—now that atonement had been previously made by the aspersed blood—that, free as they were from the old leaven of sin and wickedness, sanctioned as they were by the salt of the covenant (2 : 13), accompanied as they were by the oil of consecration and the incense of prayer (verse 15), these products of steady human toil were acceptable to God. *Cave.*

2:1. Shall pour oil upon it. There were three principal uses of oil familiar to the Hebrews. It was employed to anoint the surface of the body in order to mollify the skin, to heal injuries, and to strengthen the muscles ; it was largely used as an ingredient of food ; and it was commonly burned in lamps. In each of these uses it may be taken as a fit symbol of Divine grace. It might figure it as conferring on each believer the strength and faculties required to carry on his work (1 Cor. 12 : 4) ; as supporting and renewing him day by day with fresh supplies of life (1 Cor. 3 : 16) ; and as giving light, comfort, and guidance into all truth (John 14 : 16). The offering of oil on the altar

involved an acknowledgment on the part of the worshipper that his spiritual gifts were from Jehovah and belonged to him. It was in this that it became specially connected with the minchah. *Clark.*

And put frankincense thereon. The frankincense, like the oil, had a symbolical allusion. It represented that Divine intercession of Christ, by which he perfumes all the prayers, praises, good works, and holy affections, of his servants. That the frankincense is applicable primarily and mainly to Christ is evident from its being *wholly* consumed by fire. No part of *his* work is borne by any but himself ; nothing renders our services acceptable but his atoning, justifying, interceding grace. But when this fact is cordially admitted by us, and all the favor with which we meet attributed to the merit and mediation of Christ, then our services for his glory, our oblations to his priests or his poor, our works of beneficence and kindness wrought for his sake, "come up as an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." As the sacrifice of Christ himself was most pleasing unto God, so are the services of all his people for Christ's sake. *Bush.*

It is manifest that the oil is the emblem of the spirit's influence, as the incense is the symbol of the Redeemer's work. The bread also bears a relation to the Father, who giveth bread to his children. It is obvious, also, that the Messiah, as a prophet gives light to the mind, as a priest makes intercession for the soul, and as a king bestows the bread of life on his people. M.

2. Memorial, "remembrance," means generally the part of every sacrifice which was burned ; because (to speak after the manner of men) God, smelling the sweet savor, was moved to think graciously of the sacrificer. The meaning therefore is : the offering of man to God in a new obedience, sanctified by the Holy Ghost, supported by prayer, makes him partaker of all the promises of grace of the covenant of God. It is well to consider that these gifts were an addition to other sacrifices, and never stood by themselves. This therefore excludes the notion of men's own righteousness. *Gerl.* —The part of the offering which the priest took out with his hand is called the "memorial" of the meal or bread-offering, because it was a *remembrance* of God's supreme dominion, a grateful acknowledgment that they held and enjoyed everything of him as sovereign Proprietor, and by this act supplicated the continuance of it. It was designed to put him in mind of his covenant promise to accept the services of his people

rendered to him according to his commandment; in allusion to which it is said by the Psalmist (Ps. 20 : 4), "The Lord remember all thine offerings, and accept thy burnt sacrifices." Acts 14 : 4, "Thy prayers and thine alms come up for a memorial before God." The sin and jealousy-offerings, on the other hand, had no oil or incense mixed with them, because they were no offerings of *gracious memorial*, but such as brought *iniquity to remembrance*, and were therefore devoid of those elements which made them come up as a sweet-smelling savor before the Lord. *Bush.*

3. A thing most holy. Literally, *a holy of holies*. As there was a distinction between the places dedicated to the Divine service into holy and most holy, so was there a similar distinction in what was offered to Jehovah. All offerings were *holy*, including the portions of the peace-offerings which were eaten by the laity; but that was *most holy* of which every part was devoted either to the altar or to the use of the priests. Such were the minchahs, the shew-bread, the incense, and the flesh of the sin and trespass offerings. *Clark.*

11. No leaven nor any honey. Here also we trace a moral meaning. Leaven is a well-known emblem of pride and hypocrisy. These swell the heart, and puff it up with self-importance and self-deceit. Leaven is also used as an emblem of malice and wickedness, as we learn from 1 Cor. 5 : 8. Honey may well be considered as the emblem of the unwhole some sweetness of sensual indulgence and worldly pleasure. And these we are well assured are perfectly inconsistent with the acceptance of any offering which we may profess to bring to God. *Bush.*

The prohibition of leaven and honey was only for the usual meal-offering, and did not apply to the first-fruits, as the first-fruits of everything had to be presented to the Lord. Hence the wave-loaves were leavened (Lev. 23 : 17); and honey is mentioned among the first-fruits presented in 2 Ch. 31 : 5. These, however, did not come upon the altar, but were only presented to the Lord and given to the priests. *P. F.*

13. Salt of the covenant of thy God. Eating salt together is in the East a pledge of amity and friendship. Hence the "covenant of salt" was an indissoluble pact; and "salted with the salt of the palace" (Ezra 4 : 14) meant not maintenance, but the sign of faithfulness to the king. Salt was used in the sacrifices and offerings of the Israelites, probably with the same idea of honor and fidelity. *Deane.*

With all thine oblations thou shalt offer salt. Not only every minchah, but every animal offering was to be accompanied by salt. Considering the emphatic form of this command, and the importance subsequently ascribed to it, it is remarkable that this appears to be the only reference to salt in the ceremonial law. The significance of it, as a sacrificial symbol, is set forth in the expression "the salt of the covenant of thy God" (cf. Nu. 18 : 19; 2 Ch. 13 : 5). It was the one symbol which was never absent from the altar of burnt-offering, showing the imperishableness of the love of Jehovah for his people. In its unalterable nature, it is the contrary of leaven. *Clark.*—Salt is the great preservative of animal nature, opposing the tendency to putrefaction and decay. It was therefore well fitted to serve as a symbol of that moral and religious purity which is essential to the true worship of God, and on which all stability and order ultimately depend. Hence, also, it is called "the salt of the covenant of God," being an emblem at once of the perpetuity of this and of the principles of holy rectitude, the true elements of incorruption for the maintenance of which it was established. *P. F.*—On the other hand, all leaven was as expressly excluded from the offerings to the Lord, because containing an element of corruption, and so was utterly alien to the pure worship established in Israel. *D. M.*—Especial care is to be taken not only that our religious services be cleansed from the leaven of hypocrisy, but that they be thoroughly pervaded by the "salt" of grace. Col. 4 : 6, "Let your speech be always with salt, seasoned with grace." *Bush.*

The oil, symbol of the grace of God's Spirit, with which the meal-offering was to be intermingled, implied that every good work must be inwrought by the Spirit of God. And that frankincense was to be put upon it bespoke the connection between good works and prayer, and that all righteous action should be presented to God in the spirit of devotion. So that "the good works of the faithful are represented by the oil, as prompted, quickened, and matured by the Holy Spirit—by the frankincense, as made acceptable and borne heavenward in prayer—and by the salt, as incorruptible, perpetually abiding signs and fruits of God's covenant of grace" (*Kurtz*). *P. F.*

DRINK-OFFERINGS (Nu. 15 : 1-16).

5, 7, 10. With the meal-offering there was always connected a suitable quantity of wine

for a drink offering. The latter is not mentioned in Lev. 2, which expressly treats of the meal-offering, but is here spoken of as a usual accompaniment, and was probably omitted in the second chapter of Leviticus for the same reason that it is also noticed only by implication with the shew bread—viz., that it formed quite a subordinate part of the offering, and was merely a sort of accessory. P. F.

15. One ordinance for you and for the stranger. Natives and strangers are here set upon a level, in this as in other matters (verses 13–16), “*One law shall be for you and for the stranger* that is proselyted to the Jewish religion.” This was an invitation to the Gen-

tiles to become proselytes. God declares that the sons of the stranger were as welcome to him as the sons of Jacob; no man’s birth or parentage shall turn either to his advantage or his prejudice in his acceptance with God. This likewise intimated, that as believing strangers should be accounted Israelites, so unbelieving Israelites should be accounted strangers. It was a happy presage of the calling of the Gentiles and of their admission into the Church. If the Law made so little difference between Jew and Gentile, much less would the Gospel make, which broke down the partition wall and reconciled both to God in one sacrifice, without the observance of the legal ceremonies. H.

Section 135.

THE PEACE-OFFERING.

LEVITICUS 3 : 1–17 ; 7 : 11–21, 28–30 ; 19 : 5–8.

Lev. 3 1 AND if his oblation be a sacrifice of peace offerings ; if he offer of the herd, 2 whether male or female, he shall offer it without blemish before the LORD. And he shall lay his hand upon the head of his oblation, and kill it at the door of the tent of meeting : and 3 Aaron’s sons the priests shall sprinkle the blood upon the altar round about. And he shall offer of the sacrifice of peace offerings an offering made by fire unto the LORD ; the fat that 4 covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is on them, which is by the loins, and the caul upon the liver, with the kidneys, shall 5 he take away. And Aaron’s sons shall burn it on the altar upon the burnt offering, which is upon the wood that is on the fire : it is an offering made by fire, of a sweet savour unto the LORD.

6 And if his oblation for a sacrifice of peace offerings unto the LORD be of the flock ; male or 7 female, he shall offer it without blemish. If he offer a lamb for his oblation, then shall he 12 offer it before the LORD. And if his oblation be a goat, then he shall offer it before the LORD 17 It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood.

Lev. 7 11 And this is the law of the sacrifice of peace offerings, which one shall offer unto 12 the LORD. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes 13 mingled with oil, of fine flour soaked. With cakes of leavened bread he shall offer his oblation with the sacrifice of his peace offerings for thanksgiving. And of it he shall offer one 14 out of each oblation for an heave-offering unto the LORD ; it shall be the priest’s that sprinkleth the blood of the peace offerings. And the flesh of the sacrifice of his peace offerings for 15 thanksgiving shall be eaten on the day of his oblation ; he shall not leave any of it until the 16 morning. But if the sacrifice of his oblation be a vow, or a freewill offering, it shall be eaten on the day that he offereth his sacrifice : and on the morrow that which remaineth of it shall 17 be eaten : but that which remaineth of the flesh of the sacrifice on the third day shall be 18 burnt with fire. And if any of the flesh of the sacrifice of his peace offerings be eaten on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it : it 19 shall be an abomination, and the soul that eateth of it shall bear his iniquity. And the flesh that toucheth any unclean thing shall not be eaten ; it shall be burnt with fire. And as for 20 the flesh, every one that is clean shall eat thereof : but the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, 21 that soul shall be cut off from his people. And when any one shall touch any unclean thing, the uncleanness of man, or an unclean beast, or any unclean abomination, and eat of the flesh

of the sacrifice of peace offerings, which pertain unto the Lord, that soul shall be cut off from his people.

28 And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, He
29 that offereth the sacrifice of his peace offerings unto the Lord shall bring his oblation unto
30 the Lord out of the sacrifice of his peace offerings : his own hands shall bring the offerings
of the Lord made by fire ; the fat with the breast shall he bring, that the breast may be
waved for a wave offering before the Lord.

Lev. 19 5 And when ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it
6 that ye may be accepted. It shall be eaten the same day ye offer it, and on the morrow : and
7 if aught remain until the third day, it shall be burnt with fire. And if it be eaten at all on
8 the third day, it is an abomination ; it shall not be accepted : but every one that eateth it
shall bear his iniquity, because he hath profaned the holy thing of the Lord : and that soul
shall be cut off from his people.

[The verses omitted above are mainly repetitions of verses 2-5.]

The peace-offering was a sacrifice offered as a testimonial of seeking peace and favor with God. Peace-offerings were of three kinds : (1) of thanksgiving or praise ; (2) votive, or for a vow ; (3) voluntary or free-will offerings. Peace offerings were eucharistic and bloody, and were voluntarily offered from the herd or flock, male or female. With them were offered " unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried," and " leavened bread." From the peace-offering the fat was burned upon the altar ; but the breast as a wave-offering before the Lord, and the right shoulder as a heave-offering, were given to the priest ; but the rest of the flesh was to be eaten by the offerer—on the same day, if of the first kind above—on that day and the next, if of the second or third kind—before the Lord. This meal was the distinctive feature of this sacrifice, and indicated a state of peace and friendship with God. *Die, B.*

The peace-offering was not an atoning sacrifice to make peace with God, but a joyful celebration of peace made through the covenant. In this part of the ritual, more than in any other, we see Jehovah present in his house inviting the worshipper to feast with Him. Peace-offerings were slain with the same ceremonies as the burnt-offering ; but only a part was burned upon the altar—namely, all the fat, the kidneys, the caul or midriff, and, in the case of a lamb, the rump. These parts formed, according to Oriental tastes, the delicacies of the feast, and therefore they were offered to Jehovah ; and they are emphatically called his bread. The breast and the shoulder were the portion of the priests, who might eat them in any clean place with their sons and daughters. They were called the *wave-breast* and the *heave-shoulder*, from the motions made in offering them before Jehovah. The priest also took one of the unleavened cakes or leavened loaves, which were

offered as a meal-offering with the peace-offering, having first heaved it before God. P. S.

The general name for this species of offering is *she'anin* : it comes from a root which signifies to supply what is wanting or deficient, to pay or recompense ; and hence it very naturally came to express a state in which, all misunderstandings having been removed and good experienced, there was room for friendship, joy, and thankfulness. And the sacrifice which went by this name might be employed in reference to any occasion on which such ideas became strikingly displayed. In regard to the offerings themselves, they were all to be accompanied with imposition of hands and the sprinkling of the blood round about the altar, which implied that they had to some extent to do with sin, and, like all the other offerings of blood, brought this to remembrance. It fitly served to remind the worshipper of his unworthiness of the boon, and his unfitness in himself to stand before God in peace when God should be drawing near. P. F.

7 : 39. When the sacrifice was killed, the offerer himself must, with his own hands, present God's part of it, that he might signify thereby his cheerful giving it up to God, and his desire that it might be accepted. He was with his own hands to *lift it up*, in token of his regard to God as the God of heaven ; and then to *wave it to and fro*, in token of his regard to God as the Lord of the whole earth ; to whom thus he offered it, showing his readiness and wish to do Him honor. H.—In regard to the peace-offerings the waving was peculiarly connected with the breast—which is thence called the *wave-breast*—and the heaving with the shoulder, for this reason called the *heave-shoulder*. When those parts were thus presented to God and set apart to the priesthood, the rest of the flesh was given up to the offerer to be partaken of by himself and those he might call to share and rejoice with him. Among these he was instruct-

ed to invite, beside his own friends, the Levite, the widow, and the fatherless. This participation by the offerer and his friends, this family feast upon the sacrifice, may be regarded as the most distinctive characteristic of the peace-offerings. It denoted that the offerer was admitted to a state of near fellowship and enjoyment with God, shared part and part with Jehovah and his priests, had a standing in his house, and a seat at his table. It was therefore the symbol of established friendship with God, and near communion with him in the blessings of his kingdom; and was associated in the minds of the worshippers with feelings of peculiar joy and gladness—but these always of a sacred character. And in the way by which the worshipper attained to a fitness for enjoying these privileges—namely, through the life-blood of atonement—how impressive a testimony was borne to the necessity of seeking the road to all dignity and blessing in the kingdom of God through faith in a crucified Redeemer. By him has the provision been made, and the door opened, and the invitation issued to go in and partake. Such only as have attained to faith in his blood can be admitted to taste, or be prepared to relish, the feast of fat things he sets before them. The unbelieving and unholy must of necessity be aliens from God's household, and strangers at his table. P. F.

The *peace-offerings* had regard to God as a Benefactor to his creatures and the giver of all good things to us; and therefore these were divided between the altar, the priest, and the owner. Peace signifies (1) reconciliation, concord, and communion. And so these were called *peace-offerings*, because in them God and his people did, as it were, feast together in token of friendship. The priest, who was ordained for men in things pertaining to God, gave part of this peace-offering to God (that part which He required, and it was fit He should be first served), burning it upon God's altar; part he gave to the offerer, to be eaten by him with his family and friends; and part he took to himself as the days-man that laid his hand upon them both. They could not thus eat together unless they were agreed; so that it was a symbol of friendship and fellowship between God and man and a confirmation of the covenant of peace. (2) It signifies prosperity and all happiness: *Peace be to you* was as much as *All good be to you*; and so the peace-offerings were offered either (1) by way of supplication or request for some good that was wanted and desired. If a man were in the pursuit or expectation of any mercy, he would back his

prayer for it with a peace-offering, and probably put up the prayer when he laid his hand upon the head of his offering. Christ is our Peace, our Peace-offering; for through him alone it is that we can expect to obtain mercy and an answer of peace to our prayers; and in him an upright prayer shall be acceptable and successful though we bring not a peace-offering. Or (2) by way of thanksgiving for some particular mercy received; it is called a *peace-offering of thanksgiving*, for so it was sometimes. H.—The peace offering regarded as an act of thanksgiving for mercies received is referred to by David (Ps. 107: 22), "Let them *sacrifice the sacrifices of thanksgiving*." In allusion to this kind of offering the apostle says (Heb. 13: 15), "By him, therefore, let us offer the *sacrifice of praise* to God continually." Bush.

As the name implies, the prominent thought in these sacrifices was the blessed result of drawing near to God in the way of his appointment. "Justified by faith, we have *peace* with God." In the sin-offering there was forgiveness, in the burnt-offering acceptance, in the meal-offering consecration, and now in the peace-offering there is peace and joy, peace with God and joy in the Holy Ghost, the supreme satisfaction of the soul in that communion with God which has been established through the appointed sacrifices. Here, as always, there is the idea of atonement underlying all. It was essentially a festal sacrifice, the idea of joyful communion shining out in it. J. M. G.

Jesus Christ is the great peace-offering. We have peace with God through Jesus Christ our Lord. It is by the blood of Christ that we are made nigh unto God—for he is our peace, having broken down the middle wall of partition, having abolished in his flesh the enmity, having reconciled us unto God by the cross, and so as to make peace and furnish a sure warrant to the heralds of salvation, when in the fulfilment of their commission they proclaim peace on earth, or preach peace both to them who are afar off and to them who are nigh (Eph. 2: 13-17). T. C.—The instant a sinner believes—though he may have been the chief of sinners a moment before—he is united to the Saviour; he is in Jesus; he is accepted in the Beloved. This is no inchoate or half-finished justification. All God's anger is turned away. The sufficiency of Christ covers all. Millions of sins, each aggravated and intensified by accumulated turpitudes, are as easily blotted away and sunken in the deep, as a single infant fault. It is not they, it is the substitute, at whom God is looking. No progress in justification can be

conceived of. Each soul, at each moment, is either acquitted or condemned ; either rejected as an alien, or accepted in the Beloved. Though there are degrees in the manifestation of this acceptance—for example, to the believer's own consciousness ; to the recognition of brethren ;

or, at the last day, to the assembled universe—yet the justification is complete at the moment of believing. The believer needs no further justification. In Christ—he can no more come into condemnation than Christ himself. J. W. A.

Section 136.

THE SIN-OFFERING : SIN, AS PRESENTED IN THE HEBREW SCRIPTURES ; MEANING AND PLACE OF THIS OFFERING ; DIVERSITY OF VICTIMS ; TREATMENT OF THE BLOOD AND OF THE VICTIM ; OTHER DETAILS OF TEXT. CONCLUDING THOUGHTS.

LEVITICUS 4 : 1-35 ; 5 : 1-13 ; 6 : 24-30. Nu. 15 : 22-31.

- Lev. 4 1 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If any one shall sin unwittingly, in any of the things which the LORD hath commanded not to be done, and shall do any one of them : if the anointed priest shall sin so as to bring guilt on the people ; then let him offer for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering. And he shall bring the bullock unto the door of the tent of meeting before the LORD ; and he shall lay his hand upon the head of the bullock, and kill the bullock before the LORD. And the anointed priest shall take of the blood of the bullock, and bring it to the tent of meeting : and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary. And the priest shall put of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tent of meeting ; and all the blood of the bullock shall he pour out at the base of the altar of burnt offering, which is at the door of the tent of meeting. And all the fat of the bullock of the sin offering he shall take off from it : the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the loins, and the caul upon the liver, with the kidneys, shall he take away, as it is taken off from the ox of the sacrifice of peace offerings : and the priest shall burn them upon the altar of burnt offering. And the skin of the bullock, and all its flesh, with its head, and with its legs, and its inwards, and its dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn it on wood with fire : where the ashes are poured out shall it be burnt.
- 13 And if the whole congregation of Israel shall err, and the thing be hid from the eyes of the assembly, and they have done any of the things which the LORD hath commanded not to be done, and are guilty ; when the sin wherein they have sinned is known, then the assembly shall offer a young bullock for a sin offering, and bring it before the tent of meeting. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD : and the bullock shall be killed before the LORD. Thus shall he do with the bullock ; as he did with the bullock of the sin offering, so shall he do with this : and the priest shall make atonement for them, and they shall be forgiven. And he shall carry forth the bullock without the camp, and burn it as he burned the first bullock : it is the sin offering for the assembly.
- 22 When a ruler sinneth, and doeth unwittingly any one of all the things which the LORD his God hath commanded not to be done, and is guilty : if his sin, wherein he hath sinned, be made known to him, he shall bring for his oblation a goat, a male without blemish ; and he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD : it is a sin offering.
- 27 And if any one of the common people sin unwittingly, in doing any of the things which the LORD hath commanded not to be done, and be guilty ; if his sin, which he hath sinned, be made known to him, then he shall bring for his oblation a goat, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and kill the sin offering in the place of burnt offering.

32 And if he bring a lamb as his oblation for a sin offering, he shall bring it a female without blemish.

5 1 And if any one sin, in that he heareth the voice of adjuration, he being a witness, 2 whether he hath seen or known, if he do not utter it, then he shall bear his iniquity : or if any one touch any unclean thing, whether it be the carcase of an unclean beast, or the carcase of unclean cattle, or the carcase of unclean creeping things, and it be hidden from him, and 3 he be unclean, then he shall be guilty : or if he touch the uncleanness of man, whatsoever his uncleanness be wherewith he is unclean, and it be hid from him ; when he knoweth of it, 4 then he shall be guilty : or if any one swear rashly with his lips to do evil, or to do good, whatsoever it be that a man shall utter rashly with an oath, and it be hid from him ; when he 5 knoweth of it, then he shall be guilty in one of these things : and it shall be, when he shall be 6 guilty in one of these things, that he shall confess that wherein he hath sinned : and he shall bring his guilt offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a goat, for a sin offering ; and the priest shall make atonement for him as 7 concerning his sin. And if his means suffice not for a lamb, then he shall bring his guilt offering for that wherein he hath sinned, two turtledoves, or two young pigeons, unto the 8 Lord ; one for a sin offering, and the other for a burnt offering. And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off its head 9 from its neck, but shall not divide it asunder : and he shall sprinkle of the blood of the sin offering upon the side of the altar ; and the rest of the blood shall be drained out at the base 10 of the altar : it is a sin offering. And he shall offer the second for a burnt offering, according to the ordinance : and the priest shall make atonement for him as concerning his sin which he hath sinned, and he shall be forgiven.

11 But if his means suffice not for two turtledoves, or two young pigeons, then he shall bring his oblation for that wherein he hath sinned, the tenth part of an ephah of fine flour for a sin offering ; he shall put no oil upon it, neither shall he put any frankincense thereon : for it is 12 a sin offering. And he shall bring it to the priest, and the priest shall take his handful of it as the memorial thereof, and burn it on the altar, upon the offerings of the Lord made by 13 fire : it is a sin offering. And the priest shall make atonement for him as touching his sin that he hath sinned in any of these things, and he shall be forgiven : and the remnant shall be the priest's, as the meal offering.

6 24 And the Lord spake unto Moses, saying, Speak unto Aaron and to his sons, saying, 25 This is the law of the sin offering : in the place where the burnt offering is killed shall the 26 sin offering be killed before the Lord : it is most holy. The priest that offereth it for sin 27 shall eat it : in a holy place shall it be eaten, in the court of the tent of meeting. Whatsoever shall touch the flesh thereof shall be holy : and when there is sprinkled of the blood thereof 28 upon any garment, thou shalt wash that whereon it was sprinkled in a holy place. But the earthen vessel wherein it is sodden shall be broken : and if it be sodden in a brazen vessel, it 29 shall be scoured, and rinsed in water. Every male among the priests shall eat thereof : it is 30 most holy. And no sin offering, whereof any of the blood is brought into the tent of meeting to make atonement in the holy place, shall be eaten : it shall be burnt with fire.

Nu. 15 22 And when ye shall err, and not observe all these commandments, which the 23 Lord hath spoken unto Moses, even all that the Lord hath commanded you by the hand of Moses, from the day that the Lord gave commandment, and onward throughout your genera- 24 tions ; then it shall be, if it be done unwittingly, without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the Lord, with the meal offering thereof, and the drink offering thereof, according to the 25 ordinance, and one he-goat for a sin offering. And the priest shall make atonement for all the congregation of the children of Israel, and they shall be forgiven ; for it was an error, and they have brought their oblation, an offering made by fire unto the Lord, and their sin offer- 26 ing before the Lord, for their error : and all the congregation of the children of Israel shall be forgiven, and the stranger that sojourneth among them ; for in respect of all the people it 27 was done unwittingly. And if one person sin unwittingly, then he shall offer a she-goat of 28 the first year for a sin offering. And the priest shall make atonement for the soul that erreth, when he sinneth unwittingly, before the Lord, to make atonement for him ; and he shall be 29 forgiven. Ye shall have one law for him that doeth aught unwittingly, for him that is home- 30 born among the children of Israel, and for the stranger that sojourneth among them. But

the soul that doeth aught with an high hand, whether he be homeborn or a stranger, the same shall blaspheme the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment; that soul shall utterly be cut off, his iniquity shall be upon him.

[Verses omitted above, mainly repetitions.]

THE IDEA OF SIN PRESENTED IN THE HEBREW SCRIPTURES.

Generally it was true among the heathen that sin was looked upon rather as a mere transgression of the laws of nature—a mistake, a folly—but with little of moral quality; or else a displeasure to the magnified men, with the passions and caprices of men, whom they worshipped as gods, and ill-advised, so far as it was likely to awaken their animosity. In contrast with all this, sin stands out in the Hebrew Scriptures as something opposed to the will and character of One infinite in holiness and purity, and forever unchangeable in purpose. Between these extremes there was every variety of conception of sin, determined by the varying conception of God, and of man's relation to him; but as the Hebrew idea of God was higher than any other, so was its view of sin as a moral offence far deeper. *Gardiner.*

Over against the conceptions of Divine *righteousness*, *holiness*, and *purity*, the Hebrew Scriptures set that of their dark opposite—human *sin*. The one cannot be understood apart from the other. No theory of the origin of the Hebrew religion merits serious attention which cannot give an honest and satisfactory reply to the question, *Whence was the idea of sin which pervades the Old Testament Scriptures derived?* Not even the poetic and historic literature, far less the sacred books, of all other ancient nations can stand comparison with the Hebrew Scriptures in human interest. No phase of human life is unreflected in that wondrous mirror; no note is left untouched throughout the diapason of human emotion. Every vicissitude of human fortune finds a place in these pages, from the throne to the dungeon, from the cradle to the grave. Every type of human character is represented, from the most heroic greatness or saintliest purity to the most unbridled and revolting wickedness. A procession of empires passes across that narrow stage. We hear the jubilant songs of harvest and vintage, the music of feasts, the stern hymn of warriors, the plan of victory, the choral chant of temple worship, the wail of the dirge. Yet with this unrivalled fulness and all but endless variety of human interest, national tradition, and individual portraiture, it is no exaggeration to say that one dominant character pervades the whole delin-

eation; one thought underlies the whole, even where it does not appear on the surface; one deep sorrowful note rings like a knell through all the music. It is that which Paul utters when, quoting from the Old Testament, he says that "*all have sinned, and come short of the glory of God.*" *E. R. Conder.*

Sin—the choice of evil instead of good, the perversion of the desires, the slavery of the will, the darkening of the mind, the deadly sickness of the whole heart—this is the fountain of all trouble, the cause of all disorder and wretchedness. This is the curse which destroys life's harmony and beauty. This is the obstacle which separates the soul, in darkness and sorrow, from God. The forms of every religion, the voice of unceasing prayers, the smoke of endless burnt-offerings, the blood of bulls and goats, the oblations of all that is most precious—gifts, propitiations, pleadings, sacrifices, without stint and without number—bear witness to the deep and awful sense of sin which rests upon the heart of the world. *H. Van Dyke.*

It is indispensable that attention be given to the terms under which the conception of *sin* is presented in the Old Testament. The Hebrew language is rich in moral synonyms. Nine principal words may be noted: (1) *Challath*. Sin; perhaps originally "error," "missing the mark." (2) *Pesha'*. Transgression; perhaps "breach." (3) *Resha'*. Unrighteousness; wickedness. (4) *Asham*. Guilt; the word rendered "trespass" in the law concerning "trespass-offerings." (5) *Avon*. Perversity; crime. (6) *Aven*. Vanity; iniquity. (7) *'Evel*. Wickedness; depravity; properly "twisting aside." (8) *Mi'al*. Trespass. (9) *Ra'*. Ill; evil. One fact of immense interest comes out from this list of words, that the Hebrew conception of sin was moral, not ceremonial. This is as true of the Law as of the historical and prophetic writings. The Hebrew language itself bears irrefragable witness that the pollutions and purifications ordained by the ceremonial law were but symbols of a stain they could not reach and a purity they could not bestow; the pollution of the heart and the conscience by inward sin, and the purification of Divine forgiveness and restoration to God's image. If the penitent exclaimed, "*Thou desirest not sacrifice, else would I give it,*" he spoke in perfect accord with the

Law which ordained for such crimes as murder and adultery not sacrifice, but "death without mercy." And if he prayed, "*Hide thy face from my sins; and blot out all mine iniquities; create in me a clean heart, and renew a right tspirit in me,*" he but interpreted the deepest lessons of the Law, which shone through the ritual as through a transparent veil; lessons which the great Lawgiver himself declared that God's own voice had proclaimed in his ears (Ex. 33 : 19 ; 34 : 6).
E. R. Conder.

THE SIN-OFFERING, ITS MEANING AND PLACE.

It is significant that in the order of narration the Sin offering follows those before mentioned, although as a matter of ritual it ordinarily preceded them when all were presented at the same time. The others had been in use before the days of Moses. This, at least in its present form, had not. The immediate object of the Sin-offering was expiation, as that of the Trespas-offering [guilt-offering] was satisfaction or restitution. E. C. B.—The sin-offering among the Jews was the *sacrifice* in which the ideas of *propitiation* and of *atonement* for sin were most distinctly marked. It is *first directly enjoined* in Lev. 4, whereas in ch. 1-3 the burnt-offering, meal-offering, and peace-offering are taken for granted, and the object of the Law is to regulate, not to enjoin, the presentation of them to the Lord. Nor is the word applied to any sacrifice in ante-Mosaic times. It is, therefore, peculiarly a sacrifice of the Law. The idea of propitiation was no doubt latent in earlier sacrifices, but it was taught clearly and distinctly in the Levitical sin-offering. By the order of sacrifice in its perfect form it is clear that the sin-offering occupies the most important place, the burnt-offering comes next, and the meal-offering or peace-offering last of all. The second could only be offered after the first had been accepted; the third was only a subsidiary part of the second. Yet, in actual order of time, the patriarchal sacrifices partook much more of the nature of the peace-offering and burnt-offering; and under the Law, by which was "the knowledge of sin" (Rom. 3 : 20), the sin-offering was for the first time explicitly set forth. This is but natural, that the deepest ideas should be the last in order of development.

The nature and meaning of the various kinds of sacrifice is partly gathered from the form of their institution and ceremonial, partly from the teaching of the prophets, and partly from the New Testament, especially the Epistle to the Hebrews. All had relation, under different as-

pects, to a covenant between God and man. The *sin-offering* represented that covenant as broken by man, and as knit together again, by God's appointment, through the "shedding of blood." Its characteristic ceremony was the sprinkling of the blood before the veil of the sanctuary, the putting some of it on the horns of the altar of incense, and the pouring out of all the rest at the foot of the altar of burnt-offering. The shedding of the blood, the symbol of life, signified that the death of the offender was deserved for sin, but that the death of the victim was accepted for his death by the ordinance of God's mercy. Beyond all doubt the sin-offering distinctly witnessed that sin existed in man, that the "wages of that sin was death," and that God had provided an atonement by the vicarious suffering of an appointed victim. The ceremonial and meaning of the *burnt-offering* were very different. The idea of expiation seems not to have been absent from it, for the blood was sprinkled round about the altar of sacrifice; but the main idea is the offering of the whole victim to God, representing the devotion of the sacrificer, body and soul, to him. The *meal-offering*, the *peace* or *thank-offering*, the first-fruits, etc., were simply offerings to God of his own best gifts, as a sign of thankful homage, and as a means of maintaining his service and his servants. It is clear from this that the idea of sacrifice is a complex idea, involving the propitiatory, the dedicatory, and the eucharistic elements. Any one of these taken by itself would lead to error and superstition. All three, probably, were more or less implied in each sacrifice, each element predominating in its turn. *Dic. B.*

Lev. 4 : 2. If any one shall sin. The sin-offering was a new thing, instituted by the Law. It was plainly commanded that he who was conscious that he had committed a sin should bring his sin-offering. *Clark.*—The Law being now added *because of transgressions* (Gal. 3 : 19), and having entered, that eventually *the offence might abound* (Rom. 5 : 20), they were put into a way of making atonement for sin more particularly by sacrifice, which was *a shadow of good things to come*, but the substance is Christ, and that one offering of himself, by which he put away sin and *perfected forever them which are sanctified*. Sin is here described to be against *any of the commandments of the Lord*; for *sin is the transgression of the Law*, the Divine Law. The wits or wills of men, their inventions or their injunctions, cannot make that to be sin which the Law of God has not made to be so. It is said likewise, *if a soul sin*, for it is

not sin if it be not some way or other the *soul's* act; hence it is called the *sin of the soul* (Mic. 6:7), and it is the soul that is injured by it. H.

2-4. The benefits of Christ's atonement, in order to be available, must be *personally* apprehended. However intrinsically sufficient for the salvation of all men, none will be the better for it who do not for themselves make use of it. The offending priest, or ruler, or common person must *himself* bring his sin-offering, must lay *his own* hands upon its head, must thus show how nearly he felt *himself* to be concerned in the ceremony; and every sinner now must individually bring this sacrifice of Christ, in faith, as the atonement for his own sin. *Bush.*

4:2. Sin unwittingly. The sinning is qualified by the term *bishgagah*, not strictly in ignorance, as the English Bible puts it, but by *erring, by mistake, or oversight.* The expression is partly explained by an additional clause, as at verse 13, where the thing said to have been done *bishgagah* is represented as "hid from the eyes of the congregation," and only afterward becomes known to them; and again at verses 23, 28, where the discovery of the sin is spoken of as the occasion of offering the sacrifice. Then we have sins of this description contrasted with "sins with a high hand"—that is, sins committed in deliberate defiance of the authority of heaven. For sins of this description no sin offering was to be allowed, while it would be accepted for the others. But while unconscious and unintentional sins were primarily meant, yet they include many that were done knowingly and intentionally—sins of infirmity, committed in the violence of passion, under some powerful temptation, or from some motive appealing to the weaker part of the soul, as distinguished from deliberate and settled malice. Some of the cases specified at the beginning of ch. 5, as among those for which sin-offerings might be presented, put it beyond a doubt that sins of that description were to be understood. These were plainly things which could not have happened without knowledge of the transgressor; but they betrayed hastiness of spirit, or the moral weakness which could not resist a present temptation. Viewed in this light, too, they cannot be regarded otherwise than as specimens of a class.

Diversity of Appointed Victims (Lev. 4:5).

In respect to the *choice of victims* we meet with a striking diversity, according to the position of the party for whom the offering was to be made. There was thus, by means of a graduated scale in the offerings, brought out the important les-

son that while all sin is offensive in the sight of God, so as by whomsoever committed to deserve a penalty, which can only be averted by the blood of atonement, it grows in offensiveness with the position and number of transgressors; and the higher in privileges, the nearer to God, so much greater is the guilt to be atoned. P. F.

The Treatment of the Blood, and of the Victim.

In sacrificing the burnt-offerings, the peace-offerings, and the trespass-offerings, we read that the priests were to "bring the blood and sprinkle the blood round about upon the altar." In the *sin-offerings*, the priest had to take some of the blood with his finger and put it upon the horns of the altar of burnt-offering, and to pour out what remained at the bottom of the altar. This was all that was required for the blood of the sin-offering for one of the common people, or for a ruler. But in the sin-offering for the congregation and that for the high-priest, in addition to these two processes, the high-priest himself had to bring a portion of the blood into the sanctuary, to sprinkle it with his finger seven times before the veil, and to put some of it upon the horns of the altar of incense. *Clark.*—The chief and most distinctive peculiarity in the sin-offering was the *action with the blood*, which though variously employed was always used so as to give a relatively strong and intense expression to the ideas of sin and atonement. The highest expression which could be given by means of the blood was presented when the high-priest, on the Day of Atonement, went with the blood of his own and the people's sin-offering into the most holy place, and sprinkled the mercy-seat—the very place of Jehovah's throne. In this action the sin appeared, on the one hand, rising to its most dreadful form of a condemning witness in the presence-chamber of God, and, on the other, the atonement assumed the appearance of so perfect and complete a satisfaction that the sinner could come nigh to the seat of God, and return again not only unscathed but with an assurance that the entire mass of guilt was cast into the gulf of oblivion. P. F.

Lev. 4:3. If the anointed priest shall sin. He begins with the high-priest, who alone bore the high distinction of the holy union. The more illustrious his dignity, the more diligently and zealously ought his life to be confirmed to the model of holiness; therefore the infirmity which was tolerable in others was exceedingly reprehensible in him. For this reason it was required that he should atone for himself with a greater victim. *Calv.*

12. The whole bullock. It was to be carried out of the camp, and there to be burned in a fire on the ground. This was to signify that the offerer was in a perfect state of guilt, unfit to communicate with God; and that, like the offering itself, he deserved to be excluded from the society of his people till he was reconciled by this sacrifice made in his stead: and thus Christ, who was made a sin-offering for us, suffered "without the camp"—that is, "without the gate" of Jerusalem, of whose expiation for us this offering was a type and figure (Heb. 13:11, 12). *Pyle.*—In the sin-offering, the animal was carried outside the camp and consumed there. The Hebrew word used for burning upon the altar is the same that is used for the burning of incense in the holy place, with which the happiest and most delightful thoughts are always connected. But the word applied to the burning of the sin-offering without the camp is an entirely different word, meaning to burn up, to destroy. The body of death was carried far out to a clean place without the camp, and there burned and destroyed. Is not the symbolism very instructive? "As far as the East is from the West, so far hath he removed our transgressions from us." Our sins, where are they? Away, without the camp, out of sight, destroyed, forgotten. Ourselves, where are we? Our life is now not only on the altar, but carried into the holy place, there hid in the secret of his presence. Or to give it in New Testament form: "we are dead, and our life is hid with Christ in God" (Col. 3:3). And what is the foundation of all this? Behold the altar: at its base the blood of atonement plentifully poured out; on its summit the fat of the sacrifice arising with acceptance before God. J. M. G.

3, 13, 22, 27. Thus we have—If a priest do sin—If a ruler sin—If the whole congregation sin—If any one of the common people sin. God will not have *any man* permitted to sin with impunity. He does not release a priest from the obligations which he imposes upon the common people, nor will he excuse the common people because they are not priests. Now what says the New Testament about priest, ruler, congregation, common people?—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "The blood of Jesus Christ, God's Son, cleanseth us from all sin." It is still the way of blood. Blood means life, reality, Divine agony, an outpouring of the soul. Sin has not changed its character, nor can the method of sin's redemption be changed as to

its highest expression and meaning. "With out shedding of blood is no remission." J. P.

Lev. 4:26, 31, 35. The priest shall make atonement for him, and he shall be forgiven. The sin thus covered had in fact no longer any existence. As regards the sinner, it had been transferred to the head of the sacrifice; as regards God and the claims of Divine justice, it had met its deserts in the death of the vicarious oblation. So that the sinner was thus "covered upon from his sin," which henceforth occupied a separate sphere of existence; a truth which found its fullest expression in the dismissal of the live goat of the sin-offering on the Day of Atonement with the expiated or covered sins of the congregation. The ground of offence had been taken out of the way; and on this reconciliation ensued. With regard to the transgressor it is intimated, "It is forgiven to him." D. M.

Lev. 5:1. If a person be adjured in the name of God to speak the truth when he is called to be a witness in any cause, "whether he hath seen or known of it"—that is, whether he can speak to the matter either from his own knowledge or from the information of credible witnesses, and do not "utter it," then he shall "hear his iniquity," or be deemed guilty and liable to punishment. *Bp Kidder.*—**4. Or if any one swear.** That is, if a person swear rashly and inconsiderately in the common affairs of life that he will or will not do something, whether good or evil, and if "it be hid from him"—that is, if he have not rightly considered the thing before whether it was in his power or not; whether it were lawful or not; or if through forgetfulness he omit to do what he might have done when he knoweth it, "he shall be guilty." *Bp. Patrick.*

Nu. 15:30, 31. The presumptuous sinner, literally he who sinned "with a high hand," might or might not have committed such a crime as to incur punishment from the civil law: it was enough that he had with deliberate purpose rebelled against God, and *ipso facto* was "cut off from among his people" and alienated from the Divine covenant. *Clark.*—He who, when his iniquity comes to his knowledge, refuses to offer such a sacrifice, sins obstinately and *wilfully*, and to him there *remains no other sacrifice for sin*, no other mode by which he can be reconciled to God; and this seems the case to which the apostle alludes (Heb. 10:26). A. C.

Men attempt to reform what is amiss; they subject themselves to stricter regulations; they multiply the rules of watchfulness and sobriety;

but still the sense of guilt returns. They then have recourse to resolutions of future time, hoping they shall be able to make some atonement by a more correct deportment ; but when the Law comes in its purity and extent, they find all this is vain ; that it demands nothing short of perfect obedience ; that the penalty has been incurred ; that they are already condemned, and are only waiting for the season of retribution ; that they are shut up, they cannot escape. But no sooner are they enabled, in consequence of the despair of any other remedy, and as they find no other resource, to look to the blood of Christ as cleansing from all sin, than there they find a solid ground of hope ; there the conflict is at an end ; and they see that they have nothing to do but humbly to receive reconciliation. Peace with God has been made, justice has been satisfied, and only waits to see the sinner confessing his sins over the head of that victim and asking for mercy in that name. *R. Hall.*

Here is an offender, standing pensive and awe-struck before the altar of burnt-offering. He has presented his victim ; he has laid on it the hand of confession and imputation ; he has seen it deprived of life and laid upon the blazing altar ; he has gazed upon the series of symbolical actions expressive of the atoning work and satisfaction to God. But one thing is yet wanting to assure him of his individual participation in this justifying righteousness ; he receives from the hyssop-branch the sacred drops upon his vestment and his person. His pardon is sealed. He says, with a new consciousness, " I am free ! This oblation avails for me ! God remits my guilt for the sake of sacrifice ! " Now all this takes place in a New Testament sense. The convinced sinner has a clear view of the plan of remedy provided in the Gospel, and of Jesus Christ as the one aton-

ing sacrifice. At the cross he confesses his sins. He beholds there a propitiation amply adequate for the pardon of a world. He approves the method, and honors its wisdom and love. He perceives the Law exalted and God's anger turned away. This, so far as it goes, is faith ; but peace is in abeyance. He knows Christ to be a Saviour, but he falters in claiming Christ a Saviour for him, until, O blessed moment ! the veil is rent, the priest returns from the most holy place, and sprinkles him with the peace-speaking blood. Now he can cry, " I know whom I have believed ; " " Christ Jesus came into the world to save sinners, of whom I am chief ; " " My beloved is mine, and I am his ; " " My Lord and my God ! " *J. W. A.*

There is no sin-offering required of us now. " It is finished. " " By one offering he hath perfected forever them that are sanctified. " But thank-offerings we should present continually, and votive offerings, in the spirit of the 116th Psalm. And not only so, but we should present ourselves as a whole burnt-offering. " Ye are not your own : ye are bought with a price, therefore glorify God with your bodies and with your spirits, which are his. " No more appropriate close to this great subject could be imagined than that grand benediction with which the subject is closed in the Epistle to the Hebrews : " Now may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect [there is the ark, there is the Law, there is the goal of HOLINESS which must ever be full in the view of the worshipper at the altar] in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ ; to whom be glory forever and ever. Amen. " *J. M. G.*

Section 137.

THE TRESPASS OR GUILT OFFERING.

LEVITICUS 5 : 14-19 ; 6 : 1-7 ; 7 : 1-6. Nu. 5 : 5-8.

- Lev. 5* 14 AND the LORD spake unto Moses, saying, If any one commit a trespass, and sin 15 unwittingly, in the holy things of the LORD ; then he shall bring his guilt offering unto the LORD, a ram without blemish out of the flock, according to thy estimation in silver by shekels, 16 after the shekel of the sanctuary, for a guilt offering : and he shall make restitution for that which he hath done amiss in the holy thing, and shall add the fifth part thereto, and give it unto the priest : and the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven.
- 17 And if any one sin, and do any of the things which the LORD hath commanded not to be

18 done ; though he knew it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, according to thy estimation, for a guilt offering, unto the priest : and the priest shall make atonement for him concerning the thing wherein
19 he erred unwittingly and knew it not, and he shall be forgiven. It is a guilt offering : he is certainly guilty before the LORD.

6 1 And the LORD spake unto Moses, saying, If any one sin, and commit a trespass
2 against the LORD, and deal falsely with his neighbour in a matter of deposit, or of bargain, or
3 of robbery, or have oppressed his neighbour ; or have found that which was lost, and deal
4 falsely therein, and swear to a lie ; in any of all these that a man doeth, sinning therein : then
it shall be, if he hath sinned, and is guilty, that he shall restore that which he took by robbery, or the thing which he hath gotten by oppression, or the deposit which was committed to
5 him, or the lost thing which he found, or any thing about which he hath sworn falsely ; he
shall even restore it in full, and shall add the fifth part more thereto : unto him to whom it
6 appertaineth shall he give it, in the day of his being found guilty. And he shall bring his
guilt offering unto the LORD, a ram without blemish out of the flock, according to thy estimation,
7 for a guilt offering, unto the priest : and the priest shall make atonement for him before
the LORD, and he shall be forgiven ; concerning whatsoever he doeth so as to be guilty thereby.

7 1 And this is the law of the guilt offering : it is most holy. In the place where they kill
2 the burnt offering shall they kill the guilt offering : and the blood thereof shall he sprinkle
3 upon the altar round about. And he shall offer of it all the fat thereof : the fat tail, and the
4 fat that covereth the inwards, and the two kidneys, and the fat that is on them, which is by
5 the loins, and the caul upon the liver, with the kidneys, shall he take away : and the priest
shall burn them upon the altar for an offering made by fire unto the LORD : it is a guilt offer-
6 ing. Every male among the priests shall eat thereof : it shall be eaten in a holy place : it is
most holy.

Nu. 5 5 And the LORD spake unto Moses, saying, Speak unto the children of Israel,
6 When a man or woman shall commit any sin that men commit, to do a trespass against the
7 LORD, and that soul be guilty ; then they shall confess their sin which they have done : and
he shall make restitution for his guilt in full, and add unto it the fifth part thereof, and give
8 it unto him in respect of whom he hath been guilty. But if the man have no kinsman to
whom restitution may be made for the guilt, the restitution for guilt which is made unto the
LORD shall be the priest's ; besides the ram of the atonement, whereby atonement shall be
made for him.

The sin-offering was atonement proper, and is fulfilled in Jesus, who knew no sin, made sin for us—Jesus who did no sin, his own self bearing our sins in his own body on the tree. The blood of the sin-offering was the type of the blood of Christ, which cleanses us from all sin ; and the body of the sin-offering, being burned without the camp, was the type of the body of Christ suffering for us without the gate. The trespass-offering adds the ideas of redemption and remedy. Our trespasses are our debts—i.e., definite acts of wrong or evil, which may be estimated. In the case of trespasses against God, sacrifice was required first, then reparation. In the case of trespasses against men (which are also counted as against the Lord, ch. 6 : 1), restitution was required first, then sacrifice. Evidently we are to see in the trespass-offering redemption and ransom by the precious blood of Christ. D. F.

THE TRESPASS OR GUILT OFFERING.

The original word for *trespass-offering* is *asham*, from a root of the same letters *asham*, to

fail in duty, to transgress, to be guilty, or, as it is for the most rendered in our version, to trespass. The leading idea is plainly that of *guilt*. *Bush.*

The *trespass-offering* (Heb. *asham*) is closely connected with the sin-offering in Leviticus, but clearly distinguished from it, being in some cases offered with it as a distinct part of the same sacrifice—e.g., in the cleansing of the leper (Lev. 14). At the time of offering, in all cases of damage to any holy thing or to any man, restitution was made with the addition of one fifth to the principal ; the blood was sprinkled round about on the altar, as in the burnt-offering ; the fat burned, and flesh disposed of as in the sin-offering. The *Sin-offerings* were—(A.) *Regular* : For the whole people, at the New Moon, Passover, Pentecost, Feast of Trumpets, and Feast of Tabernacles ; besides the solemn offering of the two goats on the great Day of Atonement. For the priests and Levites at their consecration ; besides the yearly sin-offering (a bullock) for the high-priest on the great Day of Atonement. (B.) *Special* : For any sin of “ignorance.” For

refusal to bear witness. For ceremonial defilement not wilfully contracted. For the breach of a rash oath. The Trespass-offerings were always special, as—(1) For sacrilege "in ignorance." (2) For ignorant transgression. (3) For fraud, suppression of the truth, or perjury. (4) For rape of a betrothed slave. (5) At the purification of the leper, and the polluted Nazarite, offered with the sin-offering. From this enumeration it will be clear that the two classes of sacrifices, although distinct, touch closely upon each other, as especially the special sin offerings and the trespass-offerings. Mr. Barry, original author of this article, draws the following conclusions: (a) That the sin-offering was far the more solemn and comprehensive of the two sacrifices. (b) That the sin-offering looked more to the guilt of the sin done, irrespective of its consequences, while the trespass-offering looked to the evil consequences of sin, either against the service of God, or against man, and to the duty of atonement as far as atonement was possible. (c) That in the sin-offering especially we find symbolized the acknowledgment of sinfulness as inherent in man, and of the need of expiation by sacrifice to renew the broken covenant between man and God. Rev. I. Jennings (in Kitto) says: "The sin-offering holds up sin as guilt needing expiation; the trespass offering as robbery demanding compensation." *Die. B.*

The trespass, or as it should rather be called the *guilt or debt-offering* (*asham*), stood in a very near relation to the sin-offering. But what were distinctively called by the name of *asham* were offerings for sins in which the offence given or the debt incurred by the misdeed admitted of some sort of estimation and recompense; so that, in addition to the atonement required for the iniquity, there might be the exaction and payment of a restitution. That this is the real import of the *asham*, as distinguished from the *hattath* or sin, is clear from the passage (Nu. 5:5-8), where the former is marked as a consequence of the latter, and such a consequence as admitted and demanded a material recompense. It was a reckoning for sin with a predominant respect to the social and economical evils growing out of it, or to the violation of rights involved in its commission. P. F.

Lev. 6:1-7. This is the latter part of the Law of the trespass-offering: the former part, which concerned trespasses about holy things, we had in the close of the foregoing chapter; this concerns trespasses in common things. **2, 3.** Though all the instances relate to our neighbor, yet it is called a *trespass against the*

Lord; because, though the injury be done immediately to our neighbor, yet it reflects upon that God who has made the command of loving our neighbor second to that of loving himself. The trespasses instanced are (1) Denying a trust; *If a man lie unto his neighbor in that which was delivered him to keep; or, which is worse, which was lent him for his use.* If we claim that as our own which is only borrowed, left in our custody, or committed to our care, this is a trespass *against the Lord*, who, for the benefit of human society, will have property and truth maintained. (2) Defrauding a partner; *If a man lie in fellowship, claiming a sole interest in that wherein he has but a joint-interest.* (3) Disowning a manifest wrong; *If a man has the front to lie in a thing taken away by violence, which ordinarily cannot be hid.* (4) Deceiving in commerce; or, as some think, by false accusation; if a man have *deceitfully oppressed* his neighbor, as some read it, either withholding what is due, or extorting what is not. (5) Detaining what is found, and denying it (verse 3); if a man have *found that which was lost*, he must not call it his own presently, but endeavor to find out the owner, to whom it must be returned; this is doing as we would be done by: but he that *lies concerning it*, that says he knows nothing of it, when he does, especially if he back that lie with a false oath, he *trespasseth against the Lord*, who to everything that is said is a witness, but in an oath he is the party appealed to, and highly affronted when he is called to witness to a lie. H.

4-7. The trespass-offering appointed. *In the day of his trespass-offering* he must make satisfaction to his brother. This must be first done; *if thy brother hath aught against thee* (verses 4, 5). *Because he hath sinned and is guilty*—that is, is convicted of his guilt by his own conscience, and is touched with remorse for it; seeing himself guilty before God, let him faithfully restore all that he has got by fraud or oppression, with a *fifth part* added, to make amends to the owner for the loss and trouble he had sustained in the mean time; let him account both for debt and damages. Where wrong has been done, restitution must be made; and till it is made to the utmost of our power, or an equivalent accepted by the person wronged, we cannot have the comfort of the forgiveness of the sin: for the keeping of what is unjustly got avows the taking, and both together make but one continued act of unrighteousness. To repent is to undo what we have done amiss, which (whatever we pretend) we cannot be said to do, till we restore what has been got by it, as Zac-

chens (Luke 19 : 8), and make satisfaction for the wrong done. He must *then come and offer his gift*, must *bring his trespass-offering to the Lord* whom he had offended ; and the priest must *make an atonement* for him (verses 6, 7). The trespasses here mentioned are trespasses still against the Law of Christ, which insists as much upon justice and truth as ever the law of nature or the law of Moses did : and though now we may have them pardoned without a trespass-offering, yet not without true repentance, restitution, reformation, and an humble faith in the righteousness of Christ ; and if any make the more bold with their sins, because they are not now put to the expense of a trespass-offering for them, they *turn the grace of God into wantonness*, and so *bring upon themselves a swift destruction*. *The Lord is the avenger of all such* (1 Thes. 4 : 6). H.

After restoration and the addition of the fifth part thereto, then the man was to go and see the pontiff of Israel and arrange about the offering of the ram. The process was not complete until the ram had been offered. Every social offence has a religious bearing ; every wrong done in the market-place reports itself in heaven. Thus life is solemn : actions have rebounds and throbs and issues, often incalculable, often infinite. Nothing is settled until the root is made right, the fountain is purified, restoration is completed, compensation is effected, and prayer is said over the blood that atones. J. P.

The *burnt-offering*, the most ancient and extensive in its import of all, consumed wholly upon the altar, represented the general conviction of sinfulness, and the felt duty of a complete surrender of all the powers and faculties to God. In the *peace or thank-offering*, under its various forms, the feeling of sin is expressed in connection with particular mercies vouchsafed by, or expected from, God ; in accordance with a deep and true sentiment pervading both the Old and New Testaments, that the loving-kindness of God awakens in the true Israelite a sense of his own unworthiness. In this species of sacrifice, after atonement is made man is seen in the enjoyment of perfect fellowship with God. The *sin and trespass-offerings* had reference to particular sins by which, though committed inadvertently (for wilful transgression no atonement was provided), fellowship with God had been interrupted, and by sacrificial cleansing must be restored. To all the atoning property belongs : in all the victim is slain, the blood is sprinkled by the priest : and only after this preliminary process, by which the person

of the offerer was rendered acceptable, is communion with God enjoyed or recovered. *Litton.*

You will now perceive the reason for the great variety of the ancient sacrificial ritual. While the fundamental idea was the substitution of the life of the innocent victim for the forfeited life of the sinner, it was needful to provide many things of a collateral kind to bring out all the great truths that encircle the one central truth—the truths that are connected with the sinner's reconciliation and restored fellowship with God. So also it was needful to give expression to the diversified phases of feeling which a sinner must embody in his worship. In the New Testament it was needful that the evangelists and apostles must set forth not only the great truth of the sacrificial death of Christ, but also develop something of the vast subjective theology that stands related to that great central truth—as, for instance, the actings of penitence and faith in the soul moved upon by the Holy Ghost, and the new ties and relations that grow out of the connection with Christ as a Saviour. So this ancient worship by ritual must, besides holding forth the atoning Christ in the burnt-offering, represent in a variety of offerings, purifications, and ritual provisions not only the various phases of the sinner's views in relation to the great sacrifice, the different degrees of his guilt, the sense entertained by him of his sinfulness and his own relation to God, but also of his obligations to the mercy of God for restored peace, and all the glorious results flowing from his justification and his acceptable approach to God. Now this could not be done except by the institution of this great variety of sacrifices and purifications, suited to the ever-varying circumstances of the worshipper ; or by the kinds of victims employed in the same sacrifice, and the particular ceremonies connected with the several parts of the offering. By this means opportunity was given to represent by symbols a great variety of states of soul and phases of feeling. Instead, therefore, of wondering at this variety of detail we should wonder at and adore the infinite wisdom and love which provided thus for teaching by symbols the way of salvation, adapted to the wants of every soul and to all classes and conditions of men. Just as rationally may we find fault with the details of the New Testament, which not only presents Christ crucified as the great objective truth, but brings out so fully every variety of views and feelings that arise in the soul viewing Christ crucified, as find

fault with the details of the old ritual. The Gospel according to Moses differs from the Gospel according to the evangelists and the apostles not in theology, either objective or subjective, but only in presenting pictorially in its symbols and by type instead of historically the same great truth of salvation by a

mediator and substitute, and the same phases of human need and experience in relation to this mediator, so that the exulting disciple, Philip, might well say to Nathaniel, "We have found him of whom Moses in the Law and the prophets did write, Jesus of Nazareth, the son of Joseph." S. R.

Section 138.

APPOINTED TIMES FOR WORSHIP, A COMPLETE AND SYMMETRICAL SCHEME. FEASTS AND HOLY CONVOCATIONS. THREE HISTORICAL FESTIVALS: THEIR DESIGN, EFFECTS, CHARACTERISTICS, AND SPIRITUAL TEACHINGS. EIGHTH-DAY SERIES. FOUR MARKS OF AUTHENTICITY.

LEVITICUS 23 : 1, 2, 4. Ex. 23 : 14-17. DE. 16 : 16, 17.

Lev. 23 1 AND the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, The set feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my set feasts.

4 These are the set feasts of the LORD, even holy convocations, which ye shall proclaim in their appointed season.

Ex. 23 14 Three times thou shalt keep a feast unto me in the year. The feast of unleavened bread shalt thou keep : seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib (for in it thou earnest out from Egypt) ; and none shall appear before me empty : and the feast of harvest, the firstfruits of thy labours, which thou sowest in the field : and the feast of ingathering, at the end of the year, when thou gatherest in thy labours out of the field. Three times in the year all thy males shall appear before the Lord God.

De. 16 16 Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose ; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles : and they shall not appear before the Lord empty : every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.

We pass from the sacred rites to the sacred times, the fourth and last division of the *main body of ceremonial laws*, or those pertaining directly to public worship. The place, the ministry, and the media (sacrifices) of worship have been considered. The appointed times and feasts will occupy Sections 138 to 143, inclusive.

Then will follow certain adjuncts to the ceremonial legislation. B.

Scheme of the Sacred Seasons, Complete and Symmetrical.

The passages relating to the annual feasts are the following : **Ex. 12 : 13** : Narrative of the original institution of the Passover and of the feast of Unleavened Bread, and the regulations respecting them given before leaving Egypt. **Ex. 23 : 14-19** : Summary account of the three annual feasts, in which pilgrimages were required, as prescribed in the book of the covenant ratified at Mount Sinai. **Ex. 34 : 18-26** : Substantial repetition of the preceding upon the re-

newal of the covenant after the sin of the golden calf. **Lev. 23** : Enumeration of the feasts and holy convocations to be observed in the course of the year, with the special ceremonies connected with them. **De. 16 : 1-17** : Admonition to observe the three annual feasts and to celebrate them at the sanctuary about to be divinely chosen.

The scheme of the sacred seasons set forth in these laws is consistent and complete. It is based on the primitive institution of the weekly Sabbath. This patriarchal institution was in the Mosaic Law expanded into a Sabbatical system by applying the septenary division in succession to every denomination of time. The seventh month was a sacred month, marked by an accumulation of holy days, its first day being observed as a Sabbath, including which there were four festive Sabbaths and six additional feast days in the month. The seventh year was a Sabbatical year, during which the land was to rest and lie untilled. The fiftieth year, or the

year succeeding seven times seven years, was the year of jubilee, which gave release from the burdens of impoverishment and servitude; in it the Israelite who had sold himself for debt was set free, and property that had been alienated reverted to its original owners; and all was thus restored to its primitive status. The sense of obligation to the Creator, and rest from worldly toil, were thus provided for. Gratitude for the gifts which he bestows, both individual and national, and the expression of thankful joy in them was next to be added. This was the specific purpose of the feasts, which were accordingly appointed at those seasons when God's bounty is so richly manifested in the productions of the earth—viz., at the harvest and the vintage. These feasts were linked with the Sabbatical series by being governed throughout by the number seven.

The sacred seasons form thus a complete and symmetrical scheme, giving proper and balanced expression to the leading ideas of Israel's religion, and especially adjusted to their relation to God as their Creator, Benefactor, and Sanctifier. It is not a body of laws and usages aggregated in the course of time under varying and contingent circumstances. It is just the consistent unfolding of one definite scheme of thought, and as such bears the stamp of one reflecting and constructive mind, by which it has been carefully elaborated and adjusted into correspondence with certain dominant ideas. Ewald only referred to Moses "such of the ancient institutions of the Hebrews as are of so unusual and remarkable a character that they must have proceeded from the exalted genius of one man." But this test of itself convinced him that the sacred seasons of the Jews originated with Moses. "You behold," he says, "a structure simple, lofty, perfect. All proceeds as it were from one spirit, and represents one idea, and is carried into effect by what resembles counters exactly matched strung upon one cord. And while other ancient nations have a multitude of festivals with no obvious connection, these are few, but linked together, illumined with one light, and relating to one supreme end (every one a Sabbath of Jehovah). Whoever has a thorough knowledge of these festivals will be persuaded that they have not arisen by slow degrees from the blind impulse of external nature, nor from the history of the people, but are the product of a lofty genius." W. H. G.

FEASTS—HOLY CONVOCATIONS (*Lev. 23 : 1, 2, 4*).

The specified times for public worship accord-

ing to the Law were: (1) The daily morning and evening sacrifices, sometimes called "the continual burnt-offering." (2) The weekly Sabbath. (3) The day of the New Moon. (4) The "set feasts" or appointed times of annual observance, of which there were five, the Passover, the Day of Pentecost, the feast of Trumpets, the Day of Atonement, and the feast of Tabernacles. For each of these occasions special sacrifices were appointed. The weekly Sabbaths, and certain days in the appointed times of annual observance, were distinguished as "days of holy convocation." *Clark*.—The various holy days of the Jewish calendar were opportunities specially arranged for a more regular and continuous attendance upon the means of grace provided by the tabernacle and its services. This very chapter (*Lev. 23*), which details the various Sabbaths and feast-days, again and again reiterates that these festal days were "holy convocations." *Cave*.

Lev. 23 : 2. Ye shall proclaim to be holy convocations. The Hebrew may be rendered more literally, "which ye shall call (as) callings of holiness"—i.e., assemblages of the people which should be convened for holy or sacred purposes at set times by public proclamation, and generally by the sound of a trumpet (*Nu. 10 : 8-10*). **These are my feasts.** The term *feasts* is apt to suggest mistaken ideas. It is the common rendering of two Hebrew words which differ considerably in regard to their exact shade and compass of meaning. The one is *hag*, the root meaning of which is to *move in a circle, or dance*, and was doubtless applied to certain of the greater solemnities on account of the joyful processional movements with which they were celebrated. The word is very rarely applied except to the Passover and feast of Tabernacles, which were both occasions for special manifestations of gladness; and in later times the term became almost appropriated to the feast of Tabernacles, which was called emphatically *the hag*, on account of the greater hilarity attending its processions and services. The name which is employed to denote the entire series of the stated solemnities connected with particular seasons, in the passage (*Lev. 23*) which treats of these in order, is *moadeem*. While the word undoubtedly sometimes bears the sense of places of meeting, the manner in which it is used in this passage points distinctly to the meetings themselves. In verse 2 it is said, "The *moadeem* of Jehovah, on which ye shall call holy convocations, these are the *moadeem*." Their prominent characteristic is here plainly declared to

be one that should express itself in convocations or meetings for holy purposes. P. F.—The people were not simply to meet as among themselves, but with Jehovah, and to present themselves before him as one body. The meeting together was in its very nature a binding of themselves in fellowship with Jehovah ; so that it was not politics and commerce that had here to do, but the soul of the Mosaic dispensation, the foundation of the religious and political existence of Israel, the covenant of Jehovah. To keep the people's consciousness alive to this ; to revive, strengthen, and perpetuate it, nothing could be so well adapted as such meetings together. *Bahr.*

THE THREE GREAT FESTIVALS ; THEIR DESIGN AND EFFECTS.

Ex. 23 : 14-17. *De.* 16 : 16, 17.

The three feasts were : The feast of the PASSOVER ; the feast of PENTECOST ; the feast of TABERNACLES. The feast of the *Passover* was celebrated to keep in remembrance the wonderful deliverance of the Hebrews from Egypt. The feast of *Pentecost*, called also the *feast of harvest* and the *feast of weeks*, was celebrated *fifty* days after the Passover, and hence called by the Greeks *Pentecost*. The feast of *Tabernacles*, called also the *feast of the ingathering*, was celebrated about the fifteenth of the month *Tisri*, to commemorate the Israelites dwelling in tents for forty years in the wilderness. A. C.

Upon these three great festivals all the males of Israel were required to appear before the Lord at the one place of his choice—the tabernacle or the temple—ultimately in Jerusalem “whither the tribes go up.” The women of Israel manifestly went when they chose and could. According to Oriental usage, they travelled in groups—little caravans—several adjacent families, or as the case might be by households, the patriarch with his children and children's children together, moving on with many a song of social cheer and grateful praise till at length they lifted up their eyes to the hills of the goodly city. The so-called “songs of degrees” (Ps. 120-134)—more strictly songs of the stages or upgoings—are specimens of this free and outflowing worship of the travelling companies, bound upward to Jerusalem. H. C.

These festivals not only commemorated great events in the history of Israel, but they had each its significance in reference to God's gifts at the seasons of the year. The Passover marked the beginning of the harvest, the Pentecost its completion, and the feast of Tabernacles the vintage and the ingathering of all the

fruits of the year. We have here a striking example of the foresight of the Mosaic Law in providing for a pastoral people festivals suited to their settled condition as agriculturists ; and they were wisely arranged, so as not to interfere with the labors of the field. They are connected with one another, so as to form one great cycle. The Passover is in the first month of the sacred year, followed by Pentecost at an interval of seven complete weeks ; and the feast of Tabernacles in the seventh month. The days of holy convocation, including the feast of Trumpets and the Day of Atonement, were seven : two at the Passover, one at the Pentecost, and two at the feast of Tabernacles. P. S.

God appointed several festivals among the Jews, for many reasons : (1) To perpetuate the memory of those great events, and the wonders he had wrought for the people ; for example, the *Sabbath* brought to remembrance the *creation* of the world ; the *Passover*, the departure out of Egypt ; the *Pentecost*, the giving of the Law ; the feast of *Tabernacles*, the sojourning of their fathers in the wilderness. (2) To keep them faithful to their religion, by appropriate ceremonies and the splendor of the Divine service. (3) To procure them lawful pleasures and necessary rest. (4) To give them instruction, for in their religious assemblies the Law of God was read and explained. (5) To consolidate their social union by renewing the acquaintance of their tribes and families ; for on these occasions they came together from different parts of the land. *Cabnet.*—By being thus brought frequently into contact they were reminded of their common origin and objects ; that they were sons of the same father, worshippers of the same God, and heirs of the same promises. Persons of distant towns and different tribes met together on terms of brotherhood and fellowship ; old relations were renewed and new ones formed. Thus the twelve petty States would become more and more closely connected, and united into one great people. E. C. W.

It might seem at first view that there was signal impolicy in leaving the land defenceless, while all the adult male population were congregated at a distance from their families and homes. Unless the Scriptures had given a solution, the matter would have been deemed inexplicable ; but thus runs the promise in *Ex.* 34 : 23, 24, “Thrice in the year shall all your men-children appear before the Lord God, the God of Israel ; neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God, thrice in the year.” During the whole period between Moses and Christ, we

never read of an enemy invading the land at the time of the three festivals ; the first that occurs was thirty-three years after they had withdrawn from themselves the Divine protection by embroiling their hands in the Saviour's blood, when Cestius the Roman general slew fifty of the people of Lydda, while all the rest were gone up to the feast of Tabernacles, A.D. 66. *Bush.*

Two Features Emphasized.

De. 16 : 16, 17. In the place which he shall choose ; and they shall not appear before me empty : every man shall give as he is able. The law is repeated here with the additional clause, " at the place which the Lord shall choose ;" and the words, " not empty," are explained to mean with gifts according to the blessing of Jehovah their God, which he had given them. *W. L. A.*

In the place which he shall choose. A principal reason for which these festivals were appointed, was to keep up peace, and friendship, and unity, both in Church and State. As the nation was divided into tribes, each of which was in some respects a little commonwealth, there was cause to fear that they should fall out and separate in themselves into independent governments, and have a religion and ruler of their own. And in fact this befell them in after times : they became two kingdoms, and idolatry and frequent wars ensued. For the prevention of these evils the Israelites were enjoined to assemble together to serve the Lord in *one place*, which he should appoint.

They shall not appear before the Lord empty. The Jews were commanded to bring a present ; not a burnt-offering or a sacrifice by fire ; for these, though also required, were of another nature and for another end ; but a heave-offering, a freewill-offering, which was a tribute of thankfulness to God and likewise an acknowledgment of his supreme lordship and dominion over all. Therefore this particular is added, " They shall not appear before the Lord empty : every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." *Jortin.*—As the great principle of love to Christ will not allow the more opulent to give scantily, so neither will it permit the poorest to come before him empty. It was one of the Divine enactments even of the legal dispensation—*None shall come before me empty.* But that which was matter of law with the Israelite, the Christian will seize as a golden opportunity for evincing his love to Christ ; and will bring, though it be only a grain of incense for an offering, or a leaf for

that wreath of praise and honor which the Church delights to lay at the feet of Christ. *Harris.*

17. As he is able. This is the law of giving in the Old Testament and in the New Testament. It is a just and equitable law. It makes the giver an accountant in the sight of God. He has to add up his resources and diligently to consider their sum, and then to give as he may be able. This law does not relate to money only, but to time, influence, and sympathy. Nothing would be so easy for many men as to buy themselves off, by the gifts of money, from all further service. Simply because of the abundance of their wealth, money is as nothing to them, and the giving of it is not felt. It is only when the giving is touched with the pain of sacrifice that it becomes of any value in the sanctuary. There is no niggardliness in the promises of God in relation to the true giver, of whatever nature his gifts may be. " Every man according as he purposeth in his heart, so let him give ; not grudgingly, or of necessity : for God loveth a cheerful giver." " He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully." *J. P.*

CHARACTERISTICS AND SPIRITUAL TEACHINGS.

In an historical respect, the Passover recalled the deliverance from the land of Egypt, which gave birth to their national existence ; the feast of first-fruits pointed to the miraculous preservation of the first-born, and the consecration practically grounding itself therein of all their increase to the Lord ; while the feast of Tabernacles reminded them of their long sojourn in the wilderness, and of the lessons this was intended to render perpetual in their experience as to faith and holiness. In beautiful accordance with these historical grounds for the different ordinances, were the seasons appropriate to each : the Passover being assigned to Abib (the ear-month), when the fresh hopes of spring began to take distinct shape ; the first-fruits to summer, when the harvest field had already yielded its produce ; and Tabernacles to the period of late autumn, when, all the year's fruits being gathered, the experience of another season's heritage of good brought anew the call to rejoice before the Lord, heightened by the comparison of what they now possessed with what they had wanted in the earlier period of their existence. Thus nature and grace, the ordinary providences of the present, and the more special providences of the past, were marvellously com-

bined together in the general arrangements which were made respecting the feasts. P. F.

They all shadowed forth certain great truths respecting the covenant life with God. Unleavened Bread was a call to repentance and a demand for holiness. Leaven, the symbol of sin, was to be put away. The "unleavened bread of sincerity and truth" was alone to be found in the heart, in the family, in the nation. Pentecost told of the gift and appropriation of the Spirit; of that Spirit in whose strength we walk with God. Lastly, Tabernacles spoke of the diffusion of the Spirit; that they who truly walk with God live not for themselves but for others, that having freely received they freely give. Translated into New Testament language, the three feasts thus gave utterance to the three great truths of all religious life: "Repent, for the kingdom of heaven is at hand;" "Behold, the kingdom of God is within you;" "Go ye into all the world, and preach the Gospel to every creature." Another characteristic of the feasts of Israel is to be traced in the joyful emotions by which they were all pervaded. "Thou shalt rejoice before the Lord thy God," "Thou shalt rejoice in thy feast," "Therefore thou shalt surely rejoice," are the commandments expressly given in connection with them. All the arrangements connected with them were calculated to promote joy. They all took place in the summer half of the year. They were all associated with the abundance and the joy of harvest. In so far as they commemorated historical events they brought to view truths of the most elevated and inspiring character. At the great Passover in Hezekiah's time "the children of Israel that were present at Jerusalem kept the feast of Unleavened Bread seven days with great gladness; and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord." It was the same at the feast of Tabernacles in Nehemiah's time. A deep interest attaches to this characteristic of these festivals. For their highest solemnities spoke of the light and freedom of redemption. The "joy of the Lord" was their strength. And their joy was not a worldly but a sacred and sanctified joy. As the annual feasts of Israel were seasons of the liveliest joy, so is that Christian life in which they are fulfilled to be marked by a joy that is abiding. In that life, too, all things are sanctified. To the Christian, joy and sorrow, earth and sky, solitary hours and the social table, all are sacred, because in the deep recesses of his heart he is keeping his festival and singing its songs. Finally, in the fulfilled Christian life

all the followers of Christ are one. Redeemed by one sacrifice, called to the same holiness, enjoying the same Divine protection, partakers of the same Spirit wherewith to renew themselves and to convert the world, they ought to be in constant unity with one another. In Christ they are one. Their unity is a "unity of the Spirit in the bond of peace." Never until these characteristics of the old feasts of Israel are thus fulfilled in Christian men are they taking into their lives the influences of the blessed dispensation under which they live, as the devout Israelite took into his the influences of the Passover, followed by the feasts of Unleavened Bread, of Pentecost, and of Tabernacles. But when they are fulfilled, then we shall see the fulfilment of all that brought up the people of God under the earlier dispensation three times in the year to Jerusalem. Then shall the followers of Jesus be always in the sacred city and at the joyful feast. They shall not only be "the chosen generation, the royal priesthood, the holy nation, the peculiar people," but they shall be that people in the moment of their highest and most heart-stirring solemnities. They shall sing a constant hallelujah. Their palms and myrtles shall be ever green. They shall reap and dedicate a constant harvest, where they shall have not only all that is needed to sustain life but all that can elevate and cheer and brighten it, world without end. *Milligan.*

THE EIGHTH-DAY SERIES. While *seven* is the ever-recurring number, there come in some very significant *eighths*. The eighth day is treated as an extra day beyond the seven. The first was on the *Wave-sheaf morn* (Lev. 23 : 11). Compare this with Matthew's account of the Resurrection, which took place on *Wave-sheaf morn*; thus beginning a new year, not embraced within the compass of the old Jewish sacred times, but opening out indefinitely to the great spiritual harvest, of which the eighth day celebrations were the recognized types (see John 4 : 35). The next significant eighth was *Pentecost*. The Sabbath of weeks had been completed, seven times seven days, after which came Pentecost, not on the forty-ninth day, not on the seventh of the last cycle of seven, but on the eighth, the morrow following the Sabbath. As the *Wave-sheaf* day was the morrow after the Sabbath at the beginning, Pentecost was the morrow after the Sabbath at the end of the seven weeks. In the same way, the spiritual Pentecost was the fiftieth day from the Resurrection, and accordingly fell also on the first day of the week. On that day the first-fruits of results, corresponding to the first loaves from the harvest, were

presented to the Lord. The third significant eighth was the *Jubilee Year*. It too fell, not on the forty-ninth, but on the fiftieth. Like the Wave-sheaf morn and like Pentecost, the Jubilee was evidently an eighth.

And now, when we consider how these eighth days spring out of the bosom of the cycles of seven with their Sabbatic sevenths, and when we remember that these eighth days had also the Sabbatical characteristics, we can see very clearly how natural it was that the seventh day of the Mosaic economy should, without any legislative interference, merge into the eighth day, or first day of the week of the Christian dispensation. Not only was the change a natural one from the standpoint of the early disciples, but the way is prepared for it in the very structure of the Sabbatical cycles of ancient Israel. And this becomes all the more striking, when we observe that, though the feast of Tabernacles was always spoken of as a seven days' feast, there was an eighth day celebration grafted on it: "On the *eighth* day shall be a holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly." This day had evidently all the characteristics of a Sabbath day; and yet, coming in as it does after the close of the last feast of the sacred year of Israel, it gives a hint of the Sabbath of the coming era, which shall no longer be the seventh with a backward reference to the memories of the past, but the first day of the week with a forward reference to the glories of an age whose sun arose never more to set, on the morrow after the Sabbath which followed the last Passover of the Old Covenant. On the very day following the Sabbath of the Passover, "being the first day of the week," Christ rose from the dead, and became "the first-fruits of them that sleep." And on the very day, the fiftieth or Pentecostal day, when the first loaves of the harvest were presented to the Lord, the fiftieth or Pentecostal day, after Christ's resurrection, there were presented to the Lord the first-fruits of the results of his great redeeming work, in the first three thousand converts. The ingathering week will find its antitype in the *great gathering of the redeemed* of all nations which shall close the sacred year of the Lord. The days in which we live come in between Pentecost and the ingathering. By faith we look backward and grasp the great facts of the death and resurrection of our Lord (Passover eve and Wave-sheaf morn), and the descent of the Comforter (Pentecost). In hope we look forward to the coming day of the Lord, and rejoice in the anticipated glories of the great week

of ingathering which that day shall usher in. Meantime we are called in the devotion of loving service to work as well as wait for his coming, blowing the Gospel trumpet, and proclaiming the full atonement which prepares the way for the glorious consummation. J. M. G.

The Divine origin of their laws, their immutability, their duration, and their supernatural influence imbued the spirit of this sacerdotal people. Everywhere, and at all hours, was their Law or some symbol of their Law, like the works of the Deity, kept in their sight. It was variously worn on their persons; it was nailed to the door-posts of their habitations; it formed their daily occupations in the morning, the noon, and the evening sacrifice. All nature was consecrated to religion; for the first-fruits, a portion of the harvests and certain animals were dedicated to its service. Their great festivals were connected with the productions of every season. The Passover could not be kept till their flocks furnished the paschal lamb; the Pentecost till the wheat had ripened for the fresh loaves of propitiation; and the thick boughs and branches could not cover their tabernacles till they had gathered in their vineyards and their olive grounds. The Israelites were reminded of their religious festivals by the living commemorations of nature. The whole earth became one vast synagogue. Such they were in their holy land, and such they remain. The Hebrews are still accustomed to mark the seasons of the year and the dates of events by religious feasts and fasts. Still they are watching the sunset which brings their own Sabbath to all their habitations; the new moon to hold its solemn celebration, and the earliest star, that calls them back to life, to break their penitential fast. *D'Israeli*.

Dr. Leslie proves the truth of the events of the Pentateuch by applying to them four rules, which, whenever they can be truly applied to any matters of fact, exclude every rational doubt of their reality. The first is that the facts be such that men's senses can judge of them. The second, that they be performed publicly in the presence of witnesses. The third, that public monuments be set up and public actions be appointed to be performed in memory of them. And the fourth, that these monuments and actions be established and instituted at the time of the facts and thenceforward continued without interruption. These four marks of authenticity apply to these commemorative

festivals in the most exact and wonderful manner. So long, therefore, as the Passover, the Pentecost, and the Day of Atonement continue to be celebrated by the scattered remnant of Jacob's sons ; so long, indeed, as there shall remain historical evidence of the past existence of these and other Jewish festivals and monuments ;—so long may we be sure of the reality of the events which they commemorate. So long may we be sure that the Israelites were slaves in Egypt and that they were delivered by the miraculous exertion of an almighty power. So long may we be sure that God divided the Red Sea for their accommodation ; that He spake the Law in thunder from Sinai ; that for forty years He led the people by a cloudy and

fiery pillar, the never-failing symbol of his presence ; that He satisfied their hunger with bread that nightly fell around their camp, the product of his creative energy ; that He preserved from decay the garments that covered their nakedness ; that He parted the waters of Jordan and led them dry-shod over its pebbly bottom ; and that He finally planted them securely on the territories of their enemies and His, in the land that He had promised to their fathers. On the national monuments and festivals of commemoration we may plant our faith in the truth and authority of the Pentateuch as upon an impregnable fortress ; and the storms of an infidel philosophy will spend their rage upon it in vain. E. C. W.

Section 139.

THE DAILY, WEEKLY, AND MONTHLY SACRIFICIAL WORSHIP.

Exodus 23 : 12 ; 29 : 38-43 ; 31 : 12-17 ; 35 : 1-3. Lev. 23 : 3. Nu. 28 : 1-15.

Ex. 29 38 Now this is that which thou shalt offer upon the altar ; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning ; and the other lamb thou shalt offer at even : and with the one lamb a tenth part of an ephah of fine flour mingled with the fourth part of an hin of beaten oil ; and the fourth part of an hin of wine for a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meal offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the Lord. It shall be a continual burnt offering throughout your generations at the door of the tent of meeting before the Lord : where I will meet with you, to speak there unto thee. And there I will meet with the children of Israel ; and the Tent shall be sanctified by my glory.

Nu. 28 1 And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, My oblation, my food for my offerings made by fire, of a sweet savour unto me, shall ye observe to offer unto me in their due season. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord ; he-lambs of the first year without blemish, two day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even ; and the tenth part of an ephah of fine flour for a meal offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, an offering made by fire unto the Lord. And the drink offering thereof shall be the fourth part of an hin for the one lamb : in the holy place shalt thou pour out a drink offering of strong drink unto the Lord. And the other lamb shalt thou offer at even : as the meal offering of the morning, and as the drink offering thereof, thou shalt offer it, an offering made by fire, of a sweet savour unto the Lord.

Ex. 35 1 And Moses assembled all the congregation of the children of Israel, and said unto them, These are the words which the Lord hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of solemn rest to the Lord : whosoever doeth any work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day.

Lev. 23 3 Six days shall work be done : but on the seventh day is a sabbath of solemn rest, an holy convocation ; ye shall do no manner of work : it is a sabbath unto the Lord in all your dwellings.

Ex. 23 12 Six days thou shalt do thy work, and on the seventh day thou shalt rest : that thine ox and thine ass may have rest, and the son of thy handmaid, and the stranger, may be refreshed.

Ex. 31 12 And the LORD spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily ye shall keep my sabbaths : for it is a sign between me and you throughout your generations ; that ye may know that I am the LORD which sanctify you. Ye shall keep the sabbath therefore ; for it is holy unto you : every one that profaneth it shall surely be put to death : for whosoever doeth any work therein, — it soul shall be cut off from among his people. Six days shall work be done ; but on the seventh day is a sabbath of solemn rest, holy to the LORD : whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever : for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

Nu. 28 9 And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an *ephah* of fine flour for a meal offering, mingled with oil, and the drink offering thereof : this is the burnt offering of every sabbath, beside the continual burnt offering, and the drink offering thereof.

11 And in the beginnings of your months ye shall offer a burnt offering unto the LORD ; two young bullocks, and one ram, seven he-lambs of the first year without blemish ; and three tenth parts of an *ephah* of fine flour for a meal offering, mingled with oil, for each bullock ; and two tenth parts of fine flour for a meal offering, mingled with oil, for the one ram ; and a several tenth part of fine flour mingled with oil for a meal offering unto every lamb ; for a burnt offering of a sweet savour, an offering made by fire unto the LORD. And their drink offerings shall be half an hin of wine for a bullock, and the third part of an hin for the ram, and the fourth part of an hin for a lamb : this is the burnt offering of every month throughout the months of the year. And one he-goat for a sin offering unto the LORD ; it shall be offered beside the continual burnt offering, and the drink offering thereof.

As the Hebrew calendar ran its course, it was as if one long bleat, one incessant lowing, filled the air ; it was as if one continuous stream of sacrificial blood choked the runnels of the court. The year opened with the evening sacrifice and the new-moon celebration, the expiring flames of which were fed next day by the ordinary morning sacrifice and by a round of individual presentations, which must sometimes have known no interruption until the smoke of the evening sacrifice again rose into the air and another day began. Day after day the customary ceremonial was repeated, till the Sabbath twilight fell and double sacrifices were slaughtered. On the tenth day of the first month came the solemn celebration of the Passover, when in every home, with devout recollections and enthusiastic hopes, a paschal lamb was spread upon the board. Then followed the seven days of Unleavened Bread, with their customary and holy-day ritual, bringing at length, after the repeated diurnal, Sabbatic and lunar formalities, the fuller slaughter of Pentecost. Day after day, Sabbath after Sabbath, new moon after new moon, the authorized worship was again continued, until there came a break to the monotony on the first day of the seventh month in the feast of 'Trumpets. On the tenth day of the same month came the awful and grave procedure of the Day of Atonement, followed after five days' interval by the singular and more grateful worship of the feast of Tabernacles.

Afterward the year was brought to a close by the common series of daily, weekly, and monthly effusions of blood. *Cave.*

THE DAILY MORNING AND EVENING SACRIFICE.

Ex. 29 : 38-43. **Nu. 28** : 1-8.

Ex. 29 : 38. Day by day continually.

Nu. 28 : 3. A continual burnt-offering. Two lambs of the first year were to be offered daily, the one in the morning, the other in the afternoon, for a burnt offering. These were generally termed the *morning* and *evening daily sacrifice*, and were never on any account to be intermitted. Other additional sacrifices were appointed for Sabbaths and festivals on various occasions, but they were never to be allowed to displace, supersede, or interfere with this stated and constant offering, which was binding in its observance inasmuch as it typified the never-ceasing necessity and efficacy of the atonement made by the "Lamb of God which taketh away the sins of the world." It conveyed also to the people of God of that age and of every age a significant intimation of the duty of daily morning and evening worship. *Bush.* — Whether there were any other sacrifices to be offered or not, these were sure to be offered, to make atonement for their daily sins, and to be an acknowledgment to God of their daily mercies. This was that which *the duty of every day required*. This teaches us to offer up to God the spiritual sacrifices of prayer and praise

every day, morning and evening, in humble acknowledgment of our dependence upon him, and our obligations to him. H.

This was the most familiar feature of the whole service. As the altar stood in the court, all the people could see it; and it was always to be seen. The morning lamb had scarcely disappeared when the evening lamb was brought, and again the evening lamb remained on the altar till the morning lamb was offered in its place, so that practically the sacrificial lamb was always there, night and day continually. As the devout Israelite looked at this sacrifice upon the altar, he had these words of the Law to help him: "This shall be a continual burnt-offering throughout your generations at the door of the tent of meeting before Jehovah, where I will meet you to speak there unto thee" (Ex. 29:42). He had also those very numerous passages which connected the slaying of the animal with his sin, and the offering of the blood upon the altar with an atonement for it. How, then, could he fail to see in that smoking sacrifice a most impressive sermon on the exceeding sinfulness and fatal consequences of sin, on the need of an atonement to take away that sin before there could be a meeting between him and God; and above all, an assurance of the fact that there was forgiveness for him, and a way opened by which notwithstanding his sinfulness he might draw near to God. You have only to read the Psalms to have evidence of the impressiveness with which these great lessons were wrought into the hearts and lives of those who were Israelites indeed. J. M. G.

They called it the "continual" sacrifice, because God commanded it to be offered through all generations; but it appears from Daniel that it ceased at the coming of Christ; for so speaks the angel: Christ "shall confirm the covenant with many for one week: and in the midst of the week he shall cause the continual sacrifice, and the oblation to cease" (Dan. 9:27). Hence we assuredly gather that by this sacrifice the minds of the people were directed to Christ. *Cult.*—Every day, therefore, a kind of gospel was proclaimed of Divine mercy, forgiveness, and reconciliation, with its invariable postulates of human sin and decadence, death and guilt. *Cave.*

THE WEEKLY SERVICE OF THE SABBATH.

Lev. 23:3. Nu. 28:9, 10. Ex. 31:12-17; 35:1-3.

In Lev. 23:2, 3, we read: "Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts.

Six days shall work be done: but the seventh day is the Sabbath of rest." The Sabbath, then, was a *feast* day. The first object was *rest*. "That the stranger may be *refreshed*," is the way the Law of Moses looked at it. The idea that is prominent is rest and refreshment. Then there is the additional idea of *holiness*: "remember the Sabbath day to keep it holy." To crown all, there is the thought of *joy*, which appears all through the Old Testament references to the Sabbath. Rest, refreshment, holiness, joy—these are the ideas which are connected with the Sabbath. The Lord's intention was to fill the week, the month, the year, with joy. It was for this purpose that all the feasts were appointed, and specially the first and most frequently recurring, and therefore the most blessed of all, the holy, joyous Sabbath. J. M. G.

The weekly Sabbath, which is the basis of the whole system, was symbolical of rest, rest from labor, rest from suffering, rest from sin. As a historical symbol, it commemorated God's rest after the creation and Israel's rest after the Egyptian bondage. As a prophetic symbol, it prefigured rest in the promised land, the rest of the soul in Christ and God, the rest of the Church in the new dispensation, and the rest both of the Church and individuals in heaven. The Sabbatical year symbolized besides the rest of the land from cultivation and the rest of the debtor from his creditor's exactions. The great Sabbath of the Jubilee suggested the ideas both of rest and restoration: the restoration of the land to its former possessors and the restoration of the slave to freedom. J. A. A.

LEV. 23:3. A holy convocation.

The Sabbath was a set day of meeting together for social worship. This was its chief distinction for the people. Speaking to the congregation and addressing God were the essential constituents of this simple worship. The former branched into reading the Book of Revelation and adding the word of instruction and exhortation; the latter into the song of praise and the voice of prayer. **Ye shall do no work.** In truth, the prohibition of work is only subsidiary to the positive idea of joyful rest and *recreation*, in communion with Jehovah, who himself "rested and was *refreshed*." A consideration of the spirit of the Law and of Christ's comments on it will show that it is *work for worldly gain* that was to be suspended; and hence the restrictive clause is prefaced with the positive command: "Six days *shall thou* labor, and do all thy work;" for so only could the Sabbatic rest be fairly earned. Hence, too, the stress constantly laid on permitting the servant

and heast of burden to share the rest, which selfishness would grudge to them. Thus the spirit of the Sabbath was *joy, refreshment, and mercy*, arising from remembrance of God's goodness as the Creator, and as the Deliverer from bondage. *Joy* was the key-note of their service. Moses declared: "Ye shall rejoice, ye and your households." The Psalmists echo back the same spirit: "This is the day which Jehovah hath made; we will rejoice, and be glad in it." P. S.

Nu. 28: 9, 10. The special services appointed for the Sabbath at the sanctuary consisted first in the doubling of the daily burnt-offering—two lambs instead of one, with a corresponding increase in the meal-offering—stamping the Sabbath, to use the expression of Bähr, as the day of days, the most important of all the days of the week in its bearing on the people's calling to dedicate themselves, soul and body, to the Lord's service. The other service, which consisted in presenting the fresh loaves of shew-bread on the Lord's table, was of quite similar import; for this bread, like the meal-offering generally, was a symbol of the fruitful and holy lives which the members of the covenant were to be ever rendering to the Lord. And that the Sabbath should have been chosen as the day for the perpetual renewal of this offering, clearly indicated the place it was intended to hold then, and which the Lord's day must hold still, in disposing and enabling the people to abound in such fruitfulness. It virtually declared, that "while diligence in good works should pervade the whole life, yet this would soon flag did it not receive fresh invigoration on the day of rest and meeting together before the Lord. Such also is the instruction conveyed on the subject by that psalm which is entitled a Psalm-song for the Sabbath day, the main theme of which is the characteristic of the true Israelite 'as called to the meditation of God's work, and finding therein an incitement to perseverance in the duties of an upright and godly life' P. F.

Ex. 31: 17. It is a sign between me and the children of Israel forever. Then in Ezek. 20: 12: "Moreover I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Again in the twentieth verse: "And hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." Here it is distinctly asserted that the Sabbath was given, not as the *seal* of any special covenant that He had made with them, but simply as a

sign that He it was who had sanctified or delivered them from Egypt, and who was the Lord their God; and the observance of it would on their part be an open recognition of the same. *Stacy.*

In the fourth command God does not say, "I appoint each seventh day for a sign between me and thee and a memorial of your national deliverance from Egyptian bondage," as many have maintained—to make out that the Sabbath was nothing but a Jewish institution. These points, a "sign" between the Lord and Israel and a memorial of deliverance from Egypt, came in fitly afterward as a supplement or appendix to this fourth command in its *special relations* to the children of Israel. But these special and superadded relations of the Sabbath to the Hebrews cannot possibly in reason diminish the obligation of the original Sabbath ordained for man as a race in Eden. H. C.

The institution of the Sabbath was declared to be a sign between God and the Israelites, that they might know that he was the Lord who sanctified them. He wished them simply to regard it as one of the chosen means by which he intended them to become not only a well-conditioned and blessed, but also an holy nation. There can be no question that holiness in heart and conduct was the grand sign of their being his chosen people. And the proper observance of the Sabbatical rest being so specially designated a sign in this respect, was a proof of its singular importance to the interests of religion and morality. These, it was virtually said, would thrive and flourish if the Sabbath was duly observed, but would languish and die if it fell into desuetude. P. F.—And is not the same sign as decisive as ever? Tell me how a Christian spends the first day of the week, and I will tell you what kind of a Christian he is. If any man really remembers God's day to keep it holy, he is not likely to forget the need of the altar, the priest, and the sacrifice, or any of the important elements of a Christian life. But if you disregard the Lord's day and allow its sacred opportunities to pass without improvement, it is too evident that you are letting all these things slip from you. The keeping of the Lord's day is a sign between you and Him. J. M. G.

The Sabbath a Jewish Institution.

An entire cessation from all the affairs of life on each seventh day is a Jewish institution, and is not prescribed by the laws of any other people. To the ancient Polytheists, nothing seemed so joyless as the austerity of a Jewish Sabbath. It was a strange abandonment of all

the avocations of life. They saw the fields of the Hebrew forsaken by the laborer; the ass unsaddled; the oar laid by in the boat; they marked a dead stillness pervading the habitation of the Israelite; the fire extinguished, the meat unprepared, the man-servant and the maiden leave their work, and the trafficker, at least one day of the week, refusing the offered coin. *D'Israeli*.

Everything else pertaining to their national administration corresponded to something which the heathen had as well as they. Sacrifices, priesthood, oracles of some kind, were found everywhere. They shared blood and language with other tribes. But their Sabbath, the weekly day of rest enforced by public authority, was their very own. Nothing like it, nothing to compare with it, was to be found anywhere else. It embodied their national separateness and their national unity. Returning so frequently with its rigid absoluteness and its grave sanctions, it brought the executive authority of their Divine King to their perception more impressively and more continuously than the rule of an ordinary king could be brought home to his subjects. *Grey*.

Other more extended references to the Sabbath may be found in Sections 107 and 145. B.

THE MONTHLY SERVICE OF SACRIFICE.

Nu. 28 : 11-15.

The first day of the lunar month was observed

as a holy day. In addition to the daily sacrifice there were offered two young bullocks, a ram, and seven lambs of the first year as a burnt-offering, with the proper meal-offerings and drink-offerings, and a kid as a sin-offering (*Nu. 28 : 11-15*). As on the Sabbath, trade and handicraftwork were stopped (*Am. 8 : 5*), the temple was opened for public worship (*Ez. 46 : 3 ; Is. 66 : 23*). The trumpets were blown at the offering of the special sacrifices for the day, as on the solemn festivals (*Nu. 10 : 10 ; Ps. 81 : 3*). The new moons are generally mentioned so as to show that they were regarded as a peculiar class of holy days, distinguished from the solemn feasts and the Sabbaths. The religious observance of the day of the new moon may plainly be regarded as the consecration of a natural division of time. *Dic. B.*

The new-moon feast, depending upon no calendar but that of the sky, and more clearly marked in that than any other recurring period, was certain to fix itself deeply in the social and religious habits of a simple pastoral or agricultural people. Accordingly we find it incidentally mentioned as a day of social gathering (*1 Sam. 20 : 5*), and as a day for religious instruction (*2 Kings 4 : 23*). From the latter passage, and from passages [cited above], it is evident that the feast of the New Moon became to the month exactly what the Sabbath was to the week—a day of rest and of worship. *Pul. Com.*

Section 140.

THE PASSOVER AND FEAST OF UNLEAVENED BREAD.

Exodus 12 : 15-20, 43-49 ; 13 : 5-10 ; 23 : 18. Lev. 23 : 5-14. Nu. 28 : 16-25. De. 16 : 1-8.

Lev. 23 5 IN the first month, on the fourteenth day of the month at even, is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord : seven days ye shall eat unleavened bread. In the first day ye shall have an holy convocation : ye shall do no servile work. But ye shall offer an offering made by fire unto the Lord seven days : in the seventh day is an holy convocation ; ye shall do no servile work.

Nu. 28 19 Ye shall offer an offering made by fire, a burnt offering unto the Lord ; two young bullocks, and one ram, and seven he-lambs of the first year : they shall be unto you without blemish : and their meal offering, fine flour mingled with oil : three tenth parts shall ye offer for a bullock, and two tenth parts for the ram ; a several tenth part shalt thou offer for every lamb of the seven lambs ; and one he-goat for a sin offering, to make atonement for you. Ye shall offer these beside the burnt offering of the morning, which is for a continual burnt offering. After this manner ye shall offer daily, for seven days, the food of the offering made by fire, of a sweet savour unto the Lord : it shall be offered beside the continual burnt offering, and the drink offering thereof. And on the seventh day ye shall have an holy convocation ; ye shall do no servile work.

Lev. 23 9 And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the

harvest thereof, then ye shall bring the sheaf of the firstfruits of your harvest unto the priest :
 11 and he shall wave the sheaf before the Lord, to be accepted for you : on the morrow after the
 12 sabbath the priest shall wave it. And in the day when ye wave the sheaf, ye shall offer a he-
 13 lamb without blemish of the first year for a burnt offering unto the Lord. And the meal
 offering thereof shall be two tenth parts of an ephah of fine flour mingled with oil, an offering
 made by fire unto the Lord for a sweet savour : and the drink offering thereof shall be of
 14 wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor fresh
 ears, until this selfsame day, until ye have brought the oblation of your God : it is a statute
 for ever throughout your generations in all your dwellings.

12 43 And the Lord said unto Moses and Aaron, This is the ordinance of the passover :
 44 there shall no alien eat thereof : but every man's servant that is bought for money, when
 45 thou hast circumcised him, then shall he eat thereof. A sojourner and an hired servant shall
 46 not eat thereof. In one house shall it be eaten ; thou shalt not carry forth aught of the flesh
 47 abroad out of the house ; neither shall ye break a bone thereof. All the congregation of
 48 Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover
 to the Lord, let all his males be circumcised, and then let him come near and keep it ; and he
 49 shall be as one that is born in the land : but no uncircumcised person shall eat thereof. One
 law shall be to him that is homeborn ; and unto the stranger that sojourneth among you.

13 5 And it shall be when the Lord shall bring thee into the land of the Canaanite, and
 the Hittite, and the Amorite, and the Iivite, and the Jebusite, which he sware unto thy
 fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in
 6 this month. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a
 7 feast to the Lord. Unleavened bread shall be eaten throughout the seven days ; and there
 shall no leavened bread be seen with thee, neither shall there be leaven seen with thee, in
 8 all thy borders. And thou shalt tell thy son in that day, saying, It is because of that which
 9 the Lord did for me when I came forth out of Egypt. And it shall be for a sign unto thee
 upon thine hand, and for a memorial between thine eyes, that the law of the Lord may be in
 10 thy month : for with a strong hand hath the Lord brought thee out of Egypt. Thou shalt
 therefore keep this ordinance in its season from year to year.

De. 16 1 Observe the month of Abib, and keep the passover unto the Lord thy God : for
 2 in the month of Abib the Lord thy God brought thee forth out of Egypt by night. And thou
 shalt sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place
 3 which the Lord shall choose to cause his name to dwell there. Thou shalt eat no leavened
 bread with it ; seven days shalt thou eat unleavened bread therewith, even the bread of afflic-
 4 tion ; for thou camest forth out of the land of Egypt in haste : that thou mayest remember
 the day when thou camest forth out of the land of Egypt all the days of thy life. And there
 shall be no leaven seen with thee in all thy borders seven days ; neither shall any of the flesh,
 5 which thou sacrifice the first day at even, remain all night until the morning. Thou mayest
 6 not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee : but
 at the place which the Lord thy God shall choose to cause his name to dwell in, there thou
 shalt sacrifice the passover at even, at the going down of the sun, at the season that thou
 7 camest forth out of Egypt. And thou shalt roast and eat it in the place which the Lord thy
 8 God shall choose : and thou shalt turn in the morning, and go unto thy tents. Six days thou
 shalt eat unleavened bread : and on the seventh day shall be a solemn assembly to the Lord
 thy God ; thou shalt do no work therein.

[All omitted verses are repetitions.]

Exodus, ch. 12th, 13th, contain a record of the circumstances under which the Passover was instituted, and of the events afterwards commemorated in its subsequent annual celebration. No good reason can be given why the Passover alone of the three annual feasts should have been represented to have been the only one instituted in Egypt, unless this was really the case. In all subsequent laws the three feasts are mentioned together as of common obligation. All the subsequent laws relat-

ing to the feasts directly connect the Passover and the feast of Unleavened Bread with the exodus. All the later laws are built upon the law in Ex. 12 : 13 ; and presuppose it ; the connection of the Passover with the exodus is explicitly declared, and that in laws which are distinctly said to have been written by Moses himself. W. H. G.

Lev. 23 : 5-8. In these verses the Passover or Paschal Supper and the feast of Unleavened Bread are plainly spoken of as distinct feasts.

The two days of holy convocation strictly belonged to the latter. But the two names, in common usage, became convertible. *Clark.*

—The Passover was immediately followed by the feast of Unleavened Bread, which lasted seven days, so that the two together seemed to make one feast of eight days, and were in fact popularly so considered, the names being often interchanged, so that the Passover day was sometimes considered as the first day of the feast of Unleavened Bread, and the whole was often called the Passover Feast. The first and last days of these seven were to be kept as Sabbaths, save that only *servile* labor was interdicted which allowed food to be cooked. But no suspension of labor was *required* on the intermediate five days, which were distinguished chiefly by the abstinence from leavened bread, and by the unusual number of offerings at the tabernacle or temple, and of sacrifices for sin. The sixteenth of Abib, or the second day of Unleavened Bread, was distinguished by the offering of a barley sheaf as an introduction to the barley-harvest, accompanied by a particular sacrifice. This observance took place after they had occupied the land of Canaan. *Bush.*—At this feast, in addition to the abstinence from leaven—itsself of sacrificial significance—a peculiar ritual was ordered to be observed. Every day, after the offering of the customary burnt-offering, a further offering by fire was made. Two bullocks, a ram, and seven lambs, with their accompanying meal and drink-offerings, were to constitute the festal burnt-offering, and one goat the sin-offering; these offerings being repeated every day of the feast. *Cave.*

The reason why *seven days* were spent in commemorating the historical events of *one day* is to be found in the solemn character of the festival which was observed in honor of this one day. *Seven days* were required for a full realization of the character of the festival, a perfect exhibition of the idea which it embodied. But as the eating of the Paschal Lamb was the one indivisible basis of the whole festival, and did not admit of repetition, while the festival itself was to last for seven days; this could only be accomplished by continuing for seven days the other essential element of the Paschal meal—viz., the eating of unleavened bread. This was the sole reason why unleavened bread was eaten for seven days, at the subsequent commemoration of the festival. *K.*

At the original institution the Israelites were commanded to eat the Passover with their loins girt, their shoes on their feet, and their staff in their hand; but this appears to have been en-

joined only in consideration of the circumstances in which they were then placed, and like the sprinkling of the blood on the doorposts seems afterward to have been discontinued. The only permanent accompaniments of the feast appear to have been the unleavened bread and the bitter herbs with which the lamb was to be eaten. So strict was the prohibition regarding leaven, that they were ordered to make the most careful search for it in their several dwellings before the slaying of the Paschal Lamb; so that it might not be killed *upon* leaven (as the expression literally is in the passage Ex. 34:25), that there might be nothing of this about them at the time of the sacrifice. And the prohibition extended throughout the whole of the seven days during which the feast lasted. *P. F.*

Ex. 13:7. No leaven seen. Not only no leaven must be eaten, but none must be seen in all their quarters. Accordingly the Jews' usage was, before the feast of the Passover, to cast all the leavened bread out of their houses: they either burned it, or buried it, or broke it small and scattered it in the wind; they searched diligently with lighted candles in all the corners of their houses lest any leaven should remain. The care and strictness enjoined in this matter were designed (1) To make the feast the more solemn, and consequently the more taken notice of by their children, who would ask, "Why is so much ado made?" (2) To teach us how solicitous we should be to put away from us all sin (1 Cor. 5:7). *H.*—In the *absence of leaven* there was a symbolical meaning. Whether the taste of the bread was thereby improved or injured is not taken into consideration. Leaven is dough in the course of fermentation. But fermentation is corruption, the destruction of the natural condition. Hence from a symbolical point of view all fermentation, being an alteration of the form given to the material by the creative hand of God, is a representation of moral corruption and depravity. *K.*

In the arrangements of the Mosaic economy leaven was always the symbol of corruption, and its use in any offering laid upon the altar of God was prohibited with the utmost strictness. The unleavened bread eaten for seven days represented the separation of Israel as God's elect people from worldliness and sin. They realized the holiness of their calling, and devoting themselves to it they began the year. Such was the leading import of the feast of Unleavened Bread, and such the main lesson which from generation to generation it was intended to convey to Israel. *Milligan.*

Ex. 12 : 46. Neither shall ye break a bone thereof. Of course this did not mean that it was not to be cut up for the purpose of eating. The lamb was to be put upon the table whole. The unity, of which the undivided lamb was a representation, was communicated in a certain sense to those who ate of it. While eating of the one perfect lamb as of a provision made by God, eaten at the table of God by intimate associates of God, they were thereby linked together as one body, being all partakers of equal fellowship with God. K. —What God commanded as to the lamb was fulfilled in the person of his only-begotten Son ; that the truth corresponding with its type and the substance with its shadow, might show that God would be reconciled to his people by no other blood than Christ's. When the evangelist quotes it (John 19 : 33), he takes it for granted that thus was typically shown what God would bestow by his Son. Hence it came to pass that He was distinguished by this visible mark, which proved Him to be the true Passover. But, in order that no bone of Christ's should be broken, God's providence wonderfully interfered. *Calv.*—A special providence secured that his body, after it had received the stroke of death, should be dealt with as a sacred thing, and be preserved free from mutilation or violence—the sign and token of its preciousness in the sight of the Father, and of the completeness of the redemption it had been given to provide. But this Saviour, even in death whole and undivided, must also be received as such by his people. No more in their experience than in his own person can he be divided. He is in the fulness of his perfected redemption the one bread of life ; and by partaking of this in a simple and confiding faith—thus but no otherwise—do sinners become in him one bread and one body—possessors of his life and fellow-heirs of his glory. P. F.

The Wave-sheaf (Lev. 23 : 9-11).

The second day of the feast was also characterized by an additional act, not a little curious. Being the time of early harvest, a sheaf of the first-fruits was brought to the priest, who "waved" it before the Lord, presenting at the same time a lamb for a burnt-offering together with a portion of meal and wine. *Cave.*—The presentation to the Lord of a sheaf of barley, which took place on the second day of the feast, and was done by waving it before the Lord, accompanied by a burnt-offering with its meal-offering, was expressive of that sense of sin and renewed dedication of heart and life to God,

which was proper to such a season. P. F. —From this day, "Wave-sheaf day" we may call it, the seven weeks of Pentecost were counted. J. M. G.

Israel was an agricultural nation. An abundant harvest was the highest token of God's watchful love ; and more than any other offering did the presentation of the first sheaf express the nation's conviction that it owed to God all its worldly substance, and that it was bound to dedicate the first and the best of that substance to him again. The first week of the new year was the first-fruits of the whole year to follow ; the first sheaf of barley the first-fruits, not of the barley only, but of the whole corn harvest about to be cut down. The offering of the first sheaf thus stood in a close and beautiful relation to the whole services of which it formed part. It expressed the thankful dedication to the Almighty of all gifts related to the sustenance of life, which he had bestowed on Israel. By eating the unleavened bread they said, "We are not our own ;" and now they added the declaration, "We have nothing that we can call our own." So the followers of Jesus, with themselves, also yield all that belongs to them to that Redeemer who has purchased them with his own precious blood. They dedicate to him what they have as well as what they are. "What shall we render unto the Lord for all his benefits?" is the constant language of their souls. Such is, or ought to be, the fulfilment in the followers of Jesus of Israel's Passover and first great annual feast. *Milligan.*

Who Could not and Who Could Eat the Passover.

Ex. 12 : 43-49.

Neither alien, sojourner, nor hired servant could participate in the feast. "All the congregation of Israel shall keep it." But the sojourner and the servant who were joined to Israel by circumcision shared this privilege in common with all others. "One law" is the striking declaration, emphasized by frequent repetition, "shall be to him that is home-born and unto the stranger" that is circumcised and abideth among you. B. —The enlarged and liberal spirit of the Hebrew system appears very strikingly in these regulations. Any stranger might be incorporated into the nation by conforming to the rites of their religion, and thereby become entitled to all the privileges of the native-born Jew. In order to this, it was proper that they should make themselves debtors to the Law in its burdens, for in God's economy *privileges and duties* always go together. The provision was calculated at the same time

to afford hope to the Gentile and to moderate the self-complacency of the Israelite. *Bush.*

Injunction to Teach their Sons the Origin and Meaning of the Passover (Ex. 13 : 8, 9).

Here is an ancient law for catechising. It is particularly of great use to acquaint children betimes with the stories of the Scripture, and to make them familiar to them. It is a debt we owe to the honor of God, and to the benefit of our children's souls, to tell them of the great works God has done for his Church. H.—No wonder that this great event of their deliverance from Egypt was the one selected for a special and perpetual commemoration. There could not have been a better security devised for a safe and firm pathway of tradition than that which was established from the outset in the directions given by God to Moses, whereby it is laid on all parents as a religious duty that they should tell their children the origin and meaning of this ordinance. We of the present day can trace backward by means of this annual festival a series of testimonies, to be accounted for in no other possible way than by the truth of the narrative presented to us in Scripture—so as to make the Passover a monumental evidence for the authenticity of one of the most stupendous miracles ever recorded. T. C.

ESSENTIAL TRUTHS CONNECTED WITH THE PASSOVER.

Israel, atoned for by the sacrifice of the Passover and freed from the leaven of Egypt and feeding upon pure bread, was consecrated as a holy people in communion with a holy God. W. H. G.—The Passover was a sacrifice which spoke of the adoption of the Jewish nation into the closest relationship with God, that relationship being primarily evinced by the forgiveness of sins. The first Passover was the commencement of the special privileges of the chosen nation ; and every subsequent Passover became a pledge of the continuance of these privileges. *Cave.*

The Passover ritual divides itself into two main parts—the sprinkling of the sacrificial blood on the door-posts and lintels, and the feast on the sacrifice. These were separated in the later form of the ritual ; for when there was a central sanctuary, the lambs were slain there, and the blood sprinkled on the altar, while the domestic feast remained unaltered. The former was more especially meant to preserve the Israelites from the destruction of their first-born ; the latter as a permanent memorial of their deliverance. But both have perpetual

fitness as prophetic of varying aspects of the Christian redemption. A. M.

The Passover a Sacrifice and Expiation.

The Paschal Lamb was a *sacrifice*. The chief characteristics of a sacrifice are all distinctly ascribed to it. It was offered in the holy place (De. 16 : 5, 6) ; the blood was sprinkled on the altar, and the fat was burned (2 Ch. 30 : 16). The language of Ex. 12 : 27 ; 23 : 18 ; Nu. 9 : 7 ; De. 16 : 2, 5, together with 1 Cor. 5 : 7, would seem to decide the question beyond the reach of doubt. The lamb, the gentlest of all creatures, must be *without blemish*, to teach not only the general principle of offering our best to God, but also the special doctrine, that an expiatory sacrifice must be that of the innocent for the guilty.

The Passover a Feast.

The Paschal Lamb was also a *feast*. Even amid the confusion of that awful night, they ate it with joy for their deliverance. *Bush.*—The Passover as a feast is a prophecy of the great Sacrifice, by virtue of whose sprinkled blood we all may be sheltered from the sweep of the Divine judgment, and on which we all have to feed if there is to be any life in us. Our propitiation is our food “ Christ for us ” must become “ Christ in us,” received and appropriated by our faith as the strength of our lives. The Christian life is meant to be a joyful feast on the sacrifice, and communion with God based upon it. We feast on Christ when the mind feeds on him as truth, when the heart is filled and satisfied with his love, when the conscience clings to him as its peace, when the will esteems the “ words of his mouth more than ” its “ necessary food,” when all desires, hopes, and inward powers draw their supplies from him, and find their object in his sweet sufficiency. Nor will the accompaniments of the first Passover be wanting. Here we feast in the night ; the dawn will bring freedom and escape. Here we eat the glad bread of God, not unseasoned with bitter herbs of sorrow and memories of the bondage, whose chains are dropping from our uplifted hands. Here we should partake of that hidden nourishment, so that it hinders not our readiness for outward service. It is not yet time to sit at his table but with loins girt, and feet shod, and hands grasping the pilgrim staff. Here we are to eat for strength, and to blend with our secret hours of meditation the holy activities of the pilgrim life. A. M.

The Passover a Memorial.

De. 16 : 1, 3.

The feast was intended to keep in everlasting

remembrance the execution of judgment upon Egypt by the slaying of the first-born, and the consequent liberation of Israel from the house of bondage. That was the birth-season of their existence as a people. By mighty acts the Lord then did what he afterward expressed when he said, "I have formed thee, O Jacob; I have redeemed thee, O Israel: thou art mine." Above all others, then, this event deserved to be embalmed in the hearts of the people, and held in everlasting remembrance. P. F.

It stood as an historical monument, testifying to the reality of the events of the exodus. No criticism of documents can impair its witness. No one has yet succeeded in showing how a festival like the Passover could have been introduced at any period later than that to which it historically refers. It has, so far as we can make out anything in history, been observed by the Jews from the very beginning of their national existence. The festival has thus all the value of a contemporary witness, and fully corroborates the Scripture history. The Lord's Supper in like manner is an historical witness not to be got rid of, testifying to acts and words of our Lord on the night of his betrayal, and furnishing clear evidence as to the light in which his death was regarded by himself. Orr.

The Passover was appointed with a view to its future use as a memorial. It was held before the deliverance which it commemorated had been accomplished. A new era was to be reckoned from it. The memorial purpose of the rite has been accomplished. All over the world it is still observed, more than thirty-two hundred years after its institution, being thus, probably, the oldest religious ceremonial in existence. Christ's deliberate intention to represent his death as expiation, and to fix the reverential, grateful gaze of all future ages on his cross, cannot be eliminated from his founding of that memorial rite in substitution for the God-appointed ceremonial, so hoary with age and sacred in its significance. Like the Passover, the Lord's Supper was established before the deliverance was accomplished. It remains a witness at once of the historical fact of the death of Jesus, and of the meaning and power which Jesus himself bade us to see in that death. For us, redeemed by his blood, the past should be filled with his sacrifice. For us, fed on himself, all the present should be communion with him, based upon his death for us. For us, freed bond-men, the memorial of deliverance begun by his cross should be the prophecy of deliverance to be completed at the side of his throne, and the hasty meal, eaten with bitter

herbs, the adumbration of the feast when all the pilgrims shall sit with him at his table in his kingdom. Past, present, and future should all be to us saturated with Jesus Christ. Memory should furnish hope with colors, canvas, and subjects for her fair pictures, and both be fixed on Christ our Passover, sacrificed for us. A. M.

THE PASSOVER IN ITS PERPETUAL SPIRITUAL SIGNIFICANCE; CHRIST OUR PASSOVER IS SACRIFICED FOR US (1 Cor. 5 : 7).

The blood of the first paschal lambs sprinkled on the doorways of the houses has ever been regarded as the best defined foreshadowing of that blood which has redeemed, saved, and sanctified us (Heb. 11 : 28). The lamb itself, sacrificed by the worshipper without the intervention of a priest, and its flesh being eaten without reserve as a meal, exhibits the most perfect of peace-offerings, the closest type of the atoning Sacrifice who died for us and has made our peace with God. Bush.—The Passover is a gospel before the Gospel. The whole sacrificial system of Judaism had for its highest purpose to shadow forth the coming redemption. Christ is not spoken of as "our Passover" because the Mosaic ritual had happened to have that ceremonial; but the Mosaic ritual had that ceremonial mainly because Christ is our Passover, and, by his blood shed on the cross and sprinkled on our consciences, does in spiritual reality that which the Jewish Passover only did in outward form. The Evangelist John finds a fulfilment of the paschal injunction that not a bone should be broken; and so, by one passing allusion, shows that he recognized Christ as the true Passover. John the Baptist's rapturous exclamation, "Behold the Lamb of God!" blends allusions to the Passover, the daily sacrifice, and Isaiah's great prophecy. The day of the crucifixion, regarded as fixed by Divine Providence, may be taken as God's own finger pointing to the lamb whom he has provided. Paul's language attests the same truth. And even the last lofty visions of the Apocalypse, where the old man in Patmos so touchingly recurs to the earliest words which brought him to Jesus, echo the same conviction, and disclose, amid the glories of the throne, "a lamb as it had been slain." A. M.

The Passover was designed to commemorate a great deliverance, that of Israel from the captivity and slavery of Egypt; and it was designed to *prefigure* a deliverance far greater—that of mankind from a tyranny far more abominable, a depression far more miserable; from the captivity of Satan, the slavery of sin, the dread of

wrath to come ; that the subjects of this Divine redemption may be placed under the conduct of Providence and grace in their passage through the wilderness of this world, until they shall be settled in the land of promise and eternal rest. The Passover commemorated a deliverance from a destruction otherwise *inevitable* : it was the only appointed means of safety ; there was no other possibility of escape from the angel of Divine wrath. Thus the redemption which is in Christ Jesus is the only refuge of hope set before us—the only appointed means of escape from that wrath which will come upon all that neglect this great salvation. Further, the slaying of the Paschal Lamb did not avail unless its blood were *sprinkled*. The blood was shed in order that it might be sprinkled ; the sprinkling was necessary to preserve the Israelites. Neither will the blood of Jesus Christ prove of saving efficacy unless it be *applied*. When wrath shall overwhelm the unbelieving in the judgment of the last day, it will be of no avail to plead the merit of this great sacrifice unless we have approached it for ourselves. “ Having boldness to enter into the holiest by the blood of Jesus, we must draw near with a heart sprinkled from an evil (or an accusing) conscience.” The merit of the Redeemer’s blood is infinite, but its efficacy is confined to its application. In his own words, “ except ye *eat* my flesh, and

drink my blood, ye have no life in you.” R. Hall.

The Passover and the Lord’s Supper.

The Lord’s table is a standing historical declaration of the offering of God’s one great sacrifice for the sins of the whole world. “ Ye do show the Lord’s death.” It also seals a fellowship—a fellowship of redeemed souls, who have been bought with a price, and transferred from the kingdom of Satan to that of God’s dear Son ; having here below a union of hearts which will be perfected in an unseen state. This fellowship is openly sealed by their taking of one bread and drinking one cup. It is a joint pledge of loyalty to the Church’s Head and Lord ; in renewing their remembrance of his love to them they seal afresh their pledge of love and allegiance to him. Hence the Lord’s Supper came to be called *sacramentum*, the Church’s military oath of obedience to her Great Commander. It is a service of thanksgiving. Hence it came to be called *the Eucharist*. The Passover Feast was a grateful recall of a mighty deliverance. So is the Christian feast. And it is a declaration of hope and expectancy. “ Ye do show the Lord’s death *till he come*.” Believers in Israel were expecting Canaan. We are waiting for the Son of God from heaven to bring us to our heavenly rest (Heb. 4). C. C.

Section 141.

PENTECOST, OR FEAST OF WEEKS. FEAST OF TRUMPETS.

LEVITICUS 23 : 15-21, 23-25. NU. 28 : 26-31 ; 29 : 1-6. DE. 16 : 9-12.

Lev. 23 15 AND ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering ; seven sabbaths shall there be complete : even unto the morrow after the seventh sabbath shall ye number fifty days ; and ye shall offer a new meal offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth parts of an *ephah* : they shall be of fine flour, they shall be baked with leaven, for firstfruits unto the LORD. And ye shall present with the bread seven lambs without blemish of the first year, and one young bullock, and two rams : they shall be a burnt offering unto the LORD, with their meal offering, and their drink offerings, even an offering made by fire, of a sweet savour unto the LORD. And ye shall offer one he-goat for a sin offering, and two he-lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD, with the two lambs : they shall be holy to the LORD for the priest. And ye shall make proclamation on the selfsame day ; there shall be an holy convocation unto you : ye shall do no servile work : it is a statute for ever in all your dwellings throughout your generations.

Nu. 28 26 Also in the day of the firstfruits, when ye offer a new meal offering unto the LORD in your *feast of weeks*, ye shall have an holy convocation ; ye shall do no servile work : but ye shall offer a burnt offering for a sweet savour unto the LORD ; two young bullocks, one ram, seven he-lambs of the first year, and their meal offering, fine flour mingled with oil, three tenth parts for each bullock, two tenth parts for the one ram, a several tenth part for

30 every lamb of the seven lambs; one he-goat, to make atonement for you. Beside the con-
 31 tinual burnt offering, and the meal offering thereof, ye shall offer them (they shall be unto you without blemish), and their drink offerings.

De. 16 9 Seven weeks shalt thou number unto thee: from the time thou beginnest to put
 10 the sickle to the standing corn shalt thou begin to number seven weeks. And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand,
 11 which thou shalt give, according as the Lord thy God blesseth thee: and thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place which the Lord thy God shall choose to
 12 cause his name to dwell there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

Nu. 29 1 And in the seventh month, on the first day of the month, ye shall have an holy
 2 convocation; ye shall do no servile work: it is a day of blowing of trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the Lord; one young bullock, one
 3 ram, seven he-lambs of the first year without blemish: and their meal offering, fine flour 4 mingled with oil, three tenth parts for the bullock, two tenth parts for the ram, and one tenth 5 part for every lamb of the seven lambs: and one he-goat for a sin offering, to make atone- 6 ment for you: beside the burnt offering of the new moon, and the meal offering thereof, and the continual burnt offering and the meal offering thereof, and their drink offerings, accord- ing unto their ordinance, for a sweet savour, an offering made by fire unto the Lord.

Lev. 23 23 And the Lord spake unto Moses, saying, Speak unto the children of Israel, 24 saying, In the seventh month, in the first day of the month, shall be a solemn rest unto you, 25 a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work: and ye shall offer an offering made by fire unto the Lord.

FEAST OF WEEKS, OR PENTECOST.

This feast was held at the distance of seven complete weeks, a week of weeks, from the second day of the Passover, when the first ripe barley sheaf was presented—therefore on the fiftieth day after the former. The males were then again to repair to the house of God. And from the Greek word for fifty being *Pentecoste*, the feast itself in the New Testament came to be designated Pentecost. But its Bible name is rather that of Weeks, being determined by the complete cycle of weeks that followed the waving of the barley sheaf at the time of the Passover. There are two other names applied to it in the Pentateuch. In Ex. 23:16 it is called “the Feast of Harvest,” because it was kept at the close of the whole harvest, wheat as well as barley—the intervening weeks between it and the Passover forming the season of harvest. And in the same passage, as again in Nu. 28:26, it is also called “the Feast of the First-fruits,” because it was the occasion on which the Israelites were to present to God the first-fruits of their crop, as now laid up for use. This was done by the high-priest waving two loaves in the name of the whole congregation. In later times the feast is understood to have been held for an entire week, like the Passover. But no time is specified in Scripture for its continuance, and as a holy solemnity it appears to have been limited to one day, when the same number and kind of offerings were presented as

on each day of the Paschal Feast. But as the people were specially required at this feast to invite not only their servants but also the widow, the orphan, the stranger, and the Levite, to share with them in the goodness which the Lord had bestowed on them, it is obvious that a succession of days must have been required for its due celebration. P. F.

The day was one of “holy convocation”—in this respect resembling the first and last days of the feasts of Unleavened Bread and Tabernacles; and the distinguishing feature of its services was the presenting to the Almighty of two loaves of fine flour baked with leaven. These loaves were not laid upon the altar, but were waved before the Lord in token of dedication to his service, and were then given to the priests to eat. Like the first sheaf of barley, they were a national, and not an individual or a family offering. Two loaves only were offered, but for all the families of Israel considered as one whole. With these loaves were associated as a part of the same festal offering seven lambs without blemish of the first year, one young bullock, and two rams for a burnt-offering, with their appropriate meal and drink offerings, one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings (Lev. 23:17–19). Other offerings also were presented. As in the case of the other great feasts, the feast of Pentecost was attended by innumerable crowds. *Milligan*.

Till the Pentecostal loaves were offered, the produce of the harvest might not be eaten, nor could any other first-fruits be offered. The whole ceremony was the completion of that dedication of the harvest to God as its giver, which was begun by the offering of the wave-sheaf at the Passover. The interval is still regarded as a religious season. P. S.—While the immediate design of this institution seems to have been that they might thankfully acknowledge the goodness of God in giving them the fruits of the earth, and implore his further blessing by offering to him the first-fruits of their harvest, it doubtless had a typical reference to the first-fruits of the Holy Spirit, and of converts to Christ after Peter's preaching on the day of Pentecost. *Jennings*.—The period and perfection of this feast was the pouring out of the Spirit upon the apostles on the day of this feast (Acts 2 : 1), in which the law of faith was given, fifty days after Christ our Passover was sacrificed for us. And on that day the apostles, having themselves received the *first-fruits of the Spirit*, begat three thousand souls through the word of truth, and presented them as the first-fruits of the Christian Church to God and the Lamb. II.

As a feast of joyful thanksgiving over the first fruits of their principal grain harvest, it was eminently the appropriate occasion for the Pentecostal scene of the first great Christian ingathering. How suggestive of the gratitude due to God for the shedding forth of the Holy Ghost and the glorious fruitage from this Gospel power! H. C.—The Passover represents death; the wave-sheaf and the wave-loaves symbolize life. The Messiah is priest, king, and prophet. As priest he is the Lamb of God that taketh away the sin of the world. As king, he is the wave sheaf, the first-fruits from the dead. This has peculiar force when we remember that he rose on the first day of the week and the very day of the wave-sheaf being offered. As prophet, when the day of Pentecost was fully come he sent the promise of the Father, the Spirit of Truth and of utterance upon the disciples, the full harvest of their waiting and praying, the bread of eternal life for their hungering souls. In this brief period of seven times seven days there is a typical epitome of the history of salvation. M.

De. 16 : 10. To keep this feast they must bring an offering unto God. It is here called a tribute of a free-will offering. It was required of them as a tribute to their sovereign Lord and Owner, under whom they held all they had; and yet because it was left to every man's gen-

erosity to bring what he chose, it is called a *free-will offering*. II.—What is given under pressure is not given: only that is given which cannot be kept back; only that is accepted which carries with it the blood of the heart. J. P.

Thou shalt give according as the Lord thy God blesseth thee. The goodness of God was conspicuous when in claiming what was his own he did not at all diminish the food of the people; afterward they received as from his hand whatever each individual had stored at home, just as though it had come out of his sanctuary. Paul's statement, "For if the first-fruit be holy, the lump is also holy" (Rom. 11 : 16), alludes to this ancient ceremony of the Law. Moses signifies that the fruits of the earth cannot otherwise be eaten with a clear conscience, because they would not feel that God accepted them and looked upon them with paternal affection. The ceremony remains in force as regards its substance; for nothing but the acknowledgment of God's bounty, which springs from faith and thanksgiving, sanctifies whatever we receive of his hand. *Culv.*—Receiving should prompt us to a proportionate giving. The gift to be brought to the temple is not specified. It might be a gift of corn, or of wine, or of money. The form of the gift was left to the option of the husbandman; but some tribute was required, and the amount must be proportionate to the abundance of his crops. If plain and imperative law could make the Jews generous-hearted, God did his utmost to cultivate in them this excellence. D. D.

De. 16 : 11. Thou shalt rejoice before the Lord thy God. This gives us the joyous aspect of religion. An ancient Jewish annotator has made a beautiful remark upon this verse, to the effect that "thy four, O Israel, and my four shall rejoice together." Observe how the numbers are divided into fours, and how the one four may be said to be man's and the second four may be said to be God's. This is the distinction drawn by Rashi, the Jewish commentator: "Thy son, and thy daughter, and thy man-servant, and thy maid-servant"—let them rejoice; but my four must be there also: the Levite, the stranger, the fatherless, and the widow; they represent the Divine name, and sit down in seats divinely claimed for them at the festive board. J. P.—They must rejoice before God. Holy joy is the heart and soul of thankful praises, which are as the language and expression of holy joy. They must rejoice in their receivings from God, and in their returns of service and sacrifice to him; our duty must be our delight as well as our en-

joyment. II.—It was not intended that we should pass our religious festivals in retirement, shunning human converse. The Jews were bidden to "rejoice" in their feasts "before the Lord their God." Christians are bidden to "rejoice in the Lord alway." And a very ancient father, Tertullian, informs us that *on a Sunday*, for so he calls it, they gave way peculiarly to religious joy; as well they might, since he who "died for our sins then rose for our justification." *Secker.*

A greater degree of relative importance seems to have been attached to this festival than appears to be designed by the Law. It was discovered that the date, fifty days after the Passover, coincided with the delivery of the Law from Mount Sinai, which was fifty days after the departure from Egypt, and consequently after the first Passover. Hence, by degrees, instead of resting on the ground on which Moses placed it, the festival was turned into a commemoration of that great event. *Bush.*

SABBATICAL MONTH AND FEAST OF TRUMPETS.

Lev. 23 : 23-25. Nu. 29 : 1-6.

The month of Tisri, being the seventh of the ecclesiastical year, had a kind of Sabbath character. The calendar was so arranged that its first day fell on a Sabbath (that, no doubt, next after the new moon), and this was ushered in by the blowing of trumpets, and was called the *feast of Trumpets*. It was a holy convocation; and it had its special sacrifices, in addition to those of other new moons—namely, for the burnt-offering, a young bullock, a ram, and seven lambs, with a meal and drink offering, and a young goat for a sin-offering. This month was also marked by the great Day of Atonement on the tenth, and the feast of Tabernacles, the greatest of the whole year, which lasted from the fifteenth to the twenty-second of the month. Thus it completed the Sabbatic cycle of seven months, in which all the great festivals were kept. P. S.—The culmination and crown of the sacred year was in the *seventh* month. There were three great occasions in this month. The first was the feast of *Trumpets*. The blowing of the trumpets summoned the people to a holy convocation, which ushered in the special joy of the specially sacred month. But the highest joy which is possible to man on earth can be reached only through the pathway of penitential sorrow. Hence on the *tenth* day of the month there were the solemnities of the great Atonement Day. But after the short season of humiliation was over, the crowning joy

of all the year was ushered in. The day of fasting, occurring on the tenth, was followed by a four days' pause, to give its solemn impressions time to be 'graven deeply on the people's souls, and then, on the *fifteenth* day of the month, the nation was summoned to the festivities and rejoicings of the great feast of *Tabernacles*. J. M. G.

Lev. 23 : 24. In this verse and in Nu. 29 : 1, the only places in the Old Testament where the festival is named, the word rendered "blowing of trumpets," means literally *shouting*. There is no mention of trumpets in the Hebrew text of the Law in connection with the day. We know from Nu. 10 : 10, that the silver trumpets of the sanctuary were blown at all the festivals, including the new moons, and, as a matter of course, on this occasion, which was the chief festival of the new moon. There is, however, no reason to doubt the tradition that the day was distinguished by a general blowing of trumpets throughout the land. *Clark.*

The entire series of uses ordained (Nu. 10 : 1-10) in connection with the silver trumpets, together with the emphatic promises in verses 9 and 10, "they shall be to you for a memorial before your God, and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies," indicate clearly the purpose and significance of this singular ordinance. On the part of Israel it served as a reminder of great events and obligations, and so added stimulus and encouragement to their thoughtfulness and fidelity. On the part of Jehovah, it conveyed a frequently repeated assurance of his Presence, with all the needed guidance, help, and blessing that such Presence would bring. B.

The feast of Trumpets was a day of rest and holy convocation, and its peculiar and distinctive characteristic was the blowing of trumpets. The feast so characterized took place about the latter end of September; and though the people were not required to appear at the tent of meeting, yet in token of the importance of the day additional offerings were presented, beside those appointed for the new moons in general. There can be no doubt that the sacred use of the trumpet had its reason in the loud and stirring noise it emits. Hence it is described as a *cry* in Lev. 25 : 9, which was to be heard throughout the whole land. On this account the sound of the trumpet is very commonly employed in Scripture as an image of the voice or Word of God. The voice of God, and the voice of the trumpet on Mount Sinai, were heard together; first the trumpet-sound as the symbol, then the

reality. So John heard the voice of the Lord as that of a trumpet ; and the sound of the trumpet is once and again spoken of as the harbinger of the Son of Man, when coming in power and great glory, to utter the almighty word which shall quicken the dead to life, and make all things new. The sound of the trumpet, then, was a symbol of the majestic, omnipotent voice or Word of God ; but of course only in

those things in which it was employed in respect to what God had to say to men. In this case, it would be a call to a greater degree of alacrity and excitement in regard to the work and service of God. And such, probably, was the more peculiar design of the blowing of trumpets at the festivals generally, and especially at the festival of Trumpets on the first day of the seventh month. P. F.

Section 142.

THE GREAT DAY OF ATONEMENT.

LEVITICUS 16 : 1-34 ; 23 : 26-32. Nu. 29 : 7-11.

Lev. 16 1 AND the LORD spake unto Moses, after the death of the two sons of Aaron, when 2 they drew near before the LORD, and died ; and the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark ; that he die not : for I will appear in the cloud upon the 3 mercy-seat. Herewith shall Aaron come into the holy place : with a young bullock for a sin 4 offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired : they are the holy garments ; and he shall bathe his flesh in 5 water, and put them on. And he shall take of the congregation of the children of Israel two 6 he-goats for a sin offering, and one ram for a burnt offering. And Aaron shall present the bullock of the sin offering, which is for himself, and make atonement for himself, and for his 7 house. And he shall take the two goats, and set them before the LORD at the door of the tent 8 of meeting. And Aaron shall cast lots upon the two goats ; one lot for the LORD, and the 9 other lot for Azazel. And Aaron shall present the goat upon which the lot fell for the LORD, 10 and offer him for a sin offering. But the goat, on which the lot fell for Azazel, shall be set alive before the LORD, to make atonement for him, to send him away for Azazel into the wil- 11 derness. And Aaron shall present the bullock of the sin offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin offer- 12 ing which is for himself : and he shall take a censer full of coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the 13 veil : and he shall put the incense upon the fire before the LORD, that the cloud of the incense 14 may cover the mercy-seat that is upon the testimony, that he die not : and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat on the east ; and 15 before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy- 16 seat, and before the mercy-seat : and he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins : and so shall he do for the tent of meeting, that dwelleth with them in the midst of their 17 uncleannesses. And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out, and have made atonement for himself, and 18 for his household, and for all the assembly of Israel. And he shall go out unto the altar that is before the LORD, and make atonement for it ; and shall take of the blood of the bullock, 19 and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it 20 from the uncleannesses of the children of Israel. And when he hath made an end of atoning 21 for the holy place, and the tent of meeting, and the altar, he shall present the live goat : and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins : and he shall put them upon the head of the goat, and shall send him away by the hand of a man that

22 is in readiness into the wilderness : and the goat shall bear upon him all their iniquities unto
 23 a solitary land : and he shall let go the goat in the wilderness. And Aaron shall come into
 the tent of meeting, and shall put off the linen garments, which he put on when he went into
 24 the holy place, and shall leave them there : and he shall bathe his flesh in water in a holy
 place, and put on his garments, and come forth, and offer his burnt offering and the burnt
 25 offering of the people, and make atonement for himself and for the people. And the fat of
 26 the sin offering shall he burn upon the altar. And he that letteth go the goat for Azazel shall
 wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.
 27 And the bullock of the sin offering, and the goat of the sin offering, whose blood was brought
 in to make atonement in the holy place, shall be carried forth without the camp ; and they
 28 shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them
 shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.
 29 And it shall be a statute for ever unto you : in the seventh month, on the tenth day of the
 month, ye shall afflict your souls, and shall do no manner of work, the homeborn, or the
 30 stranger that sojourneth among you : for on this day shall atonement be made for you, to
 31 cleanse you ; from all your sins shall ye be clean before the LORD. It is a sabbath of solemn
 32 rest unto you, and ye shall afflict your souls ; it is a statute for ever. And the priest, who
 shall be anointed and who shall be consecrated to be priest in his father's stead, shall make
 33 the atonement, and shall put on the linen garments, even the holy garments : and he shall
 make atonement for the holy sanctuary, and he shall make atonement for the tent of meeting
 and for the altar : and he shall make atonement for the priests and for all the people of the
 34 assembly. And this shall be an everlasting statute unto you, to make atonement for the chil-
 dren of Israel because of all their sins once in the year. And he did as the LORD commanded
 Moses.

Lev. 23 26 And the LORD spake unto Moses, saying, Howbeit on the tenth day of this
 27 seventh month is the day of atonement : it shall be an holy convocation unto you, and ye
 28 shall afflict your souls ; and ye shall offer an offering made by fire unto the LORD. And ye
 shall do no manner of work in that same day : for it is a day of atonement, to make atone-
 29 ment for you before the LORD your God. For whatsoever soul it be that shall not be afflicted
 30 in that same day, he shall be cut off from his people. And whatsoever soul it be that doeth
 31 any manner of work in that same day, that soul will I destroy from among his people. Ye
 shall do no manner of work : it is a statute for ever throughout your generations in all your
 32 dwellings. It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls : in
 the ninth day of the month at even, from even unto even, shall ye keep your sabbath.

Nu. 29 7 And on the tenth day of this seventh month ye shall have an holy convocation ;
 8 and ye shall afflict your souls ; ye shall do no manner of work : but ye shall offer a burnt
 offering unto the LORD for a sweet savour ; one young bullock, one ram, seven he-lambs of the
 9 first year ; they shall be unto you without blemish : and their meal offering, fine flour mingled
 10 with oil, three tenth parts for the bullock, two tenth parts for the one ram, a several tenth part
 11 for every lamb of the seven lambs : one he-goat for a sin offering ; beside the sin offering of
 atonement, and the continual burnt offering, and the meal offering thereof, and their drink
 offerings.

THE DAY OF ATONEMENT.

Though one day only of the entire year was devoted to the holy of holies, that one was the day of days of all the year. We have already seen that the idea of atonement is the foundation-thought in all the sacrifices and in all the services, both in the ritual of the altar and of the holy place. But there was one day of the year, and that the most sacred of all, when the great fact of atonement was presented alone and in the most solemn manner before the minds of the people ; and there was one department of the ritual, and that the most sacred of all, the ritual of the holy of holies, which was

so arranged that the necessity and value of the atonement which God has provided for human sin should stand out in solitary grandeur, like the Matterhorn among Swiss mountains, before the eyes of Israel in the olden time, and of all God's Israel to the end of the world. J. M. G.

The Day of Atonement stood forth alone among all the sacred days of Israel, distinguished by services altogether peculiar to itself, and unequalled in the clearness and impressiveness alike of its bearing on the past and of its typical relation to the future. All the lesser atonements of the year then reached their culminating point, while the holiness of God, the evil of sin, the completeness of the pardon offered to

the sinner, and the blessed consequences of restoration to the Divine favor were exhibited and brought home to the people with a singular degree of distinctness and power. There is no sacred season of the Old Dispensation, too, whose "fulfilling" is more distinctly spoken of in the New Testament. *Milligan.*

The doctrine of the atonement holds no more central place in the Christian religious and dogmatic system than does the Day of Atonement in the Jewish ethical and ritualistic. There is not, for instance, an allusion to the ark with its peculiar covering—and there are more than twenty such references in Exodus and Leviticus—that does not recognize the one most conspicuous feature of the Day of Atonement. The title "mercy-seat" seems to have had no other formal or moral basis than the characteristic act of the high-priest in sprinkling there the blood of atonement. In the second temple there was no ark at all. *E. C. B.*

The Day of Atonement took its rise in the working out of the Law itself. Its ceremonial was a showing forth in distinct analytical detail of the truth which was compendiously expressed in the single rite of the sin-offering. *Clark.*—This is called by the sacred writer *day of expiations or atonements*, from its having been instituted for the expiation of all the sins, irreverences, and pollutions of all the Israelites, from the highest priest to the lowest people, committed by them throughout the year. It was observed on the tenth day of the seventh month, or Tisri, corresponding to a part of our September. Though called occasionally the "feast of Expiation," yet its genuine character was rather that of a fast—a day for "afflicting their souls"—and is only called "feast" in the sense of a *set solemnity*. It was in all its services and ceremonies the fullest representation, the most perfect shadow, of the great work of redemption; the high-priest prefiguring in all he did that which Christ in the fulness of times was ordained to do. *Bush.*

THE DAY OF ATONEMENT is the one single fast, or day of humiliation prescribed by the Mosaic Law; whence it is called the *Fast* (Acts 27:9), and by the Talmudists *the Day*. It was kept as a most solemn Sabbath, when all must abstain from work, and "afflict their souls" on pain of being "cut off from among the people." Its ceremonies signified the public humiliation of the people for all the sins of the past year, and the remission of those sins by the atonement which the high-priest made within the veil, whither he entered on this day only. All the sacrifices of the day were performed by the high-

priest himself. He first washed his body in the holy place, and put on his white linen garments, not the robes of state. Coming out of the tabernacle, he first brought forward the sacrifices for himself and his family: a young bullock for a sin-offering, and a ram for a burnt-offering. This part of the ceremony set forth the imperfection of the Levitical priesthood, even in its highest representative. The high-priest then led forward the victims for the people's sins: a ram for a burnt-offering, and two young goats for a sin-offering. Presenting the two goats before Jehovah at the door of the tabernacle, he cast lots upon them, the one lot being inscribed *For Jehovah*, the other *For Azazel*.

The victims being prepared, the high-priest proceeded to offer the young bullock as the sin-offering for himself and his family. Having slain it at the altar, he took some of its blood with a censer filled with live coals from the altar and a handful of incense: and entering into the *most holy place* he threw the incense on the coals, thus enveloping the ark in a fragrant cloud and partially shrouding it from his own eyes, and then sprinkled the blood seven times before the mercy seat on the east side of the ark. The goat "of Jehovah" was then slain as a sin-offering for the people, and the high-priest again went into the most holy place and performed the same ceremonies with its blood. As he returned through the holy place he purified it by sprinkling some of the blood of both victims on the altar of incense. This completed the purification of the sanctuary, the second stage of the atonement.

Then followed the remission of the people's sins by the striking ceremony of devoting the *goat* on which the lot had fallen "*for Azazel*." The high-priest having laid his hands upon its head and confessed over it the sins of the people, the victim, loaded as it were with those sins, was led out by a man chosen for the purpose to the wilderness, into "a land not inhabited," and there let loose. The simple meaning of the rite is the *full remission* of sins; and the animal who bore them away was thenceforth as free as the pardoned sinner. To trace it or to endeavor to identify it would be a profanation, just as the idea of remission is expressed by *not inquiring for sins*, not *finding* them, *casting them* behind the back. This idea of remission seems to be involved in the name to which the scapegoat was devoted; "*for Azazel*" signifying "*for complete removal*." The great ceremony of the remission of sins being thus completed, the high-priest, after again washing his body in the holy place, and resuming his robes of state,

completed the offering of the slain victims. P. S.

8. Cast lots. This shows the perfect equality of the two goats as representatives, and intimates the unity of that which is represented. **One lot for the Lord.** The goat on which this lot fell was to be offered in sacrifice unto the Lord. **And the other lot for Azazel.** This is simply the goat that is to go away, escaping from death into the wilderness; a meaning which is suggested and sustained by the text. M.—The word *Azazel* occurs nowhere in the Old Testament except in this chapter. The best modern scholars consider its most probable derivation to be from a root in use in Arabic, but not in Hebrew, signifying *to remove*, or *to separate*. They are equally agreed as to the word expressing the destination to which the goat was sent, not (as in our version) the goat itself. The etymology suggested by Buxtorf and the earlier critics, according to which the word answered to our own “scape-goat,” is now almost universally rejected. *Clark*.—The general idea to be attached to the words “for Azazel” seems clear. It is for final and complete removal. A complete and satisfactory solution rests upon the general supposition that this whole observance was intended to concentrate and epitomize the ceremonial method of atonement. It is natural to suppose that the two goats were intended to be symbols of the same great doctrine, that of expiation, as consisting of two parts, substitution and removal, one of which is represented by the death of the first goat, and the other by the exile of the second, both together constituting a single undivided symbol of atonement, such as we know to have been wrought by Christ. J. A. A.

12-14. Within the veil . . . before the mercy-seat shall he sprinkle of the blood. This inner shrine—the throne room and presence-chamber of the Eternal—was trod by mortal foot but once a year, on that great Day of Atonement, when, protected by sacrificial blood, the high-priest entered to present the propitiation for the people, and returned to show that God was still good to Israel. *Hamilton*.—On this day alone, of the year, was the holy of holies, the symbol of heaven, opened for the entrance of the high priest. Yet the leading thought presented by the ritual for the day was not the opening of heaven with all its glories, but rather the solemn warning that “there shall in no wise enter into it anything that defileth.” It is the old, old lesson pressed home once again, and more solemnly than

ever, that “without holiness no man can see the Lord.” It will be time enough by and by to unfold the glories of the future, to tell of the golden city with its gates of pearl, its blessed company and joy unspeakable; but first there must be borne deep into the soul this abiding conviction, that before we are prepared even to see the kingdom, we must be saved from sin. It is not happiness first, but holiness. And it is only after *holiness to the Lord* has taken strong and abiding possession of the soul, that *happiness from the Lord* comes down on joyous wing from out the open heaven. Marvel not, then, that on the day on which the “holiest of all” was opened, the people were devoted to fasting and humiliation on account of their sin, nor wonder that, for the purpose of entering within the veil, the high-priest was directed to put on not his robes “of glory and beauty,” but plain linen garments, all of white, so that the thought of holiness should stand before the mind’s eye of the people quite alone. Still further, the festal offerings were excluded: no bread-offering, no joy-offering to-day; only the sin-offering and the burnt-offering, the great essentials. And even the burnt-offering sinks into an entirely secondary position, that the attention may be concentrated from beginning to end on the sin-offering, and on the great fact of atonement, which gave significance to the ritual and name to the day. J. M. G.

14-19. The first blood sprinkling was to cleanse the mercy-seat itself; the second, seven times, the holy of holies, from the sins of the priests. *Gert*.—The sprinkling of the mercy-seat and of the floor in front of it was followed by a similar use of the blood in the holy place and at the altar of burnt-offering, “to hallow” the scene of worship and of sacrifice “from the uncleanness of the children of Israel.” J. M. G. —This significant type tells the Christian that there is nothing in itself so holy as not to need intercession and atonement. God’s own ordinances, as the preaching of his Word and the sacraments, ought never to be approached without the consciousness that only through the power of Christ’s atoning blood are they pure to us, and the channels of grace. *Gert*.

21. This is the only passage in all Scripture in which the meaning of the ceremony of laying hands on the head of the victim is directly explained. *Magee*.

21, 22. It was now, after the completion of the atonement by blood, that the high-priest confessed over the live goat still standing at the door of the tabernacle “all the iniquities of the children of Israel, and all their transgressions,”

and thereafter sent him away, laden with his awful burden, by a fit person into the wilderness, into a land of separation, where no man dwelt. The action with this second goat is to be regarded as the continuation of the action with the first, and its proper complement. Hence the second or live goat is represented as standing at the door of the tabernacle (verse 19), while atonement was being made with the blood of the first. And it is only after this process of atonement is accomplished that the high-priest returns to him, and, as from God, lays on him the now-atoned-for iniquities, that he might carry them away into a desert place. So that the part he has to do in the transaction is simply to bear them off and bury them out of sight as things concerning which the justice of God had been satisfied, no more to be brought into account. What took place with the live goat was merely intended to unfold and render palpably evident to the bodily eye the effect of the great work of atonement. Nor is it of any moment what became of the goat after being conducted into the wilderness. He went where "all death lives and all life dies;" and so exhibited a most striking image of the everlasting oblivion into which the sins of God's people are thrown, when once they are covered with the blood of an acceptable atonement. P. F.

It was Jehovah's act to choose one of the goats for his service in the way of ordinary sacrifice, the other for his service in carrying off the sins to Azazel. The idea to be set before the Israelites was the absolute annihilation, by the atoning sacrifice, of sin as a separation between Jehovah and his people, the complete setting free of their consciences. No symbol could so plainly set forth the completeness of Jehovah's acceptance of the penitent as a sin-offering in which a life was given up for the altar, and yet a living being survived to carry away all sin and uncleanness. The truth of atonement was involved in every sin-offering; but it was only in the offering of the two goats in this great annual rite that the expression of it was carried out into complete detail. The declared object of the observance was that the Israelites might be "clean from all their sins before the Lord" (verse 30). This was expressed in later times by the Psalmist: "As far as the east is from the west, so far hath he removed our transgressions from us" (103:12); and by the prophet: "He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea" (Micah 7:19). *Clark.*

No symbol could give more precisely, more unequivocally, more forcibly, the great idea of

taking away sins. You see them transferred to this second goat by means of hands imposed and formal declaration, "*putting them [the sins] upon the head of the goat;*" and then he is driven away, bearing his burden into an unknown, desolate land, never to be heard from again! These two goats therefore represent respectively the two great ideas which make up the atonement—the first signifying *by what means* God can testify duly against sin while yet he forgives the sinner; and the second certifying that—the innocent victim having been substituted for the sinner and slain in his stead—God does truly *take sins forever away.* In briefest phrase these coupled ideas stand out before us in the New Testament: "Behold the Lamb of God who *taketh away* the sin of the world" (John 1:29). H. C.

27. Shall be carried forth without the camp.

To be a type and figure of the more perfect sacrifice of Christ the Messiah, who was to suffer "without the gate" (Heb. 13:11, 12). *Pyle.*—The holy of holies on earth represented the residence of the Deity in heaven. The service that was performed in it consequently represented the service that was to be performed in heaven. The high-priest under the Law, therefore, represented the person of our great High-Priest and Intercessor; and the blood which he sprinkled before the cherubim on the mercy-seat was the type of that blood the merits of which our great High-Priest, when "entered within the veil," was afterward to plead before his Heavenly Father (Heb. 9:24). Each high-priest acted under a public character, each sustaining the persons of those whom he represented. The high-priest under the Law "offered for himself and for the errors of the people." Our great High-Priest under the Gospel "appeared in the presence of God *for us*:" while the burning the sin offering "without the camp" answers to Christ's suffering "without the gate" of Jerusalem. And the particular service of this day was expressly calculated to leave a stronger impression respecting the nature of sin and the manner in which its effect was by Divine appointment to be done away, than if such ideas had been conveyed only by words. *Daubeny.*

What none but the high priest could do, under the Jewish economy, all God's people may do now. And what even he could do but once a year, they may do at all times. They can "enter into the holiest by the blood of Jesus." The way to the mercy-seat lies open at all times, and "whosoever will" may come and find mercy and grace to help in time of need.

R. Newton.—The veil is rent to show that the Mediator made a passage into heaven, but in nothing does he act for himself alone. We rose with him ; we ascended with him ; and therefore is the rending of the veil as much a pledge of our admission as of his, who, by the efficiency of his sacrifice, provided for our being not only sons of God, but joint heirs with himself. The veil is rent. The door of heaven, the way of access to God's *glorified* presence hereafter, as well as to his *gracious* presence now, is thrown open by the work of mediation. We may not only draw nigh to God now in prayer, but we shall draw nigh to him hereafter in person. We shall rise from the dust ; we shall tread the firmament ; we shall enter by the gates of pearl, and we shall walk the streets of gold. Blessed be God for this rent veil ! Like a window opened in the sky, there have come forth through it the shinings of eternity, the promises of immortality, rich and lively visions of the inheritance of the saints in light. *Melville.*

23, 24. And now that the great atonement has been made, the high-priest puts off the linen garments and puts on his gorgeous robes, the onyx stones upon his shoulders, the precious stones upon his breast again, and offers the burnt-offering for himself and for the people. Although the day was above all a day of atonement, so that the sin-offering takes the place of all the others, and stands out as it were alone ; yet the opportunity cannot be allowed to pass of pointing out that atonement is in order to dedication and acceptance, the dedication of the people to God and the acceptance of the people by God ; and this is kept before the mind by the presentation of the burnt-offering by the priest in his priestly attire as the representative of the now "reconciled" people. And accordingly, our great High-Priest, having laid aside his plain vesture of mortal flesh, reclothes himself with his garments of glory and beauty, and thus attired, in the fair form of his resurrection vesture, bearing upon his strong and conquering shoulders the weight, and in his warm and loving heart the names, of all his children, he leads the way as "the Forerunner" into the holy, blessed presence of our loving reconciled Father, God. *J. M. G.*

31. This shall be an everlasting statute. That is, through the whole period of that economy till Christ, the substance of the Levitical shadows, should come. *Bush.*—During the legal dispensation it was to continue among them : but Christ put an end to it and rendered the service useless, and the destruction of their temple rendered it unpracticable.

Bp. Kidder.—This great Day of Atonement was instituted for a perpetual observance—that is, while the Mosaic economy lasted. This remembrance of sins every year is now superseded by the offering of Christ once for all. The high-priest entered the most holy place "not without blood." Christ "by his own blood" entered into heaven for us. Even in the midst of the throne his appearance is that as of a lamb that had been slain. *T. C.*

The law of the priestly service in the Old Testament is indeed a vivid parable of the needs, the aim, the benediction of human life. Day by day, morning and evening, the sweet lessons of atonement and consecration were read with simple and solemn emphasis ; and once in the year on the great Day of Atonement, "the Day," as it was called, the lessons were set forth in detail with every accessory of majestic ritual, so that the simplest worshipper could hardly fail to take to himself with intelligent faith the warnings and the consolations of the august ceremonial on that day. On that day, though but for a passing moment, Israel in their representation appeared before the presence of the Lord their God. On that day they received from him most directly the assurance of forgiveness and blessing, mercy, and grace to help in time of need. We can, then, all understand what must have been the consolation, the strength, the joy, with which that service inspired the faithful Jews ; how it must have spoken peace in the name of Jehovah to the troubled conscience, and brought vigor to the trembling ; how, in the power of that visible pardon, they could, within a few days, join in the feast of Tabernacles, the loveliest and greatest of all their festivals, and show, for a brief space, the gladness of social life fulfilled by the gift and in the sight of God. *Westcott.*

The great Day of Atonement, and the sacrifices and ceremonies prescribed for it, were commanded to be solemnized by the Jews through the whole of their dispensation ; yet scarcely a shadow of these things remains. There is no longer a *scape-goat* nor a *goat for sacrifice* provided by them in any place. They are *sinners* and they are without an *atonement*. The true expiation, the Christ crucified, they refuse to receive, and are consequently without temple, altar, atonement, or any *means* of salvation ! Who with the *Jews* and the *Bible* before his eyes can doubt the truth of that Bible as a Divine revelation ! God has ceased to work among *them* because they have refused to receive and profit by the great atonement ; and yet He

preserves them in a state of complete separation from all the people of the earth, in all places of their dispersion! How powerfully does their preservation as a distinct people bear testimony at once to the truth of their own *law*, which they *acknowledge*, and the *Gospel of Christ*, which they *reject*! But while the Jews sit in darkness because of the veil that is on their hearts, in what state are those who profess to acknowledge the truth of the New Testament, and yet are living without an atonement applied to their souls for the removal of *their* iniquities? A. C.

The doctrines of atonement and incarnation, as Bishop Horsley says, reciprocate: the one supports and demands the other; nor was there ever a more beautiful congruity than in the parts of the sublime Scripture sentence: "Behold the Lamb of God, that taketh away the sin of the world!" While this doctrine alone, with any sense of inward satisfaction, accounts for

the appearance of Divinity in the field, it also explains the severe and all but overwhelming strain laid on our Lord's humanity. For the only pure and loving One there is the bitterest cup and the most terrible baptism, and the nearest to God is the most forsaken. On the common theory this is explicable and profoundly impressive; but on what other? If judicial inflection, if doom, if curse be not here, why has the Church been awed, and even the world solemnized, by the bearing of such a burden? and why does the Man of Sorrows stand alone and unapproachable? With profoundest reverence also do we see here why if this sacrifice is rejected there remains no other, and how the urgent appeal should rise from the whole of Scripture in the light of issues which no other remedy could have averted or can avert, "how shall we escape, if we neglect so great salvation!" *Quirns.*

Section 143.

THE FEAST OF TABERNACLES.

LEVITICUS 23 : 33-44. NU. 29 : 12-40. DE. 16 : 13-15.

NU. 29 12 AND on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days: and ye shall offer a burnt offering, an offering made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, fourteen he-lambs of the first year; they shall be without blemish: and their meal offering, fine flour mingled with oil, three tenth parts for every bullock of the thirteen bullocks, two tenth parts for each ram of the two rams, and a several tenth part for every lamb of the fourteen lambs: and one he-goat for a sin offering; beside the continual burnt offering, the meal offering thereof, and the drink offering thereof.

[Verses 17-34. The offerings of the succeeding six days are identical with the first, except in the diminution of the number of bullocks by one each day.]

35 On the eighth day ye shall have a solemn assembly: ye shall do no servile work: but ye shall offer a burnt offering, an offering made by fire, of a sweet savour unto the Lord: one bullock, one ram, seven he-lambs of the first year without blemish: their meal offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the ordinance: and one he-goat for a sin offering; beside the continual burnt offering, and the meal offering thereof, and the drink offering thereof.

39 These ye shall offer unto the Lord in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meal offerings, and for your drink offerings, and for your peace offerings. And Moses told the children of Israel according to all that the Lord commanded Moses.

LEV. 23 33 And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, On the fifteenth day of this seventh month is the feast of tabernacles for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work. Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; ye shall do no servile work.

37 These are the set feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meal offering, a sacrifice, and drink offerings, each on its own day: beside the sabbaths of the Lord, and beside your

gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord.

Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of the Lord seven days : on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. And ye shall take you on the first day the fruit of goodly trees, branches of palm trees, and boughs of thick trees, and willows of the brook ; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year : it is a statute for ever in your generations : ye shall keep it in the seventh month. Ye shall dwell in booths seven days ; all that are home-born in Israel shall dwell in booths : that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt : I am the Lord your God. And Moses declared unto the children of Israel the set feasts of the Lord.

De. 16 13 Thou shalt keep the feast of tabernacles seven days, after that thou hast gathered in from thy threshing-floor and from thy winepress : and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a feast unto the Lord thy God in the place which the Lord shall choose : because the Lord thy God shall bless thee in all thine increase, and in all the work of thine hands, and thou shalt be altogether joyful.

The last of the three great feasts is, in Ex. 23 : 16 ; 34 : 22, denominated the feast of Ingathering, and elsewhere the feast of Tabernacles. This had special though not exclusive relation to the ingathering of fruits from olive-yards and vineyards. Coming after the latest products of the year, it fitly commemorated God's goodness in the whole. Although the feast of Weeks was specially appointed to express the grateful joy of harvest, both the harvest and the vintage are joined together as giving occasion for the feast of Tabernacles that followed. Thus their occasions of exuberant joy and worldly gain and patriotic fervor were their sacred times, when they gathered at the sanctuary of God and poured out their thankful praise before him. Their secular life became thus a consecrated life ; their secular joy a joy before the Lord.

Tabernacles, as it was the concluding, was likewise the culminating festival of the entire series. It occurred at the crown of the year, in the seventh or sacred month, with its accumulation of festivals ; and it was itself the climax of all that preceded. It was hence appropriately marked by the most elaborate and profuse sacrificial ritual of all the festivals. And while the feast of Weeks lasted but a single day, and while at the Passover pilgrims were permitted to return home after partaking of the paschal meal with which it began, at Tabernacles they remained not only through the full term of seven days, but an eighth day was added at the end, which in later times at least was reckoned "the great day of the feast" (John 7 : 37). W. H. G.

This festival commemorated the time when, after leaving Egypt behind them, the children

of Israel gathered in their first camp of freedom at Succoth, where they had built themselves booths or leafy huts, whence the name. Hence the use of palm branches and boughs of goodly trees (verse 40), and the dwelling in booths during the celebration. This feast, like the others, was associated with the labors of the husbandmen. It was "*the harvest home*" of Israel, known therefore as the *feast of Ingathering*. J. M. G.

The feast of Tabernacles took place in autumn, at the end of the vintage, in all southern climates the great time of rejoicing and merriment. If more exquisite music and more graceful dances accompanied the gathering in of the grapes on the banks of the Cephisus ; the tabret, the viol, and the harp, which sounded among the vineyards of Heshbon and Eleale, were not wanting in sweetness and gayety ; and instead of the frantic riot of satyrs and bacchanals, the rejoicing was chastened by the solemn religious recollections with which it was associated. The branches of trees were woven together in rude imitation of the tents in which the Israelites dwelt in the desert, and within these green bowers the whole people passed the week of festivity. *Milman*.—The customs of this festival were especially joyous, and in later times there were constant additions to them. The tabernacles were in after times erected on the flat roofs, in courts, streets, and squares. Boughs of beautiful trees, palm-trees, and especially branches of the leafy willow, were taken for the purpose. In later times the customs of drawing water and of lighting lamps were naturally and significantly added to the rest—all emblems of the grace and goodness which the people enjoyed under the guidance of the Lord, and at the same time as festive rites, pledges of

the continuance of his guidance and blessing of the people on the way to the promised rest, of which Canaan was only the type. In no other festival were the natural and historical relations so closely allied. *Gerl.*

Lev. 23:40. Ye shall take the fruit of goodly trees, branches of palm, boughs, and willows; and ye shall rejoice before the Lord. It is no doubt in connection with the joy that was to characterize the feast, and as symbolical of it, that branches of palus and other trees were to be taken. They were to "rejoice before the Lord"—the joy having respect immediately to the gathered produce of the year, and remotely to the abundance of Canaan, as contrasted with the barrenness of the desert. The palm-tree was specially selected, probably from having the richest foliage and thus presenting the fittest symbol of joy. The history of our Lord shows how naturally the people associated the palm-leaf with joy.

42, 43. Ye shall dwell in booths seven days. The appellation of this feast should rather be of booths, because during its continuance the people were to dwell in booths. A booth is not precisely the same as a tent or tabernacle, though the names are frequently interchanged. It properly means a slight, temporary dwelling, easily run up, and as easily taken down again. The reason assigned for the ordinance is "that their generations might know that the Lord made the children of Israel to dwell in booths, when he brought them out of the land of Egypt." It was the connecting link between their house of bondage and their inheritance of blessing. Then especially did the Lord come near and reveal himself to them, pitching his own tabernacle in the midst of theirs, communicating to them his Law and testimony, and setting up the entire polity which was to continue unimpaired through succeeding ages. Hence the annual celebration of the feast of Tabernacles was like a perpetual renewing of their religious youth; recalling and re-enforcing upon their minds the views and feelings proper to that formative period of their history. On this account we have no doubt it was that the feast of Tabernacles was the time chosen, every seventh year, for reading the whole Law to the people.

Nu. 29:13-38. In regard to the mode of celebrating the feast, beside the dwelling in booths there was a great peculiarity in the offerings to be presented. The sin-offering was the same as on the other feast-days, a single goat; but for the burnt-offering the rams and lambs

were double the usual number, two and fourteen instead of one and seven; while, in place of the two young bullocks of other days, there were to be in all, during the seven days of the feast, seventy, and these so divided, that on the last day there were to be seven, eight on the day preceding, and so on up to thirteen, the number offered on the first day of the feast. The eighth day did not properly belong to the feast, but was rather a solemn winding-up of the whole feast-season: the offerings for it, therefore, were much of the usual description. The greater number of the offerings may be accounted for by the occasion of the feast, as intended to mark the grateful sense of the people for the Lord's goodness. But the gradual diminution till seven is reached remains a sacred enigma. *P. F.*

De. 16:13-15. Israel is taught the following truths: After the corn and wine have been gathered in, they are expected to look up gratefully to God as the Author of all. With the gladsome rest there is to be associated a thankful memory of past guidance and help in the wilderness life. In this rejoicing and thankfulness master and servant are alike to share, as both equal in the sight of God. By Israel's gladness the sorrows of the poor, the sad, the lonely, are to be relieved, and the solitary ones are to be made conscious of a kindly care encompassing them. *C. C.*

The spiritual import of the feast is to be realized in the case of all genuine believers. And on this account the Prophet Zechariah (14:16), when speaking of what is to take place after the final overthrow of the Church's enemies, represents all her members as going up to Jerusalem to keep the feast of Tabernacles. She shall then rejoice in the fulness of her purchased and redeemed inheritance, and have her experiences of heavenly enjoyment heightened and enhanced by the remembrance of the past tribulation and conflict. Now she is passing through the wilderness; it is her period of trial and probation; she must be sifted and prepared for her final destiny by constant alternations of fear and hope, of danger and deliverance, of difficulties and conquests. By these she must be reminded of her own weakness and insufficiency, her proneness to be overcome of evil, and the dependence necessary to be maintained on the word and promises of God; the dross must be gradually purged out and the pure gold of the Divine life refined and polished for the kingdom of glory. Then shall she ever hold with her Divine Head a feast of Tabernacles, rejoicing in his presence, satisfied with his fulness; and so

far from grudging on account of the trials and difficulties of the way, rather reflecting on them with thankfulness because seeing in them the course of discipline that was needed for the fulfilment of her final destiny. The blessed company in Rev. 7, clothed in white robes and with palms in their hands, representatives of a redeemed and triumphant Church, are the final antitypes of the Israelites keeping the feast of Tabernacles. P. F.

Lev. 23 : 37, 38. We have here the summary and conclusion of these institutions. God appointed these feasts, *Beside the Sabbaths and your free-will offerings.* This teaches us that calls to extraordinary services will not excuse us from our constant stated performances. Within

the days of the feast of Tabernacles there must fall at least one Sabbath, which must be as strictly observed as any other. We have reason to be thankful that the feasts of the Lord declared unto us are not so numerous, nor the observance of them so burdensome and costly, as theirs then were, but more spiritual and significant and surer, sweeter earnest of the everlasting feast at the last ingathering which we hope to be celebrating to eternity. H.

With the close of the feast of Tabernacles the climax of the doctrinal teaching by symbol had been reached, and the year was brought to a close by the common series of daily, weekly, and monthly sacrificings. *Que.*

Section 144.

SEVENTH-YEAR SABBATH AND YEAR OF JUBILEE.

EXODUS 23 : 10, 11. LEV. 25 : 1-34. DE. 15 : 1-11.

Lev. 25 1 AND the LORD spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof ; but in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the LORD : thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather : it shall be a year of solemn rest for the land. And the sabbath of the land shall be for food for you ; for thee, and for thy servant and for thy maid, and for thy hired servant and for thy stranger that sojourn with thee ; and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food.

Ex. 23 10 And six years thou shalt sow thy land, and shalt gather in the increase thereof : but the seventh year thou shalt let it rest and lie fallow ; that the poor of thy people may eat : and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

Lev. 25 18 Wherefore ye shall do my statutes, and keep my judgements and do them ; and ye shall dwell in the land of safety. And the land shall yield her fruit, and ye shall eat your till, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year ? behold, we shall not sow, nor gather in our increase : then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for the three years. And ye shall sow the eighth year, and eat of the fruits, the old store ; until the ninth year, until her fruits come in, ye shall eat the old store. And the land shall not be sold in perpetuity ; for the land is mine : for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land.

De. 15 1 At the end of every seven years thou shalt make a release. And this is the manner of the release : every creditor shall release that which he hath lent unto his neighbour ; he shall not exact it of his neighbour and his brother ; because the LORD's release hath been proclaimed. Of a foreigner thou mayest exact it : but whatsoever of thine is with thy brother thine hand shall release. Howbeit there shall be no poor with thee ; (for the LORD will surely bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it ;) if only thou diligently hearken unto the voice of the LORD thy God, to observe to do all this commandment which I command thee this day. For the LORD thy God will bless thee, as he promised thee : and thou shalt lend unto many nations, but thou shalt not borrow : and thou shalt rule over many nations, but they shall not rule over thee.

7 If there be with thee a poor man, one of thy brethren, within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand
8 from thy poor brother : but thou shalt surely open thine hand unto him, and shalt surely lend
9 him sufficient for his need in that which he wanteth. Beware that there be not a base thought in thine heart, saying, The seventh year, the year of release, is at hand ; and thine eye be evil against thy poor brother, and thou give him nought ; and he cry unto the LORD against thee,
10 and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him : because that for this thing the LORD thy God shall bless thee in
11 all thy work, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land : therefore I command thee, saying, Thou shalt surely open thine hand unto thy brother, to thy needy, and to thy poor, in thy land.

Lev. 25 8 And thou shalt number seven sabbaths of years unto thee, seven times seven years ; and there shall be unto thee the days of seven sabbaths of years, even forty and nine
9 years. Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month ;
10 in the day of atonement shall ye send abroad the trumpet throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof : it shall be a jubilee unto you ; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto
11 you : ye shall not sow, neither reap that which growth of itself in it, nor gather the grapes in it of the undressed vines. For it is a jubilee ; it shall be holy unto you : ye shall eat the increase thereof out of the field. In this year of jubilee ye shall return every man unto his possession. And if thou sell aught unto thy neighbour, or buy of thy neighbour's hand, ye shall
12 not wrong one another : according to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the crops he shall sell unto thee.
13 According to the multitude of the years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the price of it ; for the number of the crops doth he sell unto thee. And ye shall not wrong one another ; but thou shalt fear thy God : for I am the LORD your God.

25 If thy brother be waxen poor, and sell some of his possession, then shall his kinsman that
26 is next unto him come, and shall redeem that which his brother hath sold. And if a man
27 have no one to redeem it, and he be waxen rich and find sufficient to redeem it ; then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it ;
28 and he shall return unto his possession. But if he be not able to get it back for himself, then that which he hath sold shall remain in the hand of him that hath bought it until the year of jubilee : and in the jubilee it shall go out, and he shall return unto his possession.
29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole
30 year after it is sold ; for a full year shall he have the right of redemption. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be made sure in perpetuity to him that bought it, throughout his generations : it shall not go out
31 in the jubilee. But the houses of the villages which have no wall round about them shall be reckoned with the fields of the country : they may be redeemed, and they shall go out in the
32 jubilee. Nevertheless the cities of the Levites, the houses of the cities of their possession, may the Levites redeem at any time. And if one of the Levites redeem, then the house that
33 was sold, and the city of his possession, shall go out in the jubilee : for the houses of the cities of the Levites are their possession among the children of Israel. But the field of the suburbs
34 of their cities may not be sold ; for it is their perpetual possession.

The Sabbatical year and the year of Jubilee belong to that great Sabbatical system which runs through the religious observances of the Law. They were solemnly connected with the sacred covenant. *Clark.*—The sacred times of Israel are arranged in cycles of seven, the sacred number. There is first a cycle of seven days, ending with the Sabbath ; then a cycle of seven weeks, closing with "the feast of Weeks ;" a cycle of seven months, culminating in the Month of Feasts ; and now a cycle of seven years, closing with the Sabbatical Year ; and a cycle of seven sevens of years, or seven weeks of years, followed by the Jubilee. J. M. G.—The seventh day in every week was "set apart" as a day in which no work was to be done ; the seventh year was "set apart" as a year in which no seed was to be sown ; and at the end of seven times seven years, there was a great festival during which the whole land was to rest, and when debts were to be cancelled, alienated estates to return to their owners, and slaves

to be set free. Consecrated men, consecrated property, consecrated space, consecrated time, declared that God still claimed the world as his own, and that in all the provinces of human life he insisted on being recognized as Lord of all. *Dale.*

Every seven led up to something solemn, instructive, and beneficent, and every seven times seven to something yet more solemn, instructive, and beneficent. Through the skilfully-prepared perspective of enlarging intervals and more and more absorbing conditions, the great coming period towered in the distance, and every weekly Sabbath was the gateway. *Grey.*

THE SABBATICAL YEAR.

Ex. 23 : 10, 11. *Lev.* 25 : 1-7, 18-22. *De.* 15 : 1-11.

The appointment of a Sabbatical year does not strictly belong to the stated festivals, nor is it included among these in the twenty-third chapter of Leviticus ; but it was very closely related to them, and in some respects had the same purposes to serve. It is hence called by the name *moed*, festival, in *De.* 31 : 10. The principal law on the subject is given in *Lev.* 25 : 1-7. There it is enjoined, that after the children of Israel came into possession of the land of Canaan, they were to allow it every seventh year an entire season of rest. The land was to be untilled—a promise being also given of such plenty on the sixth year as would render the people independent of a harvest on the seventh. *P. F.*

The Sabbatical year is called in Deuteronomy "the year of release" (31 : 10). In this passage and in Exodus it is represented merely as a period of rest for the land, during which the ownership of the soil was practically in abeyance and the chance produce (which in the climate of the holy land must have been very considerable) was at the service of all comers. There was to be neither sowing nor reaping, neither planting, pruning, nor gathering. What day and night are to man and beast, that summer and winter are to the soil ; and hence as man had his Sabbath every seventh day, so the land was to have its Sabbath every seventh year. *Clark.*—The Sabbath *day* was a rest from the labors laid upon man for sin; The Sabbath *year* was a rest for the ground, which for man's sin God had cursed. *Biblioth. Bibl.*—The Sabbatical rest of the soil declared that every dweller in the land, the hired servant, the foreigner, the cattle, even the wild animals, had an acknowledged claim of their own on its produce. The different Sabbatical observances of

the Law thus concur in pointing to that state of things which would have followed the first Sabbath of creation, had not sin and its consequences brought disorder among the creatures of God. *Clark.*

Lev. 25 : 1-7. The prominent circumstances which distinguished the Sabbatical year from common years may be thus enumerated. (1) All agricultural operations were to be suspended, and the land was to lie fallow. The whole country must, in fact, have been thrown into one vast common, free to the poor and the stranger, to the domestic cattle and the game ; for the proprietor of the land not only ceased to cultivate it, but had no exclusive right to its spontaneous produce, although he might share in it. (2) The produce of every sixth year was promised to be such as would support them till the harvest of the ninth year ; a circumstance which would clearly demonstrate a particular providence in respect to the institution. (3) It was a season of release from debts due from one Israelite to another ; but not those due from foreigners to Israelites. (4) Every Hebrew slave had the option of being released this year from his servitude. At least this is often inferred from *Ex.* 21 : 2 ; but it is quite doubtful whether the seventh year there mentioned was not the seventh year of his actual service, rather than the Sabbatical year. (5) In the Sabbatical year, at the feast of Tabernacles, they were enjoined to read the Law in the hearing of all the people. This was called by the Rabbinical writers "the reading of the king," because tradition made the king himself the reader on this occasion. *Bush.*

They were to be gathered together, men and women and children and strangers, that they might hear and learn, and fear the Lord their God, and observe to do all the words of his Law (*De.* 31 : 12). It is of this reading of the Law by Ezra that so interesting an account is given in the Book of Nehemiah (8 : 1-12). *Milligan.*

Lev. 25 : 21, 22. Fruit for three years. There shall be, not *three* crops in *one* year, but *one* crop equal in its abundance to *three*, because it must supply the wants of three years. (1) For the *sixth* year, supplying fruit for its own consumption. (2) For the *seventh* year, in which they were neither to sow nor reap. And (3) For the *eighth* year, for though they ploughed and sowed that year, yet a whole course of its seasons was requisite to bring all these fruits to perfection, so that they could not have the fruits of the *eighth* year till the *ninth*, till which time God promised that they should

eat of the old store. What an astonishing proof did this give of the being, power, Providence, mercy, and goodness of God! A. C.—God would “command his blessing” in an especial manner so that the land should be twice or thrice more fertile. Hence is suggested to us no ordinary ground of confidence in asking for our daily bread. Of this special promise that food should not fail the Jews on account of the Sabbatical year, God had already given a token in the desert, when he supplied a double portion of manna to those who gathered it on the day before the Sabbath. *Calv.*

Perhaps nothing brought home to all the sense of living under a different and unusual administration more powerfully than the permission for any and every one to consume freely the fruits of any and all lands alike, without ownership and without labor, coupled with an interdiction against storing one grain away. It was not communism. It was brotherhood in the enjoyment of a Father’s bounty. *Grey.*—They were brought to live in a constant dependence upon the Divine Providence, finding that as man lives not by bread alone, so he has bread not by his own industry alone, but, if God pleases, by the word of blessing from the mouth of God, without any care or pains of man. *H.*—The most careless and the most stupid could not fail to learn that he did not depend wholly on the land he tilled for bread. There were two parts to the lesson. On the one hand, he had forced upon his attention the fact that he was only a tenant, and not the owner of the land. On the other hand, he was compelled to notice the bounty of the owner and landlord, which was always larger according to his straits. *Grey.*

23. The land shall not be sold in perpetuity. The great principle of the law of property is that Jehovah is the supreme possessor of the whole land. Hence they could never sell the land, but only the produce, for a limited time. Herein is declared the principle of eternal Divine right that in God’s kingdom every man is only God’s steward. *Gert.*—The land in Israel is the representative not merely of property of a similar kind that may be possessed by a Christian man, but of property of every kind which he may own. As therefore the lesson of the Sabbatic year to Israel was that the possession it most highly valued—viz., property in land—was not its own, but God’s, the lesson of the fulfilment to us is that all our property of every kind belongs to him who by the right of redemption claims to himself both us and what we have. It is not of the soil only, when we may own it, that we are stewards; we

are only stewards of all that we possess. The Christian, in giving himself to God, gives also his goods, whatever they may be. He does not say of anything he possesses that it is his own. He acknowledges the Divine claim upon himself and everything that he has; and in so far as he retains it he does so in the Spirit of God’s holy rest, regarding it as consecrated to him, and to be used in whatever manner he may direct, for his glory, and the good of his truth and kingdom upon earth. *Milligan.*

The land is mine. This was of course true in a special sense of the territory which God gave by promise and miracle, which was kept by obedience and lost by rebellion. But it is as really true about our possessions, and that not only because of our transient stay here. Length of time makes no difference in this tenure. Undisturbed possession for ever so long does not constitute ownership here. God is possessor of all, by virtue of his very nature, by his creation and preservation of us and of all things. When we talk of “mine” and “thine” we are only speaking a half truth. There is a great sovereign “his” behind both. Here is ground for constant thankfulness and submission, as well as a constant sense of responsibility in the use of all which we have. All is his, and he has given all for a purpose.—**Ye are strangers and sojourners with me.** While we are strangers indeed, passing through a country that is not ours, yet are we *sojourners with the King* of the land. With him we have companionship, even when most solitary. Whoever goes, he abides. So will it be while we live, and when we are called to die—well; the King of this land, where we are strangers, is the King of the other land beyond the sea, where we are at home. Death, the separator, shall but invite us to the King whose presence indeed fills this subject-province of his empire with all its good, but who dwells in more resplendent “beauty,” and is felt in greater nearness in the other “land that is very far off.” Whether here or there, we may have God with us if we will. With him for our Host and Companion, let us go peacefully on our road, while the life of strangers and sojourners shall last. It will bring us to the fatherland, where we shall be at home with the King, and find in him our “sure dwelling, and quiet resting-place, and peaceful habitation forever.” A. M.

The Sabbatic Year, a Year of Release and of Helpful Bounty to Impoverished Debtors.

De. 15: 1-11.

De. 15: 1. At the end of every seven

years thou shalt make a release. The year of release is no doubt identical with the Sabbatical year of the earlier legislation ; the word "release" of this passage being indeed fundamentally the same word as is used in reference to the land. *Espin.*—**2. The Lord's release.** The beautiful name given here—"the Lord's release"—suggests Gospel ideas. It finds its higher counterpart in that "acceptable year of the Lord" (Luke 4:19), which is the true "Lord's release." *Orr.*—The scope of the entire ordinance seems to imply an absolute release of *hopelessly impoverished* debtors as well as a continuance of needful help for their support. Where there was a possibility of subsequent payment the remission of indebtedness was only temporary. *B.*

De. 15:3. Foreigners could hold no property in the soil of Palestine. Their income was drawn from other sources, and they were therefore under an uninterrupted obligation to discharge their debts. *Milligan.*—**4-6. There shall be no poor with thee.** This ordinance is not intended to prevent creditors seeking the payment of their just debts, but only to prevent there being poor in the land. The reason assigned is that the Lord would greatly bless them in the land which he had given them, so that the creditor would be no loser by refraining from exacting his debt from his brother in the seventh year.

7-11. The reference to the release leads to a prescription regarding readiness to lend to the poor. They were not to harden their hearts against their poorer brethren, nor were they, in the prospect of the year of release, to refuse to lend them what was necessary for their uses, but were to open their heart and their hand to them according to their need, lest the poor should appeal against them to God and sin should lie upon them. *W. L. A.*—We have here what we may call the "poor law" of Palestine. The poor were to be regarded as "brethren." Loans were to be acts of generosity, and the idea was distinctly to be kept in view that a person should sometimes lend, "expecting nothing again." With foreigners—that is, those not of "the household of faith," it might be different ; the debt need not in this case be cancelled ; the year of release was a Divine institution for the people of God. *Edgar.*—There is in this law no encouragement to mendicancy, but rather such a check on pressure by the rich and such an inculcation of regard for the poor that beggary may be a thing unknown among them. "The spirit of this law is the same as that of the weekly Sabbath.

Both have a beneficent tendency, limiting the rights and checking the sense of property ; the one puts in God's claims on time, the other on the land. The land shall keep a Sabbath unto the Lord." *C. C.*

9. This very provision of God, that at the end of the septennial period release should be afforded to all debtors, might become very prejudicial to the interests of the poor. The approach of the Sabbath year might make the Hebrew capitalists parsimonious and close-fisted. "Beware of this !" saith God. "Such an act will be an act of unfaithfulness to me." Jehovah has constituted himself the Guardian of the poor. And if his stewards fail to fulfil their mission, to them it will be accounted sin. *D. D.*

10. Here is a command to give cheerfully whatever we give in charity. *Thine heart shall not be grieved when thou givest.* Be not loath to part with thy money on so good an account ; grudge not a kindness to thy brother ; and distrust not the Providence of God, as if thou shouldst want that thyself which thou givest in charity ; but let it be a pleasure and a satisfaction of soul to thee to think that thou art honoring God with thy substance, doing good, making thy brother easy, and laying up for thyself a good security for the time to come. *For this thing the Lord thy God shall bless thee.* Covetous people say, "Giving undoes us ;" no, giving cheerfully in charity will *fill the barns with plenty* (Prov. 3:10) and the soul with true comfort (Is. 58:10, 11). *H.*—*Open-handedness for God's sake is sure of its reward.* The Lord sheweth in both dispensations how "he loveth a cheerful giver." When a religious man, acting on principle, lives an open-handed life, he has the finest business stimulus. He works that he may have the more to give, and thus be the more God-like. There is nothing so hallowing business as this desire to be able to help those in need. *Elgar.*—A blessing is attached to all obedience when the obedience is rendered to law Divine and gracious. The reward is in the man's own heart. None can forestall God, or outrun God, or confer upon God an obligation which he cannot repay ; he takes the moisture from the earth only that he may return it in copious showers. No man can serve God for nought. *J. P.*

11. The poor shall never cease out of the land. This phrase is not to be regarded as indicating a Divine appointment that it should be so, but as a Divine declaration that it would be so. As long as men are what they are, and the varied features of temperament and

ability continue as they are, so long will there be abundant scope for the exercise of sympathy and of kindly help. C. C.

The world has never seen institutions like these. No lawgiver ever proposed the like. Here was a picture, a type, a suggestion of what the unchallenged government of men by God, under his covenant of grace, would be. It was indeed justice, with benevolence between man and man. No oppression, no outwitting! The covetous restrained! The keen and ambitious turned aside! The drudge awakened to meditation, and the stupid aroused to hope! The fallen lifted up to essay a new starting! The unfortunate restored to earlier comfort! The whole population made free to consume the fruit of the land wherever it grew, not as the reward of toil, but as God's free, unearned gift! At last they would surely be able to read this legend over all the land: "Ye and your possessions are not your own." *Grey.*

The constant neglect of this Sabbathic year from the very first was one of the national sins that were punished by the Babylonian captivity. Moses warned Israel of the retribution, that their land should be desolate till it had enjoyed its Sabbaths; and the warning was fulfilled in the seventy years' duration of the captivity. P. S.—When the captivity actually came, the years of its continuance corresponded with the number of the neglected Sabbathic years; and as these were seventy, this would carry us back about five hundred years to the commencement of the kingly government, as the time at which the observance was discontinued. After the captivity it was more scrupulously observed. *Bush.*

THE YEAR OF JUBILEE.

Return of Every Man to his Land.

Lev. 25 : 8-17 ; 23-34.

The Year of Jubilee stood in the closest relation to the Sabbatical year, and may be regarded as an intensified form of the other. It was appointed that when seven weeks of years had run their course, this great Sabbath-year, the Year of Jubilee, should come; when not only, as in the ordinary Sabbatical year, the land should be allowed to rest, the fruit-trees to grow unpruned, and debts to be cancelled, but also every personal bond should be broken, every alienated possession restored to its proper owner, and a general restitution should take place. P. F.

Lev. 25 : 9. The tenth day of the seventh month, in the Day of Atonement. It is not clear at what hour of the day

of annual expiation the silver trumpets sounded to announce the commencement of the Jubilee. It is probable that it was in the evening after the high-priest had entered the most holy place, the scape-goat had been sent into the wilderness, and the people in full concert had been praising the Lord for his goodness and mercy. It is held by all the Jewish writers that trumpets were sounded extensively all over the land, in the mountains, in the streets, and at nearly every door. It was intended as a universal waking up of all the population to the occurrence of this joyous festival. *Bush.*

10. Here we have, as always, the predominant notes of holiness and joy: "Ye shall hallow the fiftieth year;" "it shall be a jubilee unto you." The former is the key-note of the entire Mosaic system; the latter is the predominant strain (for, as we have seen, there is very little of the minor key in it) throughout; and the notes of the Jubilee were the climax of the "joyful noise" which this favored land was called to make unto the Lord (Ps. 100 : 1). The special occasions of jubilation in the Jubilee Year are also given in this verse: first, the proclamation of "liberty throughout all the land unto all the inhabitants thereof," and next an invitation to "return every man unto his possession," and "every man unto his family." J. M. G.

One of the most important provisions, as it regarded the interests of the community and the stability of the State, was the statute regulating the tenure of landed property, which constituted the very foundation of the commonwealth next to the Theocracy itself, and most materially affected all their more special relations as an agricultural community. The land which God bestowed upon his people, and which they held directly from himself, was by express directions to be divided into tribal allotments, which were to be subdivided into as many parts as there were families in the respective tribes. D. M.

The provision of the Hebrew constitution in reference to the ownership of the soil, is that the national domain should be so divided, that the whole six hundred thousand free citizens should have a full property in an equal part of it (Nu 33 : 54). And to render this equality solid and lasting, the tenure was made inalienable, and the estates, thus originally settled upon each family, were to descend by an indefeasible entail, in perpetual succession. No matter how often the property had changed hands, at the return of the Jubilee Year, it was restored, free of encumbrance, to the original owners or their heirs. E. C. W.

13. Ye shall return every man unto his possession. By appointing that on the Year of Jubilee the owner of estates which had been sold should return to his possession, and that every Israelitish slave should be at perfect liberty to return to his family, God wisely provided for the suppression of luxury, cruelty, and ambition ; for the preservation of a perfect distinction of tribes, families, and genealogies ; and chiefly for ascertaining the descent of the future Messiah, whose more eminent deliverance wrought for all mankind was shadowed out by the privileges bestowed upon the Israelites in the Year of Jubilee. *Pyle.*—The uses of this provision were, first, to prevent the confusion of the tribes by the alienation of their lands ; secondly, to prevent the rich from swallowing the inheritance of their poor brethren ; thirdly, to make them still look upon themselves as sojourners, and their land to be God's. *S. Clarke.*—By this law of jubilee, which prescribed that every one who could justify his pedigree should be reinstated in the possessions of his ancestors every fifty years, God obliged the people of Israel to keep up a distinct knowledge of the first division of land made under Joshua, much more effectually than if he had made a law for that very purpose ; also to preserve regular genealogies of their tribes and families. *Allis.*

As a political regulation, it would operate to prevent the accumulation of wealth in the hands of the few, and tend to preserve that comparative social equality which distinguished the community of Israel in the beginning. It would, indeed, tend periodically to rectify all those disorders and abuses which are apt to grow up in the State, and become aggravated by the lapse of time, and would give those who had been unfortunate or inconsiderate, an opportunity of beginning afresh in the ancient patrimony. And all this would be accomplished without the slightest infringement of vested or acquired rights, inasmuch as the Law was made before the land was divided, before a single transaction had been entered into in reference to any part of it ; so that whatever was done, was done with the full knowledge of the bearing which the Jubilee law would have upon the transaction, when the appointed time came round. *J. M. G.*

As the Sabbath-year affords a release at the same time from toil and from the demand of the creditor, so the Year of Jubilee affords the unmeasured blessings of freedom from bondage, and restoration to all the rights of property. But the whole economy of Israel was a type of

higher things, of things in the Church on earth in its wider range, and of things in the general assembly and Church of the first-born who are written in heaven. So it is with the Jubilee. It affords to the prophetic seer a fine figure of the advent of Messiah and of the effect of his mission. *M.*—The typical use of the Jubilee is pointed out by the Prophet Isaiah, at ch. 61 : 1, 2, in which passage "the acceptable year of the Lord," when "liberty was proclaimed to the captives," and "the opening of the prison to them that are bound," evidently refers to the Jubilee ; but in the prophetic sense means the Gospel state and dispensation which proclaims spiritual liberty from the bondage of sin and Satan, and the liberty of returning to our own possession, even the heavenly inheritance, to which, having incurred a forfeiture by sin, we had lost all right and claim. *Jennings.*—A presage and earnest of its complete fulfilment was given in the work of Christ, when at the outset he declared that he was anointed to "proclaim the acceptable year of the Lord." But it is from his finished work of reconciliation on the cross, from the great Day of Atonement, that the commencement of the proclamation properly dates, respecting the world's coming Jubilee. *P. F.*—Christ himself blew the first notes of the jubilee trumpet, when he proclaimed the kingdom of heaven to be at hand. Apostles and evangelists prolonged the sound through many lands and wondering cities of the East ; and now to us is this salvation come. In the name of Christ is preached, as through jubilee trumpets, forgiveness of sins, rest for the weary, liberty to the captives, the acceptable year of the Lord. *D. F.*

Two Exceptions to the Law.

Lev. 25 : 29-32.

Houses in walled cities could be redeemed for a year after the sale. If they were not redeemed within that time, they were "established for ever to him that bought them throughout all generations," and they did not go out in the Jubilee. The reason of the exception is obvious. Houses in walled cities had no particular connection with the land. They would be inhabited not by agricultural laborers, but by different classes of artisans, perhaps often by foreigners. *Milligan.*—Of course, such a provision would give greater value to property in the country and in villages and induce every Israelite to reside upon and improve his land, and would make agriculture the most honorable of all employments. *S. R.*

32. Cities of the Levites. The Levites

had no other possessions than the forty-eight cities which were assigned them ; and it was for the interest of the public that they should not be impoverished or deprived of their possessions. Therefore as their houses in these cities were the whole of what they could call *their own*, they could not be utterly alienated. *Bush.*

A practical system, so eminently pious and pure, so strict and so wise, so humane, so superior to anything found anywhere else in the world at that era, cannot be accounted for if we reject the supposition of its Divine original. For when properly understood this system will be seen to furnish the most perfect safeguards to the freedom of the State—the surest protection to the just and natural rights of the citizen, and the best incentives to industry, virtue, and peace to be found among all the social and political systems of ancient or modern times. . . . As each tribe was settled as it were in the same county, and estates could not pass by inheritance or marriage out of one tribe into another, the closest connection of affinity must exist in every neighborhood ; the happiness of rural life was thereby increased, and every family was interested in maintaining the good character of the neighborhood ; and the poor, not left to the care of entire strangers, would receive more ready assistance, as their appeal would be to those who must have a natural sympathy with them. Manifestly, under such an arrangement,

there was no need of standing armies ; for such was the arrangement of families and clans in each tribe, with their civil organization under captains of thousands, captains of hundreds, and captains of tens, which could become at once a military organization that at the very briefest notice a hundred thousand or two hundred thousand men could be brought into the field. It was an army composed of independent freeholders. And when the soldier left for the battle-field he left his family among friends and kindred to be cared for, not to the cold charities of strangers. S. R.

These ordinances, the primitive simplicity of which awakens some touch of enthusiasm, failed to produce all the holy and happy results which they were calculated to effect. The Sabbath-day, the cycle of annual festivals, the Sabbath-year, and the Jubilee fell into oblivion and neglect. Nevertheless, by these significant institutions and the written revelation in which they were embodied and illustrated, a seed of Divine truth was planted in the heart and memory of man which at this day maintains the spiritual life of all Christendom, fills and extends the boundaries of civilization, and makes its benign influence felt to the utmost limits of the human race. It has not therefore been sown in vain ; and it is destined eventually to accomplish the whole purpose for which it was sent. M.

Section 145.

HEBREW SLAVERY.

EXODUS 21 : 2-11. LEV. 25 : 39-55. DE. 15 : 12-18 ; 23 : 15, 16.

Lev. 25 39 AND if thy brother be waxen poor with thee, and sell himself unto thee ; thou shalt not make him to serve as a bondservant : as an hired servant, and as a sojourner, he shall be with thee ; he shall serve with thee unto the year of jubilee : then shall he go out from thee, he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants, which I brought forth out of the land of Egypt : they shall not be sold as bondmen. Thou shalt not rule over him with rigour ; but shalt fear thy God. And as for thy bondmen, and thy bondmaids, which thou shalt have ; of the nations that are round about you, of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they have begotten in your land : and they shall be your possession. And ye shall make them an inheritance for your children after you, to hold for a possession ; of them shall ye take your bondmen for ever : but over your brethren the children of Israel ye shall not rule, one over another, with rigour.

47 And if a stranger or sojourner with thee be waxen rich, and thy brother be waxen poor beside him, and sell himself unto the stranger or sojourner with thee, or to the stock of the stranger's family : after that he is sold he may be redeemed ; one of his brethren may redeem him : or his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him

59 of his family may redeem him ; or if he be waxen rich, he may redeem himself. And he shall reckon with him that bought him from the year that he sold himself to him unto the year of jubilee : and the price of his sale shall be according unto the number of years ; according to
 51 the time of an hired servant shall he be with him. If there be yet many years, according unto them he shall give back the price of his redemption out of the money that he was bought
 52 for. And if there remain but few years unto the year of jubilee, then he shall reckon with
 53 him ; according unto his years shall he give back the price of his redemption. As a servant hired year by year shall he be with him : he shall not rule with rigour over him in thy sight.
 54 And if he be not redeemed by these means, then he shall go out in the year of jubilee, he, and
 55 his children with him. For unto me the children of Israel are servants ; they are my servants whom I brought forth out of the land of Egypt : I am the Lord your God.

De. 15 12 If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and
 13 serve thee six years ; then in the seventh year thou shalt let him go free from thee. And
 14 when thou lettest him go free from thee, thou shalt not let him go empty : thou shalt furnish him liberally out of thy flock, and out of thy threshing-floor, and out of thy winepress : as
 15 the Lord thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee : therefore I
 16 command thee this thing to-day. And it shall be, if he say unto thee, I will not go out from
 17 thee ; because he loveth thee and thine house, because he is well with thee ; then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever.
 18 And also unto thy maidservant thou shalt do likewise. It shall not seem hard unto thee, when thou lettest him go free from thee ; for to the double of the hire of an hireling hath he served thee six years : and the Lord thy God shall bless thee in all that thou doest.

De. 23 15 Thou shalt not deliver unto his master a servant which is escaped from his master
 16 ter unto thee : he shall dwell with thee, in the midst of thee, in the place which he shall choose within one of thy gates, where it liketh him best ; thou shalt not oppress him.

[The special laws of Exodus (text omitted) are referred to in the comment.]

HEBREW SLAVERY.

Treatment of Slaves. Emancipation and its Consequent Arrangements.

Ex. 21 : 1-9. *Lev. 25* : 39-55. *De. 15* : 12-18.

If slavery has been truly called "the open sore" of this modern world, it was the universal leprosy of the ancients. It was a contingency which might possibly befall any and every man. Debt easily led to it. Landless poverty drove men to it. War fattened on it. One may read ancient history and easily overlook it amid the circumstances of the rise and fall of cities and empires, and the varied interest of political and social struggles. But in fact slavery was a universal bog, sickening and unstable, on which the whole of ancient society was built. Any man and any family and any neighborhood might sink in it. A battle, a bad harvest, or sickness, an error, a fault, inability to pay taxes, or even sheer force and fraud, might seize any one. The whole of ancient thought was pervaded with a sort of tragic melancholy. Black fate, whom their heathen imagination had put in the place of God, had suspended over every man not only death but ruin worse than death ; and that not only for himself but also for his wife and children with him ; a descent to the domination of cruelty, lust, and exile, to the condition of a beast and the estimation of a

thing. In every community that achieved any degree of civilization the great majority were slaves. Ten, to one freeman, as at Athens, seems to have been no unusual proportion. Incredible numbers of human chattels accumulated in Egypt, Assyria, and Rome, and other great monarchies. The mind loathes the contemplation of the festering horrors of their condition. The Israelite alone was debarred by his constitution from admitting perpetual slavery. *Grey.*

Slavery, universal in the ancient world, was recognized by the Mosaic institutions ; but of all the ancient lawgivers Moses alone endeavored to mitigate its evils. His regulations always remind the Israelites that they themselves were formerly bondslaves in Egypt. The free-born Hebrew might be reduced to slavery, either by his own consent, or in condemnation as an insolvent debtor, or as a thief unable to make restitution. In either case he became free at the end of seven years' service. If he refused to accept his manumission he might remain in servitude. But to prevent any fraudulent or compulsory renunciation of this right, the ceremony of reconsigning himself to bondage was public ; he appeared before the magistrate, his ear was bored, and he was thus judicially delivered back to his master ; but even this servitude expired at the Jubilee, when the free-born Hebrew returned into the possession of his

patrimonial estate. The Law expressly abhorred the condemnation of an Israelite to perpetual servitude. As a punishment for debt slavery, at least under its mitigated form, may be considered as merciful to the sufferer, and certainly more advantageous to the creditor and to the public than imprisonment. The Israelite sold to a stranger might at any time be redeemed by his kindred on payment of the value of the service that remained due. He who became a slave, being already married, recovered the freedom of his wife and family as well as his own ; he who married a fellow-slave, left her and her children as the property of his master. The discharged slave was not to be cast forth upon society naked and destitute ; he was to be decently clothed, and liberally furnished *out of the flock, and out of the floor, and out of the wine-press.* *Milman.*

The laws given of God through Moses cannot be held responsible for the existence of slavery. They found it existing and proceeded to *modify it* ; to ordain that the slave *had rights* which the master and the nation were bound to respect—in short, to tone down the severities of the system from unendurable slavery to very tolerable servitude. H. C.—Whatever the obligation under which a Hebrew slave came among the Jews, never was his person regarded as chattel, goods, or property. His services were bought for six years, or till the Year of Jubilee ; but his person never was regarded as property to be sold in the market. J. C.

A religion which so sharply emphasized the high dignity of man, as a being made in the image of God ; a legislation based on that very idea of man's worth, and which in all its enactments insisted not only upon the highest justice but also upon the tenderest pity and forbearance, especially toward the necessitous and the unfortunate ; a people, in fine, which had itself smarted under the yoke of slavery and had become a nation only by emancipation—would necessarily be solicitous to do away wherever it was practicable with the unnatural state of slavery, by which human nature is degraded. Still at the period of the Mosaic legislation, slavery was so closely intertwined with the whole economy of all nations that its entire abolition could not at once be taken in hand, even by the Israelites, without serious peril to the domestic constitution. Besides, slavery under certain restrictions offered many important advantages, to which regard must be paid under existing circumstances. The system of labor for daily wages was not yet established ; so that when any one, through his own fault or through mis-

fortune, was reduced so that he could not support himself and his family, servitude was the only means of providing for his necessities, the only way of escape from the temptation to open robbery or secret theft. And, further, as the most ancient Hebrew legislation did not recognize the punishment of imprisonment, when any one was found guilty of robbery or theft slavery was also a fitting means of chastisement, so that the thief who could not pay the pecuniary penalty might still be punished by the loss of his freedom. Under these circumstances the Mosaic legislation allowed slavery to exist provisionally ; aiming at first to do away with all the inhumanity and harshness that characterized it in the other nations, and preparing for its complete abolition, in the first instance in the case of Hebrew slaves, by so limiting its duration and conditions that it hardly deserved to be called by the name of slavery. *Mielziner.*

The Hebrew slave might be held for six years only ; in the seventh he was to be permitted his freedom. Rigorous exaction and harshness were distinctly and sternly forbidden. If a master by revengeful treatment inflicted serious bodily injury on the slave, such slave was to have his freedom (Ex. 21 : 26). Undue punishment was avenged by the judges (Ex. 21 : 20, 21). The slave might acquire property of his own, and might even amass enough to buy his own freedom. Slaves were to be free from all manner of work on the Sabbath day. They had a right to fruit which grew spontaneously during the Sabbatical year. They were to have their share of the feasts at the great national festivals. If they accepted freedom at the end of the sixth year, they were not to be sent away empty, but were to be furnished by their master, liberally and gladly, with a sufficiency wherewith to "start on their own account." The idea of freedom was ever kept before them. They might not sell themselves for life to any one. They were the Lord's freemen, and they were not to pervert the Divine thought by becoming life-long bondmen. When a foreign slave escaped from his master, the moment he touched the Hebrews' soil he was a free man. C. C.

In matter of personal right the children of covenant were equal before God. While the ancient Roman laws say, "The master has power of life and death over his slave, and all which the slave earns belongs to the master," both these marks of slavery were unknown in Israel. "They are my servants, which I brought out of the land of Egypt : they shall not be sold as bondmen" (Lev. 25 : 42). "If thy brother

be sold unto thee, thou shalt not compel him to serve as a bondservant" (verse 39). *Gerl.* —As regards rest from labor and religious and social festivities, the Law was very specific in stipulating that the man-servant and the maid-servant must share in all these equally with the son and the daughter. We see this in the law of the Sabbath; in the feast upon the second tithes (De. 12:17, 18); and in the great festivals of Pentecost and of Tabernacles (De. 16:11, 14). Thus they were put religiously and socially upon the same footing as children in the family. No ban of exclusion, no stigma of caste, could attach to their condition so long as these statutes were duly observed. H. C.

Lev. 25:48, 49. Any nigh of kin may redeem. The term *Goel*, though signifying Redeemer, has yet a more specific purport than anything conveyed by that English word or its equivalents in Greek and Latin or in any other language; for the idea was peculiar to the Hebrew. The *kinsman-redeemer* would be the nearest rendering of the original designation, but even this fails adequately to convey the deep significance of the Hebrew. A more exact definition would be, "a person related by blood, who by right of consanguinity lays claim to and redeems a person or thing, vindicates the rights involved or avenges the wrong sustained" (*Glass*). It is easy to perceive how the institution of the *Goel* must have been productive of important benefits to the Israelitish community; how it acted as a conserving power in the State, by binding together various interests, and particularly by offering to the weaker and poorer members protection against wrong, and against the necessities of parting with their personal liberties or their patrimonial possessions. But it is in its *spiritual* aspect that the matter chiefly deserves consideration. In this respect it was made the subject of so much solicitude in the Law; and the very name was assumed so frequently as a designation of the Divine Redeemer and of the relation which, as such, he sustained toward his people. D. M.

The Jubilee seems to have had typical reference: First, To the great time of release, the Gospel dispensation, when all who believe in

Christ Jesus are redeemed from the bondage of sin—repossess the favor and image of God, the only inheritance of the human soul, having all debts cancelled and the *right* of inheritance restored. To this the prophet seems to allude (Is. 26:13), and particularly ch. 61:1-3. Secondly. To the general resurrection. "It is," says Parkhurst, "a lively prefiguration of the grand consummation of time, which will be introduced in like manner, by the *trump of God* (1 Cor. 15:52), when the children and heirs of God shall be delivered from all their forfeitures, and restored to the eternal *inheritance* allotted to them by their father; and thenceforth rest from their labors, and be supported in life and happiness by what the field of God shall supply." That the Jubilee was proclaimed *on the very day* when the great *annual atonement* was made for the sins of the people proves that the great *liberty*, or *redemption* published under the Gospel could not take place till the great *atonement*, the sacrifice of the Lord Jesus, had been offered up! Through this sacrifice, the Jubilee declares, that the believer in Jesus who was in debt to God's justice had his debt discharged and his sin forgiven; that he who had sold himself for nought, who was a bond-slave of sin and Satan, regains his liberty and becomes a son of God, through faith in His blood; and that he who by transgression had forfeited all right and title to the kingdom of God becomes an heir of God and a joint heir with Christ. Heaven, his forfeited inheritance, is restored, for the kingdom of heaven is *opened to all believers*; and thus redeemed from his debt, restored to his liberty, united to the heavenly family, and re-entitled to his inheritance, he goes on his way rejoicing till he enters the Paradise of his Maker, and is forever with the Lord. A. C.

Like the Sabbatical year, the Jubilee shadows out a state of permanent prosperity, happiness, joy, and glory, in the latter periods of this world's history. Like many other features of the Levitical economy, its *substance* has never yet been realized. That is reserved for that blissful era announced by the seventh, or jubilee trumpet of the Apocalypse, when the grand consummation of all prophetic blessedness shall take place. *Bush.*

Section 146.

RESPECTING VOWS AS OFFERINGS.

LEVITICUS 27:1-29. NU. 6:1-21; 30:1-16. DE. 23:21-23.

De. 23:21 WHEN thou shalt vow a vow unto the LORD thy God, thou shalt not be slack to

22 pay it : for the LORD thy God will surely require it of thee ; and it would be sin in thee. But
 23 if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips
 thou shalt observe and do ; according as thou hast vowed unto the LORD thy God, a freewill
 offering, which thou hast promised with thy mouth.

Nu. 30 1 And Moses spake unto the heads of the tribes of the children of Israel, saying,
 2 This is the thing which the LORD hath commanded. When a man voweth a vow unto the
 LORD, or sweareth an oath to bind his soul with a bond, he shall not break his word ; he shall
 do according to all that proceedeth out of his mouth.

[Verses 3-16 refer to vows of woman, as daughter, wife, widow, or divorced.]

Lev. 27 1 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and
 2 say unto them, When a man shall accomplish a vow, the persons shall be for the LORD by thy
 3 estimation. And thy estimation shall be of the male from twenty years old even unto sixty
 years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctu-
 4 ary. And if it be a female, then thy estimation shall be thirty shekels. And if it be from
 5 five years old even unto twenty years old, then thy estimation shall be of the male twenty
 6 shekels, and for the female ten shekels. And if it be from a month old even unto five years
 old, then thy estimation shall be of the male five shekels of silver, and for the female thy esti-
 7 mation shall be three shekels of silver. And if it be from sixty years old and upward ; if it be
 8 a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. But if he
 be poorer than thy estimation, then he shall be set before the priest, and the priest shall value
 him ; according to the ability of him that vowed shall the priest value him.

[Verses 9-25 concern the redemption of beasts, houses, and fields.]

26 Only the firstling among beasts, which is made a firstling to the LORD, no man shall sanc-
 27 tify it ; whether it be ox or sheep, it is the LORD's. And if it be of an unclean beast, then he
 shall ransom it according to thine estimation, and shall add unto it the fifth part thereof : or
 if it be not redeemed, then it shall be sold according to thy estimation.

28 Notwithstanding, no devoted thing, that a man shall devote unto the LORD of all that he
 hath, whether of man or beast, or of the field of his possession, shall be sold or redeemed :
 29 every devoted thing is most holy unto the LORD. None devoted, which shall be devoted of
 men, shall be ransomed ; he shall surely be put to death.

Nu. 6 1 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say
 2 unto them, When either man or woman shall make a special vow, the vow of a Nazarite, to
 3 separate himself unto the LORD : he shall separate himself from wine and strong drink ; he
 shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of
 4 grapes, nor eat fresh grapes or dried. All the days of his separation shall he eat nothing that
 5 is made of the grape-vine, from the kernels even to the husk. All the days of his vow of sep-
 aration there shall no razor come upon his head : until the days be fulfilled, in the which he
 separateth himself unto the LORD, he shall be holy, he shall let the locks of the hair of his
 6 head grow long. All the days that he separateth himself unto the LORD he shall not come near
 to a dead body.

[Verses 7-20 respect purification from defilement by the dead.]

21 This is the law of the Nazarite who voweth, and of his oblation unto the LORD for his sep-
 aration, beside that which he is able to get : according to his vow which he voweth, so he must
 do after the law of his separation.

Vows were religious engagements or promises voluntarily undertaken by a person toward the Almighty. Though the Israelites were not counselled or encouraged to make them, yet Jehovah himself declared his acceptance of them, and they were therefore binding not only in a moral view, but according to the national law, and the priest was authorized to enforce and estimate their fulfilment. *Wheeler*.—The motive for such vows is to be sought in the unsatisfactory feeling attending the religious service of the Old Testament in the hearts of those who wished by means of it to draw nearer to

God. The consciousness that the sacrifices could only figuratively reconcile and unite to God, urged some among the Israelites expressly and entirely to give up themselves or what belonged to them to the Lord. *Gerl.*

De. 23 : 21-25. The imperative obligation and the voluntary character of such vows is very clearly enunciated in these emphatic words : *When thou shalt vow a vow to Jehovah thy God, thou shalt not be slack to pay it ; for Jehovah thy God will surely require it of thee ; according as thou hast vowed, a free-will-offering.* **B.—Nu. 30 : 2.** He that vows is here said to bind his

soul with a bond. It is a vow to God, who is a Spirit, and to him the soul with all its powers must be bound. A promise to man is a bond upon his estate, but a promise to God is a bond upon the soul. Our sacramental vows, by which we are bound to no more than what was before our duty, are bonds upon the soul; by them we must feel ourselves bound out from all sin and bound up to the whole will of God. Our occasional vows concerning that which before was in our own power, when they are made are bonds upon the soul likewise. The command given is that these vows be conscientiously performed. *He shall not break his word.* H.

The remarkable passage Josh. 9 : 19, 20 shows in what light the children of Israel regarded the breach of their plighted faith even to a portion of the devoted nations of Canaan; "But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them. This will we do to them; we will even let them live, lest wrath be upon us, because of the oath which we swore unto them." *Bush.*

The Vows of Women (Nu. 30 : 3-16).

Vows made without the knowledge or consent of the father or husband were to be of no force. No priest had any warrant from the Mosaic institutes to come between a young woman and her father, or between husband and wife. Vows to God were to be completely spontaneous, as between the soul and God. They were not to be extorted by others, nor yet to involve the entanglement of others. C. C.—It is observable how carefully the Divine Law consults the good order of families. It is fit that every man should bear rule in his own house, and rather than that this great rule should be broken, God himself would release the obligation even of a solemn vow; so much does religion strengthen the ties of all relations and secure the welfare of all societies, and in it the families of the earth are blessed. H.

Redemption of Votive Offerings.

Lev. 27 : 1-27.

Upon reflection, the person might regret the step he had taken, or particular circumstances might render the literal performance of this vow inconvenient or unsuitable. Provision is here made for the redemption of the persons or things thus consecrated, and a table of rates is here given by which the priests were to be governed in their estimation of the value of the thing vowed. It does not appear that it was the purpose of the Law to enforce the practice, but

merely to place a natural impulse of devotion under wise regulations. If an Israelite under such an impulse should bind himself or his child by a vow, to be a servant of the sanctuary, he might commute that service by paying a specified pecuniary equivalent, varying with sex and age, into the sacred treasury; and if he were too poor to pay the prescribed sum, it was in the discretion of the priest to fix upon some other, proportioned to his means.

Redemption of Persons (verses 3-8).

The rules of mortality are the principle on which these rates are graduated. The value was regulated according to the probability of life and service. None were vowed under a month old; and the first-born, being considered by a prior Law (Ex. 12) the Lord's property, could not be vowed at all.

Of Beasts (verses 9-13).

Clean beasts and unblemished, proper for offering—viz., bullocks, sheep, or goats, could not be redeemed; and the firstlings, being already consecrated to God, could not be thus devoted. **9. Shall be holy.** Set apart for God's service according to the nature of the vow—that is to say, it shall be offered at the altar if given or vowed for sacrifice; or shall be given to the priests or Levites if vowed for that end; or shall be sold and the value of it employed in the service of the sanctuary, if given with that intention; or left at large to be disposed of as should be deemed most meet for the service of God. If the vow related to the gift of an animal, it must be offered in sacrifice if suitable to be so offered; and whoever was detected in attempting to substitute for it one of inferior worth was punished by the forfeiture of both. If it were an unclean animal that had been consecrated, the owner might still retain it on the payment of one fifth more than the priest declared to be its value.

Houses and Lands (verses 14-25).

On the same condition a house or a farm, consecrated as a religious offering, might be redeemed. The estimation of the value of an estate so consecrated was to have reference to the length of the interval between the time of the consecration and a Jubilee Year, at which time it reverted to its owner; and this provision held equally good, if the estate consecrated was one of which the devotee was only a tenant. *Bush.*—The law is then extended to lands which had been sold, and which in the Year of Jubilee returned to their former owners; because the

first allotment of the land was then wholly restored. For these fields God commands a price to be paid upon a calculation of the time, so that only the produce and not the fee should be taken into account. *Culv.*

Lev. 27 : 26. The first-born of all males of both men and animals belonged to God. The firstling of a cow, sheep, or goat was unredeemable and sacrificed, its blood sprinkled and fat burned upon the altar, and the remainder given to the priests. But the firstling of a man or an unclean animal was to be redeemed by the payment of five shekels. *Wheeler.*

Of Things Irredeemably Devoted.

28. Notwithstanding, no devoted thing. Heb. *cherem*. This is not the *nöder* or common vow, such as we have previously considered, but one of a far more solemn kind, and inadequately represented by the term "devoted thing." It signifies properly a vow made with imprecations by the vower on himself or others if that should not be done in which he engaged. Of the precise difference between the *nöder* and the *cherem* we are not informed by Moses, but it is clear from this passage that a thing devoted to God by *cherem* was *irrevocably* devoted beyond the power of redemption. *Bush.*—As to the word *cherem*, there is no good reason to doubt that its application to man is made exclusively in reference to one rightly doomed to death and in that sense alone given up to Jehovah. The feeling of the sacredness of life has its seat in the depth of the human heart. In an enlightened mind it becomes a clear conviction that all life belongs to God and is claimed by him. Every animal sacrifice is an expression of this truth. When human life is in question, the impression is beyond comparison stronger and more distinct. To destroy a life is in fact to give it back to God. The putting to death either of a criminal or an enemy, if it is anything more than an indulgence of vengeance, is to be regarded in this light. The man who, in a right spirit, either carries out a sentence of just doom on an offender, or with a single eye to duty slays an enemy in battle, must regard himself as God's servant rendering up a life to the claim of the Divine justice (Rom. 13 : 4). It was in this way that Israel was required to destroy the Canaanites at Hormah, and that Samuel hewed Agag in pieces before the Lord. In all such instances a moral obligation rests upon him whose office it is to take the life. He has to look upon the object of his stroke as under a ban to the Lord. This is the only ground on which the destruction of human life is to be

justified. When this ground is clearly ascertained, the duty of him who is called to act refers to the forfeit of the individual life. There can therefore be neither redemption nor commutation. *Clark.*

29. Put to death. The vow of Jephtha has very mistakenly been referred to this command. What was devoted could never be offered in sacrifice ; but in all places where mention is elsewhere made of the ban laid on anything (Nu. 21 : 23 ; De. 2 : 34 ; Joshua 6 : 17 ; Mal. 4 : 6), this appears as a dedication to destruction, as a fulfilling of the Divine vengeance, as an honoring* of God on those in whom he cannot show himself holy and glorious. Jephtha's vow cannot be of this kind, as he vowed his daughter for a "burnt-offering," since here it is not said that the thing devoted should be offered in sacrifice, but that it should be put to death. In like manner the devoted town was to be made "an heap forever" (De. 13 : 16). *Gerl.*

SPECIAL VOW OF THE NAZARITE.

Nu. 6 : 1-21.

This chapter contains the Law of the Nazarites, recognizing devotees, or persons of more than ordinary allegiance and consecration to God. In its ethical and spiritual meaning, this law suggests the need of abstinence from fleshly lusts and dangerous delights, and the maintenance of full moral energy, and separation from the body of death. The sanction given to the Nazarite vow encourages no vows of celibacy, which were unknown to priest, Levite, or Nazarete, nor arbitrary rules sequestering men or women from the proper duties of family and social life, but a lofty aim in sanctification, and a vow or pledge, under the power of the Holy Ghost, to be in heart and conduct wholly separated to Christ. *D. F.*—The vow of the Nazarete differed from the ordinary one in that it affected the person, was one of abstinence and of separation unto the Lord. It was a kind of voluntarily assumed priestly sanctity. The long hair of the Nazarite, it might be said, answered, in its way, to the regalia of the sons of Aaron. His abstemiousness and avoidance of ceremonial defilement went even beyond theirs. His whole life, as a Nazarite, must begin anew, if, by chance or by design, his vow had been violated. *E. C. B.*—The Nazarite was to be a living type and image of holiness ; he was to be in his person and habits a symbol of sincere consecration and devotedness to the Lord. It was no mere ascetical institution, as if the outward bonds and restraints, the self-denials in meat

and drink, were in themselves well-pleasing to the Lord. Such a spirit was as foreign to Judaism as it is to Christianity. The Nazarite was an acted, symbolical lesson in respect to covenant obligations ; and the outward observances to which he was bound were merely intended to exhibit to the bodily eye the separation from everything sinful and impure required of the Lord's servants. P. F.

Of Nazarites there were two classes : First. Those who were Nazarites by birth (as Samson and John the Baptist) ; Second. Those who were Nazarites by engagement and for a limited time. All Nazarites were required : (1) To drink no wine or strong drink of any kind ; (2) To eat no grapes or anything belonging to the vine ; (3) To let their hair grow ; (4) Not to defile themselves by touching the dead or mourning for their relations. If any one died in the presence of a Nazarite of the second class, the latter was compelled to shave his head, make the usual offerings, and recommence his Nazariteship. At the expiration of the vow the Nazarite was to offer at the door of the tabernacle

one male lamb of the first year for a burnt-offering, one ewe-lamb of the first year for a sin-offering, and one ram for a peace-offering, together with a basket of unleavened bread and meal and drink offerings. He was also to shave his head and place the hair on the fire underneath the peace-offering, and the priest was to take the sodden shoulder of the ram, one unleavened cake, and one unleavened wafer, and, placing them in the hands of the Nazarite, he was to wave them for a wave-offering. After this the Nazarite might drink wine. *Wheeler.*

Such persons in Israel must have been eminently useful in keeping alive upon men's consciences the holy character of God's service, and stimulating them to engage in it. The Nazarites are hence mentioned by Amos along with prophets as among the chosen instruments of God : " And I raised up of your sons for prophets, and of your young men for Nazarites." They were a kind of inferior priesthood in the land—by their manner of life, as the priests by the duties of their office, acting the part of symbolical lights and teachers to Israel. P. F.

Section 147.

OFFERINGS OF FIRST-BORN OF MAN AND BEAST ; OF FIRST-FRUITS, ETC. ; OF TITHES.

EXODUS 13 : 1, 2, 11-16 ; 22 : 29, 30 ; 23 : 19. LEV. 19 : 23-25 ; 27 : 30-34. NUM. 15 : 17-21. DEUT. 14 : 22-29 ; 15 : 19-23.

Ex. 13 1 AND the LORD spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast : it is mine.
11 And it shall be when the LORD shall bring thee into the land of the Canaanite, as he sware unto thee and to thy fathers, and shall give it thee, that thou shalt set apart unto the LORD all that openeth the womb, and every firstling which thou hast that cometh of a beast ; the males
13 shall be the LORD's. And every firstling of an ass thou shalt redeem with a lamb ; and if thou wilt not redeem it, then thou shalt break its neck ; and all the firstborn of man among thy
14 sons shalt thou redeem. And it shall be when thy son asketh thee in time to come, saying, What is this ? that thou shalt say unto him, By strength of hand the LORD brought us out
15 from Egypt, from the house of bondage : and it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast : therefore I sacrifice to the LORD all that openeth the womb, being
16 males ; but all the firstborn of my sons I redeem. And it shall be for a sign upon thine hand, and for frontlets between thine eyes : for by strength of hand the LORD brought us forth out of Egypt.

De. 15 19 All the firstling males that are born of thy herd and of thy flock thou shalt sanctify unto the LORD thy God : thou shalt do no work with the firstling of thine ox, nor shear
20 the firstling of thy flock. Thou shalt eat it before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household. And if it have any blemish, as if it be lame or blind, any ill blemish whatsoever, thou shalt not sacrifice it unto the LORD thy God.
22 Thou shalt eat it within thy gates : the unclean and the clean shall eat it alike, as the gazelle,
23 and as the hart. Only thou shalt not eat the blood thereof ; thou shalt pour it out upon the ground as water.

Ex. 22 29 Thou shalt not delay to offer of the abundance of thy fruits, and of thy liquors.

23 19 The first of the firstfruits of thy ground thou shalt bring into the house of the Lord thy God.

Nu. **15** 17 And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the Lord. Of the first of your dough ye shall offer up a cake for an heave offering : as ye do the heave offering of the threshing-floor, so shall ye heave it. Of the first of your dough ye shall give unto the Lord an heave offering throughout your generations.

Lev. **27** 30 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's : it is holy unto the Lord. And if a man will redeem aught of his tithe, he shall add unto it the fifth part thereof. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it : and if he change it at all, then both it and that for which it is changed shall be holy ; it shall not be redeemed. These are the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai.

De. **14** 22 Thou shalt surely tithe all the increase of thy seed, that which cometh forth of the field year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to cause his name to dwell there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herd and of thy flock ; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it, because the place is too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God shall bless thee : then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose : and thou shalt bestow the money for whatsoever thy soul desireth, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee, and thou shalt eat there before the Lord thy God : and thou shalt rejoice, thou and thine household : and the Levite that is within thy gates, thou shalt not forsake him ; for he hath no portion nor inheritance with thee. At the end of every three years thou shalt bring forth all the tithe of thine increase in the same year, and shalt lay it up within thy gates : and the Levite, because he hath no portion nor inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied ; that the Lord thy God may bless thee in all the work of thine hand which thou doest.

The burnt-offerings and peace-offerings, in which the unity of the soul with God is expressed, find their parallels in the gifts, the firstlings, the first-born, the tithes, the shew-bread, the eternal fire on the altar of burnt offering, the daily and festal burning of incense, the washings before every sacred act of prayer or sacrifice, and in the vows of the Nazarite and the Rechabite ; in all these things the desire is expressed to authenticate by outward acts the readiness to surrender one's self unreservedly to God. *Tholuck.*

OFFERING OF FIRST-BORN OF MAN AND BEAST.

Ex. 13 : 1, 2, 11-16 ; 22 : 29, 30 ; 34 : 19, 20.

Lev. 27 : 26. *De.* 15 : 19, 20.

2. Sanctify unto me all the first-born. To sanctify, *kadash*, signifies to consecrate, separate, and set apart a thing or person from all secular purposes, to some religious use. A. C.—As a permanent memorial of God's having graciously spared them in Egypt, every first-born male, both among men and cattle, was henceforward by the Divine command to

Moses to be declared holy—i.e., was to be separated from others, and devoted to God and to his service. They were thus to be put into his possession, because by sparing them in Egypt he had shown that they belonged to him. C. G. B.

We see throughout the patriarchal period a prominence given to the right of the first-born, who received a double inheritance and authority over the family. The reason for this was chiefly founded on the great importance attached in ancient times to the keeping together of families, the transmission of their traditions, the maintenance of discipline and morality, of steadfastness and community. This family relationship had clearly continued in Egypt, and preserved Israel from disruption. It was in after times one of the foundation-stones of the Israelitish political constitution. Among the people of God the first born was the head, the centre of unity in the family, and so God's representative. After the judgment on the Egyptian first-born, Israel was now in a double way God's peculiar possession. He had spared them of

his mercy, as he had punished the Egyptians. As a thank-offering were all the first-born to be given up to him. This sacrifice consisted in the perfect surrender to the service of the Lord; in which respect the tribe of Levi in later times stood in the place of the first-born (Nu. 3:13), and the first-born were hence under an obligation to tax themselves for its support; at the same time the first-born was yet further released by an express offering. In all this we perceive a type of him who is "the first-born of every creature" (Col. 1:15); who gave himself to God by the sacrifice of his own will once for all, for the sanctification of all, and not merely as a typical service. His death became at the same time the effectual sin-offering for men (cf. Heb. 10:5-10). This is the deep significance of the Law before us, by means of which Moses was led to a clearer understanding of what took place before his eyes. *Gerl.*

The earliest birth is here regarded as the representative of all the births; so that the dedication of the whole family was involved in that of the first-born. The difference between the first-born of Israel and the first-born of Egypt was this: the Egyptians refused to render to Jehovah that which was due and continued most obstinately to resist his will; Israel did *not* draw back from the dedication required, and covered their previous omissions by the atoning blood of the sacrificial lamb. Now the Law of the kingdom of God is, that everything which will not *voluntarily* consecrate itself to the Lord, for the purpose of receiving life and blessedness through this self-dedication, is *compulsorily* dedicated in such a manner as to receive judgment and condemnation. The slaughter of the first-born of the Egyptians is therefore to be regarded as of the nature of a *ban*, an involuntary, compulsory, dedication. But Israel's self-dedication to Jehovah had hitherto been insufficient, and hence the necessity for the expiatory sacrifice to cover the defects. The necessary complement of reconciliation is sanctification. By virtue of the atoning paschal blood the first-born of Israel had been spared; but if they were to continue to be thus spared, the sanctification of the first-born must follow. And as the first-born of Egypt represented the entire nation and in their fate the whole people were subjected to a compulsory dedication; so was the voluntary dedication of the *whole* nation of Israel set forth in the sanctification of the Israelitish first-born. *K.*

Observe that this order for the consecration of the first-born, which lies at the foundation of the whole system of provision for the minis-

try and ordinances of religion subsequently, grows immediately out of and connects with the Passover covenant and its blessings. "The first-born is mine," saith Jehovah. Of course, all things are his, of right, by creation. But this call for the consecration of the first-born is founded upon an act of *redemption*—the preservation of the first-born of Israel in the blood-sprinkled houses when the first-born of Egypt were slain. It was, therefore, to be a perpetual reminder of this work of redemption, and in token of their gratitude for it this portion was to be devoted to God as his peculiar portion, and if reappropriated by themselves it must be redeemed by an equivalent. When, subsequently, the new system of religious worship was formally inaugurated, a whole tribe—the tribe of Levi—was taken as a substitute for the first-born of every family, so that thus a ministry was provided. But the consecration of the firstlings of animals was still required, together with the tithe of one tenth of the produce of the land for the maintenance of religion. The whole system subsequently adopted had, however, its original root in this ordinance of consecration of the first-born. Thus it will be perceived that the provision made for the support of religious ordinances even in the Old Testament, though, as to its subsequent form it was represented by the consecration of a whole tribe to religion, and of a tenth of the income of the land for its maintenance, was, in principle and in the ground of it, the same as under the New Testament. The consecration of one's self to the redeeming Christ involves the consecration of all that is his so far as it is needed to promote the honor and advancement of Christ's cause. And thus in the ancient Church was developed the principle laid down by Christ that the test to determine the measure of one's love to God, and how high he stands in our affections, is how much we are willing to part with of what we love best in this world. The Church of Pentecost, whose members no longer "called anything their own" as against the needs of the cause of God, was indeed a fit successor to the newly-redeemed Church of the Passover in Egypt. And fitting and beautiful, as the title of a church which had such an origin to its ministry and ordinances, is that title "*the Church of the first-born*," and Christ himself the "*first-born of many brethren*." *S. R.*

OFFERING OF FIRST-FRUIITS.

Ex. 22:29, 30; 23:19. Nu. 15:17-21.

Ex. 23:19. The first of the first-fruits thou shalt bring. It was a precept

of the ceremonial law that the firstlings of the flock and the first and best fruits of the earth should be offered to God : not as if the first was more valuable in his account than the last, or the most early fruits in the spring more pleasing to him than the later in the autumn ; but it was instructive that our love, the " first-born of the son and the beginning of its strength," should be consecrated to God. *Bates.*—The Israelites are commanded to offer their first fruits for the same reason that they were to pay the tribute for every soul ; that they might confess that they themselves and all that they had belonged to God. *Cale.*

In the Law, God called for the first of all things ; he required not only the first-fruits, but the very first of the first ; and in Lev. 2 : 14, he is so set upon having the first of the first that he will not stay till the ears of corn are ripe, but will have the green ears dried in the fire. And what would God teach us by all this but to serve him with the first-fruits of our age, the morning of our youth ? *Brooks.*

Special Law. Newly planted Trees.

Lev. 19 : 23-25. The people of Israel was to have in nature everywhere a mirror of God's moral governance, and a guide to him. As every child from his birth was unclean, until by the covenant of circumcision he was given to God and sanctified, so are all the fruits of the earth to be regarded as unclean until they have been sanctified. Moreover, as nothing small, unripe, imperfect, might be sacrificed to the Lord, the full perfection of the fruit in the fourth year was to be waited for before the consecration followed. *Gerl.*

TITHES.

Lev. 27 : 30-34. De. 14 : 22-29.

Lev. 27 : 30. The tithe of the land.

This is the first mention of tithes in the Law of Moses. As the priests and Levites had no share in the division of the land, except a number of cities with their suburbs, they were supported by the tithe or tenth part of the produce of all the lands : this tenth was paid to the Levites, who again paid a tenth of all which they received to the priests. It is impossible to assign any direct reason why a tenth part of the produce, and not more or less, was assigned to the ministers of religion. The tenth part was anciently paid to kings, as well as to God. It appears from 1 Sam. 8 : 15 that this was a part of the royal right among the people of the East. Aristotle mentions it as an ancient law in Babylon : the same law obtained also in Athens, which was a republic, and among the Romans. *Lewis.*

Lev. 27 : 32. Passeth under the rod. The tithing rod, used in numbering the tenth out of the herd ; or the shepherd's crook, under which the flock passed as he numbered them daily. *Patrick.*—It seems to be in reference to this custom that the Prophet Ezekiel, speaking to Israel, says, *I will cause you to pass under the rod, and will bring you into the bond of the covenant : you shall be once more claimed as the Lord's property, and be in all things devoted to his service, being marked or ascertained by especial providences and manifestations of his kindness, to be his peculiar people.* A. C.

The Second Tithe (De. 14 : 22-29).

The tithe of Lev. 27 : 30-32 (above) was taken generally from the land, the herd, and the flock, and was paid to the priests and Levites as their regular means of support. But here is a second tithe in addition to the first, taken specifically from the corn, the wine, and the oil. This was not for the maintenance of the priests and Levites, but was taken to the sanctuary and expended in providing sacrificial meals for the promotion of brotherly and religious feeling. This for two years out of three. B.

28, 29. Every third year the whole second tithe of the year's produce was to be set apart, not to be brought to the sanctuary to be eaten before the Lord, but as a portion in their towns for the Levite, the stranger, the widow, and the fatherless. This was not an additional tithe, but the former differently applied ; the tithe of the first and second years was to be eaten before the Lord at the sanctuary ; the tithe of the third year was for the poor and needy. W. L. A

Each man was to act as his own assessor, and to separate at harvest-time God's share of corn and wine and oil. Every plan was devised to suit his convenience. He might bring his tithe to the temple either in kind or in coin. Jehovah was no hard Taskmaster, but a considerable and generous King. Giving to him was only another form of receiving. The absence of intermediary officers was a spiritual advantage. It brought each man into direct contact with God, and taught him to act with integrity toward the " Searcher of hearts." D. D.

Piety and charity are to be liberally provided for in the apportionment of income. The tithes were to be faithfully and punctually set apart as a first charge upon the Jew's income. The second or vegetable tithe was appointed to be consumed in feasts at the sanctuary, or, in the third year, at home. A lesson is taught here as to the duty of liberal, systematic, and conscientious giving for religious and charitable purposes.

poses. If this was done under law, how much more ought to be done under the impulse of love to Christ! *Orr.*

The *tithes* in Israel being thus sanctified by the commandment of God to his honor, the maintenance of his *ministers* and the relief of the *poor*, it taught them and teaches us to *honor the Lord with our substance* (Prov. 3 : 9), acknowledging him to be the author of all our *increase and store* (Hos. 2 : 8). To honor his *ministers*, and to *communicate unto them in all good things, that they who sow unto us spiritual things should reap our carnal things. And to give alms of such things as we have, that all things may be clear unto us. Yea even to sell that we have, and give alms; to provide ourselves bags that wax not old, a treasure in the heavens that faileth not.* *Ainsworth.*

The greatest prosperity that a man can have from God is the gift of *a heart that loves to give*. Under the Old Dispensation it was a law to give the tenth part of one's income to the Lord. Under the New Dispensation all giving is a voluntary thing. A man who had complied strictly with the terms of the Law in giving his tithes might be just as covetous as ever in regard to all the rest; but a man under grace has the covetousness itself broken up, and feels that all is the Lord's, and only lent to himself for a little season to use for the Lord, to do good with as he has opportunity. It is one of the remarkable things in the change from the Old Dispensation to the New, that whereas the tithe law of benevolence was abolished, no new law was put in its place. It was because God was then setting up the voluntary system, and would carry everything by grace, and heartfelt, cheerful, happy love. *Cheever.*

God is a good Master. He will be pleased to see you increase your comforts, *provided only you increase your giving to his poor and his cause in the proportion in which you increase your expenditure on yourself.* Next to our own daily support and that of those dependent upon us, He would have us to lay up against the time to come, and make provision for those of our

households who are under age or in infirmity, if we should be taken suddenly from the earth. If he open up the way, we may add to the capital of our business, only however to increase the means of serving him. We are to give to his cause and to his poor liberally and systematically. No one of us is kept from the enjoyment of this high privilege—for it is a privilege; and as we increase in resources we should increase our gifts. As far as possible we should have a fixed proportion of our income laid aside for these purposes. The poorer we are, that proportion may be the smaller, for the twentieth part of his income may be a greater sacrifice for one than the tenth will be for another. We should never allow it to become stereotyped, but we should adjust the matter anew with every change in our circumstances. If we act on this plan, benevolence would become a habit in us, instead of a wayward impulse, and our lives would help to irrigate the Church, the neighborhood, and the nation with blessing. *W. M. T.*

In the after Jewish history, tithe neglect was always associated with spiritual decay and death, and tithe resumption was equally associated with spiritual restoration and life. When Hezekiah instituted his great reformation he made it a point to have tithe paying restored. And the people were busy four whole months in the work. The result was that God blessed them. The priests who served in God's house said to Hezekiah, "Since the people began to bring the offerings we have had enough to eat and have left plenty, for the Lord hath blessed his people, and that which is left is this great store." It should be the same to-day. All the great societies are complaining for want of means to carry on their work. If God's people would do their duty and come back to weekly giving, as Paul has "given order," and give as God has prospered them, the blessed shout would come up from the missionary societies, "We are well supplied." *Ashmore.*

Section 148.

ORDINANCES RESPECTING FOOD; CLEAN AND UNCLEAN ANIMALS.

Exodus 22 : 31. Lev. 7 : 22-27 ; 11 : 1-47 ; 19 : 26 ; 20 : 24-26. De. 14 : 3-21.

Lev. 11 1 AND the LORD spake unto Moses and to Aaron, saying unto them, Speak unto 2 the children of Israel, saying, These are the living things which ye shall eat among all the 3 beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth 4 the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that part the hoof : the camel, because he cheweth the cud but part-

5 eth not the hoof, he is unclean unto you. And the coney, because he cheweth the cud but
6 parteth not the hoof, he is unclean unto you. And the hare, because she cheweth the cud
7 but parteth not the hoof, she is unclean unto you. And the swine, because he parteth the
8 hoof, and is clovenfooted, but cheweth not the cud, he is unclean unto you. Of their flesh ye
shall not eat, and their carcases ye shall not touch ; they are unclean unto you.

9 These shall ye eat of all that are in the waters : whatsoever hath fins and scales in the
12 waters, in the seas, and in the rivers, them shall ye eat. Whatsoever hath no fins nor scales
in the waters, that is an abomination unto you.

13 And these ye shall have in abomination among the fowls ; they shall not be eaten, they are
14 an abomination : the eagle and the gier eagle, and the ospray ; and the kite, and the falcon
15 after its kind ; every raven after its kind, and the ostrich, and the night hawk, and the sea-
16, 17 mew, and the hawk after its kind ; and the little owl, and the cormorant, and the great owl ;
18 and the horned owl, and the pelican, and the vulture ; and the stork, the heron after its
19 kind, and the hoopoe, and the bat.

20 All winged creeping things that go upon all four are an abomination unto you. Yet these
21 may ye eat of all winged creeping things that go upon all four, which have legs above their
22 feet, to leap withal upon the earth ; even these of them ye may eat ; the locust after its kind,
and the bald locust after its kind, and the cricket after its kind, and the grasshopper after its
kind.

39 And if any beast, of which ye may eat, die ; he that toucheth the carcase thereof shall be
40 unclean until the even. And he that eateth of the carcase of it shall wash his clothes, and be
unclean until the even : he also that beareth the carcase of it shall wash his clothes, and be
unclean until the even.

De. 14 21 Ye shall not eat of any thing that dieth of itself : thou mayest give it unto the
stranger that is within thy gates, that he may eat it ; or thou mayest sell it unto a foreigner :
for thou art an holy people unto the Lord thy God.

Ex. 22 31 And ye shall be holy men unto me : therefore ye shall not eat any flesh that is
torn of beasts in the field ; ye shall cast it to the dogs.

Lev. 7 22 And the Lord spake unto Moses, saying, Speak unto the children of Israel, say-
23 ing, Ye shall eat no fat, of ox, or sheep, or goat. And the fat of that which dieth of itself,
24 and the fat of that which is torn of beasts, may be used for any other service : but ye shall in
25 no wise eat of it. For whosoever eateth the fat of the beast, of which men offer an offering
made by fire unto the Lord, even the soul that eateth it shall be cut off from his people.
26 And ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwell-
27 ings. Whosoever it be that eateth any blood, that soul shall be cut off from his people.

Lev. 20 24 I am the Lord your God, which have separated you from the peoples. Ye shall
25 therefore separate between the clean beast and the unclean, and between the unclean fowl
and the clean : and ye shall not make your souls abominable by beast, or by fowl, or by any
26 thing wherewith the ground teemeth, which I have separated from you as unclean. And ye
shall be holy unto me : for I the Lord am holy, and have separated you from the peoples, that
ye should be mine.

Lev. 11 43 Ye shall not make yourselves abominable with any creeping thing that creepeth,
44 neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I
am the Lord your God : sanctify yourselves therefore, and be ye holy ; for I am holy : neither
shall ye defile yourselves with any manner of creeping thing that moveth upon the earth.
45 For I am the Lord that brought you up out of the land of Egypt, to be your God : ye shall
therefore be holy, for I am holy.

46 This is the law of the beast, and of the fowl, and of every living creature that moveth in
47 the waters, and of every creature that creepeth upon the earth : to make a difference between
the unclean and the clean, and between the living thing that may be eaten and the living
thing that may not be eaten.

[*Omissions of text for economy of space. Substance indicated in the comment.*]

This and the three following sections, 148-150, treat of ceremonial uncleanness, which may be removed by ceremonial observances. B.—There now follows a long list of regulations with respect to pollution. One kind of	this pollution was the eating of unclean food. The other kinds were natural and bodily conditions. These concern the disease of leprosy, the relations of the sexes, child-bearing, and death. The object of the Law in all these cases
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is continually to remind the people of God of sin, and of their own call to holiness. Although generation, birth, nourishment, sickness, and death are all God's ordinances, and therefore good, still there clings to them partly sinful lust, partly they stand in distinct relation to it as its punishment (thou shalt bring forth with sorrow (Gen. 3 : 16) ; with sorrow shalt thou eat until thou return again to the earth, verses 18, 19). For this reason, during the time of nonage laws must be of the greatest consequence which taught men to see in bodily uncleanness emblems of spiritual defilement, in bodily purification the image of cleanness of heart. *Gerl.*

Observe how under the ancient economy the idea of the holiness of God was revealed. The heathen nations have no word which properly represents this attribute, and to the Jews it needed to be suggested by a special institution. In preparation for this arrangement, all animals were divided from the first into clean and unclean. From the clean one was afterward chosen without spot or blemish ; a peculiar tribe selected from the other tribes was appointed to present it, the offering being first washed with pure water, and the priest himself undergoing a similar ablution. Neither priest nor victim, however, much less the offerer, was deemed sufficiently holy to come into the Divine presence ; but the offering was made without the holy place. The idea of the infinite purity of God was thus suggested to the minds of observers ; and holiness in things created came to mean, under the Law, purification for sacred uses. *Angus.*

In accordance with the character of a dispensation which put moral and spiritual ideas into visible and material forms, the distinction between the clean and the unclean was marked in the creatures used for food as well as for sacrifice. All the living creatures around were made to suggest moral conceptions to an Israelite, and it was arranged that the very question, "What to eat, and what to drink," should act as a bridle upon his will. *D. F.*—There can be no doubt that there was a sanitary element in this distinction ; but it is evident that this was not the main idea ; for it is not "wholesome and unwholesome," but "*clean and unclean.*" It was not simply and solely a natural distinction, but also and mainly ceremonial. *J. M. G.*

The distinction of the animal tribes into *clean* and *unclean*, is founded not so much upon anything in the nature of their *habits* as more or less *cleanly*, but upon the circumstance that one class of them was to be eaten for food, and the

other not. If, then, to declare an animal clean or unclean, was merely to pronounce it fit or unfit to be eaten, it follows that there was nothing contemptuous or degrading in the use of the epithet *unclean* in this connection. *Bush.*—God does not condemn his work in the animals, but he would have them accounted unclean that the people may abominate that which is *forbidden* them. It is only transgression which defiles : for the animals have never changed their nature ; but it was in God's power to determine what he would have to be lawful or unlawful. Christ declares that "not that which goeth into the mouth defileth a man." When God forbade the Israelites to eat this or that kind of food, they were admonished by this ceremonial precept how abominable is the inward corruption of the heart. But by such elementary teaching they were led onward to spiritual doctrine. *Calv.*—They were to learn that even the common business of eating was to be governed by holy laws. By minute obedience to precept, they were to be indoctrinated into the principles of holiness. Their social board was to be a standing protest against idolatrous customs, and also a perpetual rebuke of impurity and of any infringement of sanitary law. *C. C.*

Further, this arrangement served for the daily discipline of obedience and faith. Apart from the command they might have eaten, or abstained from eating, without any violation of conscience. This would make the matter a better test of obedience. In abstaining from such and such meat they did no one wrong ; they violated no law of nature, no law of God ; they did themselves no injury. They still had enough to meet all the necessities of hunger. Here, then, was a true test whether men would simply obey God's word, even though obedience should mean privation. This was the discipline of faith. *D. D.*

The food allowed the Hebrew nation, as an holy people, were the gentler sort of creatures and of most common use, such as were bred about their houses and in their fields ; they were creatures of the cleanest feeding, which gave the most wholesome nourishment and were of a better taste, and might be had in greater plenty and perfection by a proper care of their breeding and feeding ; they seem, therefore, naturally fit to be chosen as a better kind of food. Such a difference as the ritual makes between foods was wisely appointed to encourage the improvement of their ground, to contribute to the health of their bodies, and to the ease of their employment in life, no inconsiderable part of the blessings of the promised land.

Lowman.—As regards the animals allowed for food, comparing them with those forbidden, there can be no doubt on which side the balance of wholesomeness lies. Nor would any dietetic economist fail to pronounce in favor of the Levitical dietary code as a whole, as insuring the maximum of public health and yet of national distinctness, procured, however, by a minimum of the inconvenience arising from restriction.

Dic. B.

Lev. 11 : 3-23. Among the clean creatures are the ox, the sheep, the goat, the lamb ; all fishes with fins and scales, and of the fowls, the dove, the pigeon, the lark, whose habits are agreeable, and their flesh grateful. On the other side we find the dog, the swine, the wolf, the fox, the lion, the tiger ; of birds, the vulture, the kite, the raven, the owl, the bat ; of reptiles, the whole serpent tribe, with the eel and the water-snake ; and finally all insects and worms, and the various species of testacea.

Bush.—All these marks of distinction in the Levitical Law are wisely and even necessarily made on the basis of popular observation and belief, not on that of anatomical exactness. These matters are often referred to as scientific errors ; whereas they were simply descriptions, necessarily popular, for the understanding and enforcement of the Law. *Gardiner.*

Distinction of Beasts.

Lev. 11 : 2-8. De. 14 : 3-8.

“ Whatsoever parteth the hoof and is cloven-footed, and cheweth the cud, that shall ye eat.”

Lev. 11 : 3. Cheweth the cud. Ruminates, casts up the grass which had been taken into the stomach, for the purpose of mastication. Animals which chew the cud, or ruminate, are provided with two, three, or four stomachs. The ox has four : in the first or largest, called the *ventriculus* (rumen), the food is collected without being masticated. The food, by the force of the muscular coats of this stomach and the liquors poured in, is sufficiently macerated, after which, formed into small balls, it is thrown up by the *œsophagus* into the mouth, where it is made very small by mastication or chewing, and then sent down into the second stomach, into which the *œsophagus* opens as well as into the first, ending exactly where the two stomachs meet. This is what is termed *chewing the cud*. The second stomach, which is called the *reticulum*, honey-comb, bonnet, or *king's-hood*, has a great number of small shallow cells on its inward surface ; in this the food is further macerated, and then pushed onward into the third stomach, called the *omasum* or *manyplies*, because its inward

surface is covered with a great number of thin membranous partitions. From this the food passes into the fourth stomach, called the *abomasum* or *reed*. In this stomach it is digested, and from the digested mass the *chyle* is formed, which being absorbed by the *lacteal* vessels is afterward thrown into the mass of blood, and becomes the principle of nutrition to all the solids and fluids of the body. The intention of rumination, or *chewing the cud*, seems to be that the food may be sufficiently comminuted, that being more fully acted on by the stomachs it may afford the greatest possible portion of nutritive juices. A C.

Another peculiar characteristic of clean beasts is that of *chewing the cud*—a faculty so expressive of that act of the mind by which it revolves, meditates, and reasons upon what it receives within it, that the word *ruminate*, from *rumen*, the stomach, distinctive of this class of animals, has become an established metaphorical term in our language, by which to express the act of the mind in *studious meditation*.

Distinction of Fishes.

Lev. 11 : 9-12. De. 14 : 9, 10.

All that have scales and fins were to be accounted clean, and all others unclean—a distinction equally clear, simple, and systematic. Even to this day fish with fins and scales are generally regarded as wholesome and often delicious, while others that differ in these particulars are looked upon with disgust, and occasionally with horror, under a belief that they are sometimes poisonous. It is interesting to remark how the sentiments of mankind do generally, in this matter, coincide with the Divine precept.

Distinction of Fowls.

Lev. 11 : 13-19. De. 14 : 11-18.

The ordinance respecting birds differs from the others in the absence of any particular distinction of clean and unclean. It merely specifies, for the sake of prohibiting, certain species of known birds, leaving it to be understood that all others were allowed. But even in regard to the permitted species, it is now so difficult to ascertain them, that we cannot resist the inference that the Law itself must be considered as abrogated ; for there is probably not a Jew in existence who is able to identify the different classes here mentioned. And the same remark holds good in respect to many of the animals and insects designated in this chapter. As Moses begins his catalogue with the eagle, the highest and noblest of the feathered race, so he

ends with the bat, which is the lowest, and forms the connecting link between the quadruped and volatile species. *Bush.*

The uclean birds are those which are gross feeders, devourers of flesh or offal, and therefore offensive to the taste, beginning with the eagle and vulture tribe. F. M.—The birds forbidden are either rapacious, and live on flesh, or are nightbirds, or haunt marshes and lakes, or are heavy and not easily raised from the ground, or live on coarse diet. On the contrary, the birds allowed by the Law of Moses are those that live upon a cleaner food. *Lewis.*

Distinction of Insects.

Lev. 11 : 20-23. De. 14 : 19.

20. All winged creeping things.

That insects are here meant is plain from the following verse, and therefore the sense is, all those creatures which fly and also creep, "going upon all four"—i.e., creeping along upon their feet in the manner of quadrupeds, such as flies, wasps, bees, etc., together with all leaping insects; these are to be avoided as unclean, with the exceptions in the two next verses.—**21,**

22. Insects, reptiles, and worms are generally prohibited; but an exception is here made in favor of those insects which, besides four walking legs, have also two longer springing legs and which, under the name of "locusts," are declared clean. Those particularly enumerated seem to indicate the four leading genera of the locust family. In Palestine, Arabia, and the adjoining countries, locusts are one of the common articles of food, and the people would be very ill off if precluded from eating them. *Bush.*—They collect them in great quantities, not only for their own eating, but for sale in the bazaars—for these insects are highly relished by all classes of people. In some towns there are shops exclusively for the sale of locusts. They are so prepared as to be kept for use a considerable time. *Kil.*

Creeping Things.

Lev. 11 : 29-38, 41-43.

All creatures of the *creeping* kind may be ranged under the three following classes: Those which move by the aid of the under part of the stomach and belly, as serpents. Those which, though they have four legs, nevertheless move like reptiles, as lizards, moles. Those which move by short and almost imperceptible feet, as caterpillars, centipedes, millepedes. *Bush.*

31-38. As the little animals mentioned—weasels, mice, and lizards—are more likely than those of a larger size to be found dead in domes-

tie utensils and clothes, a further warning as to their defiling character is added, with rules for daily use.

41-43. The last class is that of vermin, which constitute a part of the unwinged creeping class already spoken of (verses 29, 30). Whatsoever goeth upon the belly indicates snakes, worms, maggots; whatsoever goeth upon all four, things that grovel, as moles, rats, hedgehogs; whatsoever hath more feet, or *doth multiply feet*, centipedes, caterpillars, spiders. F. M.

Defilement from Unclean Carcasses.

Lev. 11 : 24-28, 39, 40.

The great inconveniences which the Law connected with defilements necessarily obliged the Israelites to pay great attention to cleanliness: and this was probably what the laws on this subject had principally in view. *Kil.*

Animals Eaten to be Properly Slaughtered.

Ex. 22 : 31. "Flesh torn of beasts in the field ye shall not eat; ye shall cast it to the dogs."

Lev. 17 : 15. "Every soul that eateth that which dieth of itself, or is torn of beasts, be he home-born or stranger, shall be unclean until even."

De. 14 : 21. "Ye shall not eat anything that dieth of itself: thou mayest give it to the stranger, or sell it to a foreigner."

With the law of clean and unclean foods, there fitly connects itself this one forbidding as food the flesh of animals accidentally killed or dying a natural death. It is really the old Noachian precept (Gen. 9 : 4) in another form, which forbade eating the blood with the flesh (cf. De. 12 : 16, 24 ; 15 : 23), and which was held by the Jews of later times to be binding on all proselytes (cf. Acts 15 : 20, 29 ; 21 : 25). The present enactment is found in each of the three codes, but with considerable difference of detail. It is quite in keeping with the circumstances, that the Law in its Levitical shape, as applicable especially to life in camp, should put both citizens and strangers under the same rule; while the Deuteronomic, looking toward changed conditions in Palestine, takes on a considerably milder form as it respects the latter. In fact, the permission to sell the carcasses of fallen animals to "foreigners" would have been without special pertinence during the forty years' wanderings. Such a class was then almost entirely wanting; while the "stranger"—that is, sojourner and possible proselyte, belonging to a wholly different category, was necessarily subjected, as we have seen, to Israelitish laws. E. C. B.

Dieth of itself, or torn of beasts.

This is but the application of the main law in regard to blood; for in both cases the blood was retained in the body; hence the council at Jerusalem forbade things *strangled*, as well as *blood*; because in such beasts the blood was coagulated in the veins and arteries. *Bush.*

The defiling character of death through natural causes was to be constantly recognized. Men might devote an animal to death for sacrificial purposes or for their own use, but when death came as the debt of nature, at once its defiling character must be realized and purification sought accordingly. These laws entailed constant watchfulness. No careless living was possible under the Jewish régime. *Edgar.*

Neither Fat nor Blood to be Eaten.

Lev. 7 : 22-27 ; 19 : 26.

The prohibition of fat was distinguished from that of blood by its being grounded *simply* on its consecration to a peculiar use on the altar and its being limited to the suet of the animals which were offered in sacrifice. It would seem that it was in virtue of this distinction that the apostles decided to retain only the restriction regarding blood, confirmed as it is by the primeval prohibition (Gen. 9 : 4). *Clark.*

Medically considered, fat is certainly unwholesome, and particularly so in warm climates. Besides this, the eating of the fat pieces in question, and the use of fat in the preparation of food, is highly injurious to persons particularly subject to cutaneous disorders, as the Israelites seem to have been. To this we may add that, as it was an object to discourage friendly intercourse between the Israelites and the idolatrous nations, nothing could be better calculated than these regulations to prevent them from joining in the festivities of their neighbors. *Pict. Bib.*

The prohibition of blood is more general, because the fat was offered to God only by way of acknowledgment; but the blood *made atonement for the soul*, and so typified the sacrifice of Christ much more clearly than the burning of fat; to this, therefore, a greater reverence must be paid, till those types had their accomplishment in the offering up of the body of Christ once for all. The Jews rightly expound this Law as forbidding only *the blood of the life*. *Bush.*—The eating of blood was so often and so strongly prohibited because its practice would have encouraged inhumanity, because it would have lowered men's estimate of the preciousness of human life, and chiefly because of its vital

relation to the great end of all sacrificial offering. *B.*

The Ultimate End and Sublime Object of the Ordinances Respecting Food.

Lev. 11 : 43-45 ; 20 : 24-26. De. 14 : 21 (last clause).

"I am the LORD your God, which have separated you from other people. Ye shall not make your souls abominable by any manner of living thing which I have separated from you as unclean. For I am the LORD your God : sanctify yourselves therefore, and be ye holy ; for I am holy : neither shall ye defile yourselves. For I am the LORD that brought you up out of the land of Egypt, to be your God. And ye shall be holy unto me : for I the LORD am holy, and have severed you from other people, that ye should be mine. For thou art an holy people unto the LORD thy God."

These concluding verses [grouped from passages noted above] give a religious sanction to the previous regulations, and make them matters of sacred, not merely sanitary or political, obligation. They were to sanctify themselves—that is, to avoid uncleanness, because God is holy, and they were God's. They were thus taught that ceremonial cleanness of the body was a symbol of holiness of heart, and a means of its attainment. *F. M.*—As the *body* exists only for the sake of the *soul*, and God feeds and nourishes it through the day of probation that the soul may here be prepared for the kingdom of heaven; therefore he shows in the conclusion of these ordinances, that the grand scope and design of all was that they *might be a holy people* : and that they might resemble him who is a holy God. *God is holy*, and this is the eternal reason why all his people should be holy; should be purified from all *filthiness* of the *flesh* and *spirit*, perfecting holiness in the fear of God. *A. C.*

This is indeed the great design of all the ordinances, that by them we may sanctify ourselves and learn to be holy. Even this law concerning their food, which seemed to stoop so very low, aimed thus high, for it was the statute-law of heaven under the Old Testament as well as the New, that *without holiness no man shall see the Lord*. *H.*—A redeemed life must be holy. "He that hath this hope in Him purifieth himself, even as He is pure." Christ has cleansed us with his blood, therefore we must be clean. Likeness to God is our rule; fellowship with God is our strength and joy. *R. A. R.*

Section 149.

CEREMONIAL UNCLEANNESS AND PURIFICATION: LEPROSY IN PERSON, GARMENTS, AND DWELLING.

LEVITICUS 13:1-59; 14:1-57. Nu. 5:1-4. DE. 24:8, 9.

[THE text of Lev. 13 and 14 omitted, but the substance fully explained.]

Nu. 5 1 And the Lord spake unto Moses, saying, Command the children of Israel, that they
2 put out of the camp every leper, and every one that hath an issue, and whosoever is unclean
3 by the dead: both male and female shall ye put out, without the camp shall ye put them;
4 that they defile not their camp, in the midst whereof I dwell. And the children of Israel did
so, and put them out without the camp: as the Lord spake unto Moses, so did the children
of Israel.

De. 24 8 Take heed in the plague of leprosy, that thou observe diligently, and do according
to all that the priests the Levites shall teach you: as I commanded them, so ye shall ob-
9 serve to do. Remember what the Lord thy God did unto Miriam, by the way as ye came
forth out of Egypt.

Ceremonial purifications, like the sacrifices, had an immediate efficacy, symbolizing that belonging to the change which they prefigured. The occasions of these ceremonial cleansings arose partly from the state of the body, under which head the leprosy may be included, and partly from external contact with dead bodies, or participation in the rites of burial. The purifying rites themselves were always partly sacrificial. The additional ceremonies consisted chiefly in sprinkling with water, either pure or mixed with the blood of the victim, or with its ashes, or with those of cedar-wood, scarlet wool, and hyssop, to which may be added the letting go of living birds on a particular occasion. The officiating person was required to be clean—that is, ceremonially undefiled, but not necessarily a priest. The best explanation is that these purifying rites were intended to keep constantly before the mind the idea of sin as a defilement, and the necessity of sanctification, just as the sacrifices rendered prominent the idea of guilt and the necessity of expiation. Thus the two great doctrines of atonement and sanctification were embodied in these two distinct but parallel systems of expiatory and expurgatory rites. All the cases are connected more or less with a natural feeling which adapted them to serve this purpose. It was not necessary for this end that they should all be immediately connected with actual sin. A leper, for example, might be a good man; but this only served to prevent misapprehension, and to show that the whole system was symbolical. . . . The entire system of ceremonial defilement and purification may be described as intended to keep constantly before the mind, by natural association no less than by arbitrary symbols, the loathsomeness of sin, the innate corruption

of mankind, its hereditary propagation, its connection with the sufferings of life, and its tendency to death, both in the lowest and the highest sense; while the complication of these purifying rites with those of sacrifice perpetually taught the fundamental doctrine that without atonement moral renovation is impossible. All these were symbols, as distinguished from prophetic types, and as such suited to prepare the way for the Christian system, without confounding the two dispensations by an anticipation of the Gospel light amid the shadows of the Law. J. A. A.

"Uncleanness" was not the immediate consequence of deliberate wrong-doing, but, as far as the subject of it was concerned, it was so interwoven with the present constitution of things as to deserve the name of *involuntary*. To be unclean was to become defiled in the course of nature. . . . In the technical language of the Law, certain physical conditions rendered their subject "unclean." The "unclean" were temporarily cut off from the theocratic privileges of the Israelite, whether priest or common person; but these privileges were restored upon the dutiful fulfilment of the rites of purification. Purification was effected either by water or by blood. *Cave*.

Of all the various sorts of ceremonial uncleanness, there is none which appears to have had so much a typical import as the case of leprosy, which accordingly is treated of with a niceness of distinction and a particularity of detail peculiar to itself. Not less than these two very long chapters are devoted to the ascertaining of the signs of this disease, and prescribing the method of its purification. R. Hall. —As disease generally is the fruit and evidence of sin, every form of disease might have been held to be

polluting, and to have required separate purifications. This would have rendered the ceremonial observances an intolerable burden. One disease, therefore, was chosen in particular, and *that* such an one as could scarcely fail to appear a fit representation and most affecting symbol of sin. This disease was the leprosy (the *white* leprosy, as it is sometimes called, to distinguish it from other forms of the same malady). It is described with much minuteness by Moses, and various marks are given to distinguish it from others, which, though somewhat resembling it, yet did not possess its inveterate and virulent character. It began in the formation of certain spots upon the skin, small at first, but gradually increasing in dimensions; at their first appearance of a reddish color, but by and by presenting a white, scaly, shining aspect, attended by little pain, but incapable of being healed by any known remedy. Slowly, yet regularly, the spots continued to increase, till the whole body came to be overspread with them, and assumed the appearance of a white, dry, diseased, unwholesome scurf. But the corruption extended inwardly while it spread outwardly, and affected even the bones and marrow: the joints became first relaxed, then dislocated; fingers, toes, and even limbs dropped off; and the body at length fell to pieces, a loathsome mass of dissolution and decay. Such is the description of the disease given in Scripture, taken in connection with what is known of certain bodily disorders which still go by the name of leprosy. It was disease manifesting itself peculiarly in the form of corruption—a sort of living death. P. F.

Of all pollutions, that of leprosy is mentioned with especial detail—certainly not for the purpose of giving sanitary regulations, but by reference to this bodily evil to awaken an inward horror of sin, and its kingdom—death. From this way of viewing it arise the great care and minuteness with which this ailment was distinguished from all others of a similar kind. *Gerl.*—Several varieties of disease, more or less intimately connected with each other, were certainly included under the generic term *tsara'ath*, and some of these were contagious and some were not; and this fact seems to furnish the simplest explanation of most of the difficulties that beset the subject. For instance, the apparently paradoxical regulation that a man entirely covered with leprosy is to be pronounced “clean” (Lev. 13:12, 13). But the explanation is easy and satisfactory if we suppose that the “unclean” leprosy was simply one or more of the contagious species, and that the man who was pronounced “clean,” even

when covered with a white eruption from head to foot, was one who might safely mix with his neighbors without any fear of communicating to them his disease. *W. A. Greenhill.*—As the prominent aim of the laws on this subject was to secure a fair and impartial decision of the main question, of the *fact* of the disease, Moses has not mentioned those signs of leprosy which admitted of no doubt, but those only which might be the subject of contention, and left it to the priests to distinguish between the *really* leprous and those who had only the *appearance* of being such. *Bush.*

Lev. 13:1-17. *Symptoms to be Examined and Determined by the Priest (verses 18-44). Methods of Discriminating between Leprous Spots and Ulcers, Burns, Freckles, and Baldness.*

WHAT THE LEPER HIMSELF IS ENJOINED TO DO.

Lev. 13:45, 46.

His clothes shall be rent, the hair of his head shall go loose, he shall cover his upper lip, and shall cry, Unclean, unclean. He shall dwell alone; without the camp shall his dwelling be.

The leper was to carry about with him every mark of sorrow and distress, going with rent clothes, with bare [and dishevelled] head, with a bandage on the chin or lip; and when he saw any one approaching, was to give timely warning of his condition by crying out, “Unclean, unclean!” The only adequate reason that can be assigned for the manner in which leprosy was thus viewed and treated, was its fitness to serve as a symbol of sin, and of the treatment those who indulge in sin might expect at the hand of God. It was the visible sign and expression upon the living of what God thought and felt upon the subject. Hence, when he manifested his righteous severity toward particular persons, and testified his displeasure against their sins by the infliction of a bodily disease, it was in the visitation of leprosy that the judgment commonly took effect, as in the cases of Miriam, Uzziah, and Gehazi. Hence, also, Moses warned the people against incurring such a plague (De. 24:9); and when David besought the infliction of God’s judgment upon the house of Joab, leprosy was one of the forms in which he wished it might appear. So general was the feeling in this respect, that the leprous were proverbially called the *smitten*—i.e., the smitten of God; and from the Messiah being described in Isaiah as one smitten, certain Jewish interpreters inferred that he should be af-

licted with leprosy. Viewing the disease thus, as a kind of visible image of sin inflicted by the hand of God on the living body, it is not difficult to understand how the leper especially should have been regarded as an object of defilement, as theocratically dead until he was recovered and purified. He was a sort of death in life, a walking sepulchre, as Spencer aptly designated him (*sepulchrum ambulans*), unfit while in such a state to draw near to the local habitation of God, or to have a place among the ranks of the living. And his exiled and separate condition, his disfigured dress, and lamentable appearance, while they proclaimed the sadness of his case, bore striking testimony at the same time to the holiness of God, and solemnly warned all who saw him to beware how they should offend against him. But these things are written also for our learning; and the malady, with its attendant evils, though but rarely visible to the bodily eye, speaks still to the ear of faith. It tells us of the insidious and growing nature of sin, spreading, if not arrested by the merciful interposition of God, from small beginnings to a universal corruption—of the inevitable exclusion which it brings when indulged in from the fellowship of God and the society of the blessed—of the deplorable and unhappy condition of these who are still subject to its sway—and of the competency of Divine grace alone to bring deliverance from the evil. P. F.

It is remarkable how well even the Jewish teachers themselves understood the symbolical meaning of this regulation; for thus speaks one of them on this place. "If a man considers this, he will be humbled and ashamed on account of his sin; since every sin is a leprosy, a spot upon his soul. And as it is written of the leper, his clothes shall be rent, etc.; in like manner the defilement on his soul, which is far removed from the holiness on high, shall equally separate him from the camp of Israel. And if a man turns to repentance in order to be cleansed from his spots, behold he is clean from his leprosy, but otherwise the leprosy remains clinging to his soul; and in this world and in the world to come he is far removed from the whole camp above until he has become cleansed." The Law instructs how to know leprosy, pronounces the leper unclean, shuts him out from the congregation, but it has not power to heal him: this was reserved for the Son of God, to cleanse bodily in figure, and spiritually also as the true Redeemer from sin and its consequences. *Gerl.*

No clearer manifestation of his Divine power

to the eyes of men in his day did Jesus give than his power to heal the lepers. It was like raising the dead. To turn the pale, loathsome, putrid leper to all the peaceful vigor and healthful joy of a little child's life, was manifestly what none but God could do. The arm that could lift into life the moving corpse must be that arm only which could raise the putrid, smoldering carcase from the grave.

It was a most striking type of sin. As the pain of leprosy was not vehement, but kept the man restless and sad, so sin, in fallen man, may not be felt keenly, or he may not be conscious of it; but it is yet the cause of all his restlessness and sadness—the root of his unsatisfied desires. As the leprosy was corrosive, and penetrated almost unfelt and unseen till it had wasted away the substance of life from the several parts of the body, so sin in the soul eats out its spiritual life and beauty, while the sinner outwardly may seem "to live and move and have his being" as a creature of God. And as, at last the disease of the leper bursts forth externally, and the man becomes a mere skeleton and a mass of loathsome corruption, so sin unchecked defaces more and more the image of God and every vestige of comeliness that was left. As the sure end of the leprosy is death, not less surely "the wages of sin is death." It would seem, therefore, to have been a disease specially adapted to typifying sin in all its various features as no other disease could do. S. R.

PURIFICATION OF THE LEPER.

Lev. 14 : 1-32.

The rites enjoined for the cleansing of the leper were evidently not designed as curative of the disease, for it was only after the patient was convalescent that these were applied; and it was for the purpose of removing the legal defilement and restoring the individual to theocratic privileges. As a curative medium such rites must appear utterly inapplicable, while they are highly significant as symbolical of moral and spiritual truths. Than the leprosy and its effects on the human frame, nothing could more appropriately exhibit the corrupting consequences of sin, while the exclusion from the camp and congregation relatively pure, indicated most forcibly exclusion, through sin, from communion with the absolutely holy. D. M.

The purification of the leper had three distinctly marked stages. The first had respect to his reception into the visible community of Israel, the next to his participation in their

sacred character, and the last to his full re-establishment in the favor and fellowship of God. When God was pleased to recover him from the leprosy and the priest pronounced him whole, before he was permitted to leave his isolated position outside the camp or city, two living clean birds were to be taken for him; one was to be killed over a vessel of living or fresh water so that the blood might intermingle with the water, and the other, after being dipped in this blood-water, was let loose into the open field. That the two birds were to be regarded as ideally one, and that they together represented what was adjudged to belong to the recovered leper, is clear as day. The life-blood of the one, mingled with pure fresh water, imaged life in its state of greatest purity; and by the other bird being dipped in this was signified a participation in such life, as was done also by the sprinkling of the recovered leper seven times with the same. Then the recovered leper saw represented in the bird's dismissal his own *liberty to enter into the society of living men*. But in token of his actual participation in the whole and his being now separated from his uncleanness, he must wash his clothes and his flesh also, even shave his hair, that every remnant of his impurity might appear to be removed. In all this, however, there was no proper atonement; and though the leper could enter into the society of other living men, he was not admitted to the privileges of a member of God's covenant. He had to remain for an entire week out of his own dwelling. Then, *for his restoration to the full standing of an Israelite*, he had to bring a lamb for a trespass-offering, another for a sin-offering, and another still for a burnt-offering, with the usual meal-offering, and a log of oil. The lamb for the trespass-offering and the log of oil were for his *consecration*; and for this purpose they were first waved before the Lord. Then with a portion of the blood of the trespass-offering the priest sprinkled his right ear, the thumb of his right hand, the great toe of his right foot, repeating the same action afterward with the oil, and pouring also some upon his head. When the recovered leper had been thus far restored—his feet standing within the sacred community of God's people, his head and members anointed with the holy oil of Divine refreshment and gladness—he was now permitted and required to consummate the process by bringing a sin-offering, a burnt-offering, and a meal-offering, that his access to God's sanctuary and his *fellowship with God himself* might be properly established. What could more impressively bespeak the arduous and sol-

emn nature of the work, by which the outcast, polluted, and doomed sinner regains an interest in the kingdom and blessing of God! P. F.

After the blood of the offering had been put with the priest's finger upon the extremities of the body, to include the whole, some of the oil that he brought, which was first waved, and then sprinkled before the Lord, was in like manner put in the same places upon the blood. "The blood seems to have been a token of forgiveness; the oil, of healing;" for God first *forgiveth our iniquities*, and then *healeth our diseases* (Ps. 103 : 3. See Is. 38 : 17). Wherever the blood of Christ is applied for justification, the oil of the Spirit is applied for sanctification; for these two are inseparable, and both necessary to our acceptance with God. Nor shall our former leprosy, if it be healed by repentance, be any bar to these glorious privileges. Cleansed lepers are as welcome to the blood and the oil as consecrated priests. *Such were some of you, but ye are washed*. When the leper was sprinkled the water must have blood in it, when he was anointed the oil must have blood *under* it, to signify that all the graces and comforts of the Spirit, all his purifying dignifying influences, are owing to the death of Christ: *it is by his blood alone that we are sanctified*.

We may see in this law the care we ought to take to keep our minds from the dominion of all sinful affections and dispositions, which are both their disease and their defilement, that we may be fit for the service of God. We ought also to avoid all bad company, and, as much as may be, to avoid coming within the danger of being infected by it. *Touch not the unclean thing, saith the Lord, and I will receive you* (2 Cor. 6 : 17). II.

Look at the precautions taken in the case of certain malignant diseases! What anxiety! What endeavors to prevent the ravages of the disease! All this is right; but it throws into tremendous and appalling contrast our carelessness about the contagion that poisons the soul. We are anxious to shut out a disease that would kill the body, and yet open all the doors and all the windows and let in the diseases which infect and poison and damn the soul. J. P.—How often is spiritual disease neglected by persons who are extremely anxious respecting some disease of the physical frame! For the former they seek no remedy and have no concern as to its ultimate issue, whereas the latter is viewed with unceasing distress. Would that every spiritual leper entertained just conceptions regarding his state! S. R.

LEPROSY IN GARMENTS.

Lev. 13 : 47-59.

The similarity of appearance presented by the two affections is enough to account for their going by the same name. Leprosy in garments and in leather is a mildew which cannot be got rid of, called leprosy by analogy. Like other causes of uncleanness, it makes the material unclean, because it gives a repulsive appearance to it, reminding the beholder of the disease which it resembles. F. M.—Leprosy in linen and woollen fabrics or clothes consisted in all probability in nothing but so-called mildew, which commonly arises from damp and want of air, and consists, in the case of linen, of round, partially colored spots, which spread and gradually eat up the fabric, until it falls to pieces like mould. In leather, the mildew consists more strictly of "holes eaten in," and is of a greenish, reddish, or whitish color, according to the species of the delicate cryptogami by which it has been formed. *Keil*.

From passages of the Old Testament (Zech. 3 : 3-5 ; Is. 61 : 10) we find that clothing is connected with the idea of atonement, that God will not be approached except in holy garments, that foul garments typify iniquity, that garments which have contracted ceremonial uncleanness must be washed, that clean garments typify salvation and righteousness. From the New Testament we learn what are the materials of the robe of salvation. They are the righteousness of Christ imputed to man—such is the argument of the Epistle to the Romans and the Epistle to the Galatians—and the righteousness wrought in man by the indwelling of the Holy Ghost—"for the fine linen is the righteousness of saints." If these form the materials of the Christian's spiritual raiment, there will appear no leprosy or mildew either in warp or woof. F. M.

LEPROSY IN A HOUSE, AND ITS CLEANSING.

Lev 14 : 33-53.

Leprosy in houses must be regarded from the same point of view as that of leprosy in clothes. The regulations respecting it are not sanitary laws, but rest upon an ideal or symbolical basis. The same thought is attached to all species of uncleanness. Something—it matters not what—produces a foul and repulsive appearance in the walls of a house. That is in itself sufficient to make that house unclean ; for whatever is foul and repulsive is representative of moral and spiritual defilement, and therefore is itself symbolically defiling and defiled. F. M.

Michaelis observes that walls and houses are

often attacked with something that corrodes and consumes them, and which is called by the Germans "saltpetre," but which we will call "mural salt." This mural incrustation, or efflorescence, chiefly appears in damp situations, in cellars and ground-floors, seldom extending to the upper stories of a house. The walls become mouldy, the plaster detaches itself from the wall, swells, and then falls off. The things that lie near the walls become damaged and in the end spoiled. If this "saltpetre" be strong in the occupied apartments, it is very injurious to health, particularly where people sleep near the wall. If such effects be experienced in modern Europe, there is room to conclude that they were more strongly exhibited at the early period under notice, and in countries where domestic architecture never attained much perfection, and where people generally live in houses having but one story. Taking this to be the "house-leprosy" of the Scriptures, the object of the Mosaic ordinance is sufficiently intelligible. *Pict. Bib.*

43-45. It was possible that notwithstanding all the precautions thus ordered to be taken, their efforts might still be unavailing, and the taint of leprosy disclose itself in the walls of the house. Where this was the case, the only remaining alternative was utterly to demolish the building, and cast away the materials as abhorred and polluted rubbish, into some place equally unclean and abominable. A leprous house was not to be permitted to stand. The injury which such houses might do to the health of the inhabitants or to the articles they contained was of more consequence than the buildings themselves. *Bush*.

48-53. The ceremony of cleansing the house is as similar to that of cleansing the leper as circumstances will permit. In case there is no reappearance of the mischief after the new stones and plastering have been put in, *the priest shall pronounce the house clean, because the plague is healed*. First, the priest assures himself that *the plague is healed*, then he pronounces *the house clean*, and still after that the *cleansing* is to take place. The cleansing is effected by the same ceremony as that of the leper himself, by the *two birds, and cedar-wood, and scarlet, and hyssop*. F. M.

The surprising part which at first sight appears in this is that a sin-offering was to be made for the house as for the purification of a leprous human being ; but it leads again to the conclusion that every disorder which sin has caused among men—and leprosy was peculiarly regarded as such—should be covered by God's

means of healing, withdrawn from his sight, and so his grace again turned toward man. *Gerl.*—That the Divine Lawgiver should, in this tabernacle period of Israel's history, anticipate a time when their future houses would be affected by some disorder similar to leprosy in the human skin, and that he should direct a treatment of such houses closely corresponding with that of the human leper, is exceedingly remarkable. Nothing could possibly impress the Hebrew mind more powerfully with the idea that "the face of the Lord was against" that spiritual evil of which leprosy was the chosen type. *W. C.*

We avoid places that are known to be fever-stricken. We are alarmed lest we bring ourselves within the influence of contagion. This is natural and justifiable. Is there no suggestion in such rational caution that there may be moral danger from moral contagion? Can a body emit pestilence and a soul dwell in all evil and riot in all wantonness without giving out an effluvia fatal to moral vigor and to spiritual health? They are the unwise and most repre-

hensible men who being afraid of a fever have no fear of a moral pestilence; who running away from fatal diseases, rush into companionships and actions which are positively steeped and saturated with moral pollution. A poor thing indeed that the hand has kept itself away from pollution and defilement if the mind has opened wide all the points of access to the influence of evil. There may be a chamber of imagery in the heart. A man may be utterly without offence in any social acceptance of that term a friend of magistrates and judges, and himself a high interpreter of the law of social morality and honor, and yet all the while may be hiding a very perdition in his heart. It is the characteristic mystery of the salvation of Jesus Christ that it does not come to remove stains upon the flesh or spots upon the garments, but to work out an utter and eternal cleansing in the secret places of the soul, so that the heart itself may in the event be without "spot or wrinkle or any such thing"—pure, holy, radiant, fit to be looked upon by the very eye of God. *J. P.*

Section 150.

CEREMONIAL UNCLEANNESS AND PURIFICATION: WATER OF PURIFICATION FOR CONTACT WITH THE DEAD. CHILDBIRTH. BODILY ISSUES.

LEVITICUS 12 : 1-8 ; 15 : 1-33. NU. 19 : 1-22. DE. 23 : 9-14.

NOTE.—The text is sufficiently indicated as well as explained in the comment.

Throughout the entire Levitical economy, purity is the predominating idea, pervading all its ceremonies and observances. The priests, the sacrifices, the people, were to be purified, the camp was to be purified, everything was to be purified and repurified. *E. C. W.*—Each process of the ordinances was designed to reflect purity upon the others; until that idea of purity, formed in the mind and rendered intense by the convergence of so many rays, was transferred to God—in whom as a moral being it would become moral purity, or holiness. That the idea of moral purity in the minds of the Israelites was thus originated by the machinery of the Levitical dispensation, is supported by many allusions in the Scriptures, both the Old Testament and the New. *Walker.*

Divine wisdom was imparted to the people of Israel not in that form which was best in itself, but in that in which they were best able to bear it; and being very much the creatures of sense, religious principles were communicated through the medium of sensible images. To

convince them of the inherent defilement attached to sin and of the necessity of being purified from it by a method of God's devising, it was enjoined that several incidents, such as touching a dead body, the disease of leprosy, and some others, should be considered as polluting the person whom they befell; in consequence of which they were pronounced unclean, and separated from the camp and the tabernacle. To every instance of ceremonial defilement there are two circumstances attached—the forfeiture of certain privileges, especially that of approaching God in his sanctuary; and a representation of the defiling nature of sin. *R. Hall.*

Besides the great types of atonement for sin and justification of the sinner, there was also a remarkable detail of ritual expressive of the sinfulness of man by nature and practice, and the need of purification by the Holy Spirit. To this ritual belongs all those provisions for purifying and sprinkling and washing; the "diverse baptism" of which the apostle speaks,

To this ritual must be referred all the provisions concerning clean and unclean beasts and birds, many of them being declared unclean though wholesome and nutritious; the provisions of purification after defilement by the touch of a dead body, etc. In short, the general idea is that everything that pertains to the worship of the tabernacle, and everything about it, must speak of the ineffable purity of Jehovah. And so the true worshippers are reminded at every turn that they are "a nation of kings and priests"—a people peculiarly belonging to Jehovah. S. R.

Legal pollution was not in any mode or degree connected with the personal sin of the individual by whom it was occasioned or contracted. It originated only in certain physical conditions. The corpse of a saint was as impure as that of the most degraded criminal, and any human corpse communicated even a greater degree of impurity by contact or approximation than the body of an animal. The Law made no distinction between the leprosy which an unoffending child inherited from its parents and that which might have been inflicted as a visitation for crime. All need of purification without doubt took its rise in a sense of the sinfulness of man. Legal uncleanness would not else have excluded the person from participation in the service of the sanctuary. But the connection between sin and uncleanness is not immediate. The connecting links between them are the disease and death which are the offspring of sin. The pains of childbirth and the suffering of death were the two sentences pronounced by God upon mankind after the first sin. The case seems to be strengthened by the fact that the diseased conditions of uncleanness (Lev. 15 : 2, 25), compared with the healthy ones, are treated as if they had a double ground of pollution; they alone require sacrificial atonement. The conclusion then appears to be reasonable that all the rites of purification were intended to remind the Israelite that he belonged to a fallen race and that he needed a purification and atonement which he could not effect for himself. *Clark*.

UNCLEANNESS FROM CONTACT WITH THE DEAD AND MEANS OF PURIFICATION.

Nu. 19 : 1-22.

Washing with water, sprinkling with blood, and anointing with oil have thus far been indicated as the means of ceremonial purification from defilement. In exclusive connection with uncleanness from personal association with death, there is here introduced as a special or-

dinance a new and peculiar means of purification. The ordinance (respecting the red heifer) is first recited, and its uses subsequently referred to. B.

The ordinance regarding the red heifer had respect to actual defilements arising from personal contact with the dead, such as the touching of a dead body, or dwelling in a tent where death had entered, or lighting on the bone of a dead man, or having to do with a grave in which a corpse had been deposited. In such cases a bodily uncleanness was contracted, which lasted seven days, and even then could not be removed but by a very peculiar element of cleansing—viz., the application of the ashes, mixed with water, of the body of a heifer, red-colored, without blemish, unaccustomed to the yoke, burned without the camp, and with cedar-wood, hyssop, and scarlet cast into the midst of the burning.

The rite respecting the red heifer presents in bold relief what was one grand design of the Law's observances—the bringing of sin to remembrance, and teaching the necessity of men's being purified from its pollution. It is true there was no actual sin in simply touching a dead body, or being in the place where such a body lay. In the case of ordinary persons it was even a matter of duty to defile one's self in connection with the death of near relatives. But as the corporeal relations were here made the signs and interpreters of the spiritual, there was, in such cases, the coming, on the part of the living body, into contact with what bore on it the awful mark and impress of sin—a breathing of the polluted atmosphere of corruption, most alien to the region where Jehovah has his peculiar dwelling, and which corruption cannot inherit. Therefore, in a symbolical religion like the Mosaic, the neighborhood or touch of a dead body was most fitly regarded as forming an interruption to the intercourse between God and his people. It placed them in a condition of external unfitness for approaching the sanctuary of his presence and glory, or even for having freedom to go out and in among the living in Jerusalem. It was not an ordinance for purging away the guilt of actual sin, but the means of purification from a merely external contact with the consequences of transgression, a symbolical ordinance of cleansing a symbolical defilement. And the bearing of the whole on Christian times, with respect to the higher work of Christ, is so plainly and distinctly intimated in the Epistle to the Hebrews, that there is no need for any further comment: "If the ashes of an heifer sprinkling the unclean,

sanctified to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God !” Whoever looks with this view to the ordinance, will see in it the perfect purity and completeness of Christ’s character, the corrupt and loathsome nature of that for which he died, and the sole as well as perfect efficacy of his blood, so that he who has not this applied to his conscience must inevitably perish. P. F.

2-10. The two marks of the sin-offering here meet—that it must be in and for itself clean—but becomes unclean through the sin laid upon it. The heifer, therefore, must be clean and without blemish in itself ; but all is impure which has to do with the act of sacrifice—i.e., with the laying on of sin upon it, with the whole process of purification : only when all is accomplished which is to serve for the purification does the water of sprinkling defile no more. Then is sin and death overcome by the Divine power of life. In all this may we easily perceive a type of the true offering for sin (Heb. 9 : 13 ; 2 Cor. 5 : 21). *Gerl.*

But why did the Law make a dead corpse such a defiling thing ? (1) Because death is the *roges of sin, entered into the world by it*, and reigns by the power of it. Death to mankind is another thing from what it is to other creatures. It is a curse, it is the execution of the Law, and therefore the defilement of death signifies the defilement of sin. (2) Because the Law could not conquer death nor abolish it and alter the property of it, as the Gospel does by bringing life and immortality to light and so introducing a better hope. Since our Redeemer was dead and buried death is no more destroying to the *Israel of God*, and therefore dead bodies are no more defiling ; but while the Church was under the Law, to show that it *made not the comers thereunto perfect*, the pollution contracted by dead bodies could not but form in their minds melancholy and uncomfortable notions concerning death, while believers now through Christ can triumph over it. *O grave, where is thy victory ? Where is thy pollution ? H.*

PURIFICATION AT CHILDBIRTH.

Lev. 12 : 1-8.

Motherhood involved a longer or shorter period of ceremonial separation—forty days in the case of a son, seventy days in the case of a daughter, after which a burnt-offering and a sin-offering are to be presented to the Lord, and atonement made for her that she may be clean,

Elgar.—It is to be emphatically denied that the Bible gives any encouragement to the sentiment that the mere act of giving birth, or the fact of having given birth, is a defilement. The condition into which a woman is brought by the birth of a child is said rather to be like the impurity of her monthly illness (verse 2). It was, to a certain extent, the effect and evidence of death. Such death, as the penalty of sin, had not only a physical, but a moral, character. One needed, therefore, to be ceremonially purified from it. E. C. B.—The explanation of this statute on maternity we shall find in the fact that there is connected with it that which is painfully suggestive of sin. The sorrow of maternity points clearly to the primeval curse, and therefore to the primeval sin. The birth of a human child means the entrance into the world of one in whom are the germs of sin. Hence sin is associated with the birth of the human infant, and the physical condition (verse 7) attending it is typical of sin, constitutes “uncleanness,” and necessitates purification. W. C.—As in the whole province of unclean meats man was not internally defiled, but was continually reminded of the desecration of the creation by sin, and as the prohibition about unclean meats was a call to abstain from all communion with sin and its consequences, in like manner is to be regarded the declaration of uncleanness in these natural relations which are not sinful in themselves, but are especially liable by misuse to become sinful, and which carry with them the stigma of sin. With no other people of antiquity was marriage so honored, founded as it was on express Divine institution. Among no other people do we find, through their religious idea of death, so reverential a care for the rites of sepulture. If then procreation, birth, and death caused defilement, we perceive therein in emblem and germ the doctrine which was more clearly revealed in the New Testament, which teaches us that the flesh created by God, and originally good, has nevertheless, by sin which dwelt in it, been made the means of exciting sinful desire. *Gerl.*

3. Shall be circumcised. As the mother and the father are members of the community of Israel, the child is in this respect also counted with them. On these grounds he receives the sign of circumcision. The origin and meaning of this rite we have in Gen. 17. As the symbol of moral renewal, it implies the existence of depravity. But the mother in Israel having passed through her ceremonial defilement is now clean, and her child is clean with her. As the descendant of a circumcised father

he has the inheritance of circumcision, the outward token of the covenant of grace. This involves the principle that in the right order of things the offspring of pious parents will be pious. It cannot mean that circumcision is itself regeneration. This would be to make a rite a charm, instead of a symbol of precious truth.

No event is more interesting to the parent or to the race than the birth of a child. In a state of innocence it would have been a source of unmingled and unutterable gladness. But the fall casts a shade of impenetrable darkness over the birth of a child of man. All that reason can say is, that this is another child of sin and heir of death. Hence the insertion of this short and reassuring chapter in the book of propitiation. For the mother in Israel is here taught that while there is impurity and guilt connected with the bearer and the born of the fallen race, yet there is a propitiation on which she may rely for herself and for her offspring, and a purification which she has for herself and may ask and confidently expect for her child, while she trains him up in the way he should go. This encourages believing parents to enter upon the task of training up their child for glory, honor, and immortality. As the mother and her child emerge out of the impurity, she learns to hope for the day when both will emerge out of the bondage and corruption of sin; as the mother offers her burnt-sacrifice and sin-sacrifice she rejoices in the knowledge that there is a propitiation that is sufficient for her and for her children and her children's children to all generations. This chapter could not be wanting in the book of atonement; and assuredly it has not been written in vain. M.

ISSUES FROM THE HUMAN BODY.

Lev. 15 : 1-33.

This chapter contains one communication, which is made to Moses and Aaron together, by whom it is to be conveyed to the people. It is on the subject of issues which involve uncleanness. It gives directions concerning an issue to which men are liable (1-15), the seed of cohabitation (16-18), the monthly secretion of women (19-24), and a bloody flux in women (25-30), followed by a conclusion (31-33). M.

In this chapter the *defilement* of sin is the leading thought. Here again there can be no doubt that there was a sanitary element in the regulations. "Cleanliness is next to Godliness" is not, as some suppose, a Bible sentence, but it is beyond all question a Bible sentiment. The

first all-embracing law of the Mosaic economy is, *Be holy*. And the second is like unto it, *Be clean*: clean in person, clean in garments, clean in house, clean in camp, clean everywhere. Who can tell how much the world owes to these "health laws of Moses?" "It is certainly a curious thing," writes one who is an authority on the subject, "worthy the notice of every student of the progress of the human race, whether his standpoint be religious or purely scientific, that the moving camp in the wilderness was governed by as strict and perfect a sanitary code as any sanitary commission could now devise." But in the Mosaic institutes the purity of the soul was ever kept before the mind as the main thing to be desired and secured. "Our hearts sprinkled from an evil conscience," was always the first thing; "our bodies washed with pure water," was the second (Heb. 10 : 22); and throughout the book of the Law these two have been by God so joined together that no candid mind can put them asunder. J. M. G.

2. Hath an issue, literally, is flowing or discharging. There are many diseases common to both sexes, which are characterized by a discharge of some kind. **In his issue he is unclean.** This is the point in question. The malady is not otherwise regarded than as an occasion of uncleanness. M.—We are not to look for a moral basis for the regulation on account of any vicious habit connected with such issues. They are repulsive, and simply for that reason they are causes of ceremonial uncleanness to those who suffer from them, and to those who come in contact with persons suffering from them. F. M.

4-12. There is a strong feeling of loathsomeness called forth by these descriptions—emblematic of the abhorrence wherewith those of a pure and holy nature must look upon sin—even that sin from which we are saved not by water only, but by water and blood, like as the uncleanness here had to be removed not by a washing alone, but also by a sacrifice. T. C.

By reason of the inherent depravity of nature growing out of the fall, the powers of human life are tainted with corruption, and all that pertains to the production of life, as well as to its cessation, appears enveloped in the garments of impurity. That the whole was mainly viewed in this strictly moral light, and not merely in relation to natural health or cleanliness, is evident not only from the predominantly ethical character of the whole legislation of Moses, but also from the kind of purifications prescribed, in which *atonement* is spoken of as being made

in behalf of the parties concerned ; and also from the references made to the cases under consideration in other parts of Scripture (Ezek. 36 : 17 ; Lam. 1 : 17), which point to them as defilements in a moral respect. There is no possibility of obtaining a satisfactory view of the subject, or accounting for the place assigned such things in the symbolical ritual of Moses, excepting on the ground of that moral taint which was believed to pervade all the powers and productions of human nature. P. F.

14, 15, 29, 30. *For these uncleannesses, involuntary and secret, God provided a fitting atonement.* It is the smallest sacrifice, two turtle-doves or two young pigeons, which God requires. There is no exaggeration in dealing with the secret sins. Done in ignorance, they are not placed upon the same level with voluntary transgressions. At the same time they are not winked at. The whole analysis of sin in these chapters (Lev. 13-15) is profound and philosophical. In fact, portions of Scripture apparently repulsive become replete with wholesome truth when handled humbly and reverently. *Edgar.*

De. 9-14. *Cleanliness a religious duty.* The precepts in this paragraph refer to the inculcation of cleanliness, both in camp and in person. We get here, moreover, an illustration of that which so often occurs in the Law of Moses—viz., that duties of the lowest, humblest order are urged on the people by the highest and noblest sanctions. Common work may be dignified by great motives. It will be regarded by a wise Christian man as a part of his duty which is by no means to be neglected, to maintain order and unsullied cleanliness in person and home. C. C.

While these minute details neither require nor reward particular investigation in our day, yet taken in whole they are pregnant with great moral lessons for all time. There was a perpetual inculcation of cleanliness, external purity, and the most careful avoidance of whatever was defiling. The ceremonial washings and cleansings, the removal from the camp, or as the case may be, the seclusion from the court of the tabernacle for a term of purification, occur frequently. By a natural law of mind, sin is associated with uncleanness ; crime is defiling. Hence, with almost infinite pains the Lord was impressing upon his people the great idea that their God who deigned to dwell among them "was of purer eyes than to behold iniquity." He could not abide with them save as they kept

themselves clean and pure. H. C. —By these laws they were taught their privilege and honor, that they were *purified unto God a peculiar people*, and were intended by the holy God for a kingdom of priests, a holy nation. They were also taught to preserve the honor of their purity, and to keep themselves from all sinful pollutions. It was easy for them to argue that if those pollutions which were natural, unavoidable, involuntary, their affliction and not their sin, rendered them for the time so odious that they were not fit for communion either with God or man, much more abominable and filthy were they if, they sinned against the light and law of nature, by drunkenness, adultery, fraud, and the like sins, which defile the very mind and conscience. And if these ceremonial pollutions could not be done away but by sacrifice and offering, something greater and much more valuable must be expected and depended upon for the purifying of the soul from the uncleanness of sin. H.

All this mystically teaches us to beware of courting or choosing the conversation of those that have received any tincture of vice, and not to contract acquaintance with any persons who we have reason to believe are not on good terms with God. There is such a venomous contagion in vice and immorality that familiarity with sinners does, of itself, make a man an associate in their practices : so saith the son of Sirach (Ecclus. 13 : 1), and thus the apostle commands (1 Tim. 5 : 22). *Biblioth. Bibl.*—All those details of Divine precept, by which every person and article anywise brought into contact with the unclean man or woman became unclean, bring out the truth that impurity is an essentially communicable evil. It is so physically ; "let sinners look to it." It is so spiritually. How guilty in the very last degree are those who drive a nefarious trade in corrupt literature ! How shameful to put indecent thought into print to pollute the young ! How demoralizing to the soul, how displeasing to God, how scrupulously to be avoided, the questionable conversation that borders on the indelicate and impure (Eph. 5 : 3, 4, 12 ; Col. 3 : 8) ! W. C.

That plain-speaking and plain-dealing, such as we find in the Book of Leviticus, was necessary, is amply proved by the history of the ancient world, and of the modern world, too. The Bible is the only book that has exercised any considerable effect in keeping men and women pure. There are many books, where everything offensive to the ear is studiously avoided, which nevertheless are very poison to the soul. In the Bible, on the other hand, while there is not

a little that is offensive to the ear, there is absolutely nothing that is poisonous to the spirit, unless the spirit has been poisoned already; for we must remember that while "to the pure all things are pure," "unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." There is absolutely nothing in the entire Bible that will not exert a holy and purifying influence on those who read it in the right spirit. And as a historical fact, such has been the result among those who have made these Scriptures their companion and counsellor. The Jews alone among the nations of antiquity had even the conception of purity as we understand it now. Consider for a moment whence we derive those exalted notions of purity which are widely prevalent in modern society, especially among Chris-

tian people. Even the purest and the best of Greek philosophers, those who in other respects have come nearest to Bible ethics, are woefully behind in regard to personal purity of heart and life, some of them tolerating and others approving that which enlightened Christian sentiment utterly condemns. Let any one fairly investigate the genesis and "evolution" of our modern ideas of chastity and purity, and he will find that they are traceable chiefly to the Hebrew Scriptures as their source. And so the remarkable fact will present itself that to these very Scriptures, and largely to those parts of them where the corrupt imagination of certain cavillers finds an indecency which is all its own, we owe that very sentiment of delicacy which makes it impossible for us to read them aloud in public or in the family. J. M. G.

Section 151.

THOUGHTS RESPECTING THE HEBREW RITUAL.

THOUGH the whole Bible history of the Jews we find from the date of their organization as a nation a system of sacrifices, framed first as a compensation or atonement for certain civil and ceremonial offences, and next as expressing the need of a propitiation in approaching to God. The system was cumbersome and meaningless except in this latter view. But going back of the Levitical ritual instituted in the wilderness, to Noah as the priest of a new world, and back again beyond the flood to Abel, we find a custom of sacrifice for which no mere natural instinct or reason can fully account. In the system of Moses we know this was expressly enjoined by God; and the prophets, while they denounced any neglect or abuse of sacrifice as a crime, also insisted that the sacrifice was worthless unless its spiritual significance was kept in view by the offerer. Here then we have the same principle of unity and of development in the language of symbol and ritual as in the verbal promise (Gen. 3): the primitive rudimental conception of sacrifice by way of atonement for sin; this conception unfolded in a great number and variety of sacrifices, in which, however, the central figure was ever the Lamb slain, and the central thought the redemption of sin; and all these emblems and types meeting in Christ by his own interpretation of his death and the exposition of it by the apostles as the consummation of this system, which then vanished away as but the prophetic shadow, the outline sketch of the True—when

the Lamb slain from the foundation of the world was offered once for all to take away sin. And so the death of Christ verifies, interprets, and transfigures that mysterious system which had else remained without a key. The unity that runs through the *religion* of the Bible in its treatment of sin and reconciliation, a treatment foreign to all rationalistic conceptions of man's approach to God, argues the Divine impress upon the original conception, the law of its unfolding, the dread mystery and glory of its consummation through the cross. J. P. T.

The system of Levitical worship, so far as we can see, was the only method by which there was any possibility of imparting to apostate humanity those lost ideas of God's purity and justice, and those new ideas of God's mercy and redemption, which were to be the only prop and hope of the race. There were no words in human language to represent such ideas, because the ideas themselves were wanting; and to create them it was needful that corresponding things should be presented to the senses; and so the Levitical ritual enacted before the eye its expressive promise of the coming Restorer. W. Adams.—The idea of God was embodied to the senses in a visible temple—of his holiness in an awful shrine or sanctuary, fenced off from curious gaze and unhallowed step. The notion of a Divine order pervading human life was lodged in regulations for food and dress, distinctions between things clean and unclean, minute prescriptions and rules for

all the varied relations and exigencies of social existence. The conceptions of sin, guilt, penitence, prayer, of atonement, pardon, purity, self-devotion, were forced on the senses, and drilled into minds otherwise incapable of rising to them, by laws of ceremonial exclusion, priests, costly sacrifices, sprinklings, lustrations—by the life's blood of victims dyeing the altar, or borne by priestly hands into the awful presence of the Deity—by the mysterious flight of the sin-burdened goat into a region of darkness and forgetfulness. Without these and other manifold aids to thought, spiritual ideas, to such a race, would have been unattainable. In a more spiritual and reflective age, on the other hand, in which the spiritual perceptions have become developed, and the mind has become receptive of direct religious instruction, such sensible helps to the formation of thought are no longer necessary. In the old dispensation ritual observances constituted an elaborate mechanism for the awakening of religious thought and feeling; in the new economy, they are the actual and voluntary manifestation of religious thought and feeling already existing. *Quind.*

Practically regarded, the Levitical sacrifices are noteworthy, first, as a means of religious education, and next as a means of religious satisfaction. They evolved religious sentiment, and they appeased it. However superficially this sacrificial cultus be regarded, it assuredly proclaimed such truths as these: the sinfulness of man, the Divine alienation consequent thereupon, the need of atonement, its possibility, its method, the acceptability of the service of the reconciled. All these truths—which, to judge from Christianity, constitute the essentials of a religion adapted to man—were taught by arresting symbolism and an imposing ceremonial. They were equally capable of educating up to a high degree of religiousness and of ministering to the religious needs so matured. They affected too the whole range of life, training the Church, sanctifying the State, penetrating the home, and affecting the individual. They interwove the essentials of religion with all the relationships, duties, sorrows, and pleasures of life. According to its own ideal, the Jewish nation was a Theocracy where reconciled rebels gave their every allegiance to the King of kings acceptably. Thus, historically regarded, and without trespassing upon or forestalling the later revelations made by Christ and his apostles, the Levitical sacrifices are seen to be a profound recognition of the wants of man, and a response to his deepest needs. The Levitical

sacrifices declared unmistakably, from the hour of their first promulgation, the necessity there was for atonement, and the Divine provision for that necessity. Indeed, it is simple truth to say that there is not a feature of the Levitical sacrifices which does not accentuate in some way, either the fact of estrangement from God with its large disabilities, or the fact of reconciliation to God with its large privileges. *Cave.*

Under the Old Covenant there was certainly a most elaborate arrangement for the relief of burdened consciences and the purification of the unclean. Jehovah declared himself again and again to be "merciful and gracious, forgiving iniquity, transgression, and sin." His throne between the cherubim was a mercy-seat; and the penitent who embraced these comforting promises found an open way back into the favor of a pardoning God. What then ailed the Old Covenant, as a revelation of Divine mercy? How comes it to be said that first by Jesus Christ came grace and truth, since every true religion or stage in the revelation of God must have much to say of his *grace* as well as of his justice? Here lay the defect: that what Divine grace led sinners to hope for, there was no provision under the Law effectively to provide. To put much in a single word: What the Mosaic religion wanted was *power*.

Take for illustration *its promises of pardon*. It certainly revealed God as a forgiving God to the people of his covenant and encouraged the penitent to count on pardon. But it furnished no sufficient or real means of cleansing for the guilty conscience (Heb. 7). There were priests; but they were only men like others, officially but not really raised above their brethren, and soon removed by death. There was an altar of expiation; but the blood upon it was the blood of beasts, which could never take away sins. There was a mercy-seat; but the way to reach it was not yet laid open. In form and outward show, there stood in Israel a complete apparatus for the cleansing of unclean men that they might be reassured of Divine favor; but it was only "in a figure." The *power* was wanting. The sacrifices could not make the worshippers perfect as touching the conscience. The sins confessed were not actually purged away and forgotten. The whole ritual was a symbol of something else; a "shadow," or mimic representation; a "parable for the time being;" a "copy" or "image" merely of certain real and spiritual transactions which had still to be transacted. Hence, the Law completed nothing as a system of grace; it achieved nothing. It pre-

figured only ; it foretold. But, blessed be God ! with Jesus Christ there has come the very truth and reality of expiation. Confess over his sacrifice ; it has once for all put away your sins. Draw near unto God by this Priest ; he ever liveth to intercede for you. Put your trust in his blood ; it will cleanse your conscience from dead works. Approach the most holy place with boldness ; he has dedicated it for us by his entrance into heaven. Then be of good cheer ; for the New Covenant is established on better promises than the Old. It makes no more remembrance of sin. *By one offering Christ hath perfected forever them that are sanctified.* "The Law as given by Moses ; but grace and truth came by Jesus Christ."

A further illustration of the Mosaic Law's feebleness was its *imperfect provision for sanctifying human life*. Under this aspect, too, what it wanted was *power*. By elaborate ceremonies of lustration and sprinkling, by splendid offerings of self-surrender and dedication to God, it was forever proclaiming the sanctity of the

chosen people and their separation as a nation of priests to the service of the Most High. But while it demanded holiness of life and symbolized it in ritual, it did not clearly reveal the only means through which man can be made holy. New birth by the Holy Spirit of God, adoption as sons into his family of love, with the Spirit's indwelling as the source of inward purity—these were truths shadowed very dimly indeed under the Old, reserved to be the crowning glories of the New Covenant.

Perfect, then, and exquisite as the legal economy was for its own temporary and educational purpose, and noble as were many of the lives which grew up beneath its teaching, it was, after all, to the Gospel as dawn is to noon. The elder saints saw but the blossom where we taste the fruit. As the King himself testified, he who is least in the New Kingdom stands in privilege and insight above the greatest of the Old. Let us see that we prize and duly use our higher opportunity, lest the last should come in the end to be the first. *Dykes.*

Section 152.

UNLAWFUL MARRIAGES. DIVORCE. MARRYING A BROTHER'S WIDOW. JEALOUSY OFFERING. PUNISHMENT OF A DEFAMING HUSBAND. SINS AGAINST CHASTITY.

EXODUS 22 : 16, 17, 19. LEV. 18 : 1-30 ; 19 : 20-22, 29 ; 20 : 10-24. NU. 5 : 11-31. DE. 22 : 13-30 ; 23 : 17, 18 ; 24 : 1-4 ; 25 : 5-12.

Lev. 18 1 AND THE LORD spake unto Moses, saying, Speak unto the children of Israel, and 2 say unto them, I am the LORD your God. After the doings of the land of Egypt, wherein ye 3 dwelt, shall ye not do : and after the doings of the land of Canaan, whither I bring you, shall 4 ye not do : neither shall ye walk in their statutes. My judgements shall ye do, and my statutes 5 shall ye keep, to walk therein : I am the LORD your God. Ye shall therefore keep my statutes, and my judgements : which if a man do, he shall live in them : I am the LORD.

6 None of you shall approach to any that is near of kin to him, to uncover *their* nakedness : I am the LORD.

24 Defile not ye yourselves in any of these things : for in all these the nations are defiled which 25 I cast out from before you : and the land is defiled : therefore I do visit the iniquity thereof 26 upon it, and the land vomiteth out her inhabitants. Ye therefore shall keep my statutes and my judgements, and shall not do any of these abominations ; neither the homeborn, nor the 27 stranger that sojourneth among you : (for all these abominations have the men of the land 28 done, which were before you, and the land is defiled ;) that the land vomit not you out also, 29 when ye defile it, as it vomited out the nation that was before you. For whosoever shall do 30 any of these abominations, even the souls that do them shall be cut off from among their people. Therefore shall ye keep my charge, that ye do not any of these abominable customs, which were done before you, and that ye defile not yourselves therein : I am the LORD your God.

[Omitted text sufficiently indicated and explained.]

These ordinances cover the principal topics included under the head of *Moral Uncleaness*, and naturally follow the subjects previously

considered under the head of *Ceremonial Uncleaness*. Moreover, while they partake largely of a moral and civil character, there are in them

some elements which affiliate them with the ceremonial institutes. Still further, the principle underlying these ordinances is identical with that of a large portion of the ceremonial laws—viz., the inculcation of purity in the individual, the family, and the community. For these three reasons they are placed in this connection, as an appendage to the ritual ordinances.

Beside certain special laws (touching divorce, the marriage of a deceased brother's widow, the trial of a wife's alleged criminality, and the punishment of a slandering husband) this section covers the main prohibitions and penalties respecting "the abominations of the Egyptians and Canaanites, incestuous connections and similar sins contrary to temperance and modesty, both in and out of marriage." B.—The aim of the Lawgiver was the *preservation of personal purity*, especially by the strict laws against all unnatural marriages and lusts, and against fornication and prostitution. The Law of Moses, like that of Christ, takes cognizance of sins against *a man's own self*, and that not so much in the light of self-interest or even of self-respect, but from that principle of holiness to God which is so emphatically laid down by the Apostle Paul. P. S.

OF UNLAWFUL (INCESTUOUS) MARRIAGES.

Lev. 18 : 1-18 ; 20 : 19-21.

A recital is here made of some of those aggravated forms of wickedness which were rife among the Canaanites, and which God had determined signally to punish. This is done not merely to illustrate the justice of the Divine proceedings in their excision, but chiefly with a view to put the peculiar people themselves on their guard against yielding to the contagion of their pernicious example, and thus becoming obnoxious to the same fearful retributions which were to be visited upon the Canaanites. The particular class of abominations more especially pointed out here, and to which the brand mark of the Divine reprobation is so conspicuously affixed, is that of *incestuous connections*. As this is the only passage in the compass of the whole Bible where any formal enactments are given on this subject, this and the connected chapters treating of this theme have always been deemed of peculiar importance in their relations to the question of the lawful degrees, within which the marriage connection may now be formed by those who make the Law of God the great standard of moral duty.

18 : 2. Say unto them, I am the Lord your God. These words constitute

the grand authoritative sanction of all the ensuing laws, implying that they respect a matter of the utmost importance, one in which the honor and glory of the great God were most deeply involved. He was in a special and emphatic sense the God of the nation of Israel, with whom they were in covenant, whom they professed to serve, and to whom they were under the greatest obligations. The phrase occurs six times in the present chapter, and still oftener in the chapters following. *Bush.*

3. After the doings of the land of Egypt, and of Canaan. The wilderness in which they now were was a very fit place for enjoining these laws upon the Israelites, as they were now removed from the snares and temptations of Egypt and were not yet mingled with the people of Canaan. *Bp. Kidder.*—The excellence of the law contained in this chapter is shown in a strong light if contrasted with the abominations and irregularities in the usages of the most cultivated nations of antiquity. The Egyptians and the Persians appear to have indulged in connections with near relations to a greater degree than any other civilized nations. In Egypt marriage with a full sister was permitted in very early times. The custom was handed down in the royal family from the Pharaohs to the Ptolemies, and seems to have been continued till the termination of the latter dynasty with Cleopatra and her brother. The prevalence of the custom is shown in the sculptures in both Lower and Upper Egypt. The Medes and Persians were in the habit of marrying their mothers from the earliest ages. *Clark.*—The Orientals never had any scruple in polluting themselves by incestuous marriages ; while it is abundantly proved by history how great were the excesses of the Egyptians in this respect. They were so dead to shame that they trampled upon all the laws of nature. This is the reason why God here enumerates the kinds of incest of which the mention would else have been superfluous. *Calv.*

The necessity for laws on this point at once discriminating, wise, and stringent, will be sufficiently obvious when we consider the strength of the passion to be controlled—constitutionally common to all ages of the world ; the sacredness of the marriage relation and the inestimable value of moral purity in all human society—also common to all ages of the world's history ; and (peculiar to the earlier ages) the necessity of defining the limits of consanguinity within which marriage should be prohibited, and all sexual connection sternly forbidden. Perhaps we need to remind ourselves that the

race having sprung from a single pair and the world having been repopled a second time from one family, those primitive examples may have sent down for many generations a certain looseness which called for special restraint and a carefully defining law. The crimes of Sodom, their polluting influence in so good a family as that of Lot; the low morals of Egyptian life; some sad manifestations in the early history of Jacob's family; the horrible contagion of Moab and Midian when the tribes of Israel came socially near them;—these and kindred facts will be readily recalled as in point to show the necessity of vigorous legislation in the Mosaic code to counteract these antoward influences of their antecedent life and of surrounding society. H C.

Lev. 18 : 6. The Most High lays down nearness of kin as the foundation of all the following prohibitions, and then proceeds to state and determine, by his own sovereign authority, between whom that nearness of kin subsists. In the interpretation of what follows it is important to bear in mind, that although these prohibitions are principally addressed to the *man*, yet they are equally binding upon the *woman*, who stands in the same degree of relationship. *Bush.*—**Near of kin.** Literally, "no one shall approach to any flesh of his flesh." The repeated word "flesh" are in the Hebrew two separate but synonymous expressions, which are intended to betoken the fleshly union, as Gen. 2 : 23. Men stand in relation to "their flesh" in the divinely appointed connection of father, brother, etc., which they may not tread under foot. The general prohibition is first given, and then is more particularly mentioned what is to be esteemed as "his flesh." As reason for the prohibition of these marriages in a too near relationship, we find nothing assigned beyond this very degree of relationship. One cannot at the same time be daughter or sister and wife; and without the strict prohibition of such marriage the domestic life would altogether forfeit its sanctity, and be continually exposed to the greatest danger of disorder through lust. The family relationship is itself ordained by God. It is the birthplace of the children of God; the first school and generally the source of all chastity and good manners. Any injury inflicted on it would undermine the temporal and eternal welfare both of individuals and of the people. In this lies the abomination of incest. This is the reason of that natural horror of it which God has implanted in us. This is the reason that, among all nations, marriage within certain degrees was forbidden, though

the laws of the most moral nations wavered in respect to the exact boundaries. This is the reason that such marriages in degrees of near relationship as cannot be called exactly forbidden, still excite in us a feeling of aversion. *Gerl.*

7-18. These precepts must be understood to prohibit marriage within the degrees of kinship here mentioned. A man is not to wed his mother, father's wife, sister by either parent, granddaughter, sister by the father who has married a second time, aunt by either side, wife of father's brother, daughter-in-law, brother's wife, wife's daughter, or granddaughter. It is to be presumed that the law applies to the female as well as the male; and hence a woman is not to wed her father, and so on throughout. M.

18. The rule as it here stands would seem to bear no other meaning than that a man is not to form a connection with his wife's sister while his wife is alive. It appears to follow that the law permitted marriage with the sister of a deceased wife. A limitation being expressly laid down in the words, "beside the other in her lifetime," it may be inferred that, when the limitation is removed, the prohibition loses its force, and permission is implied. *Clark.*—It is remarkable that while there is an express interdiction on the marriage of a man with his brother's wife, there is no such prohibition against his marriage with his wife's sister. In verse 18 the prohibition is only against marrying a wife's sister during the life of the first wife, which of itself implies a liberty to marry the sister after her death—beside implying a connivance at polygamy. T. C.

RESPECTING DIVORCE.

De. 24 : 1-4.

If a man put away his wife because she did not any longer please him, and she became the wife of another man, by whom also she was put away, or from whom she was severed by his death, the first husband might not remarry her, for that would be an abomination in the eyes of the Lord, and would bring sin on the land. This is not a law sanctioning or regulating divorce; that is simply assumed as what might occur, and what is here regulated is the treatment by the first husband of a woman who has been divorced a second time.

1-4. These verses should be read as one continuous sentence, thus: "If a man hath taken a wife, and married her, and it come to pass that she doth not find favor in his eyes, because of some uncleanness in her, and he hath writ-

ten her a bill of divorcement, and given it in her hand, and sent her out of his house; and if she hath departed out of his house, and hath gone and become another man's; and if the latter husband hate her, and write her a bill of divorcement, and give it in her hand, and send her out of his house; or if the latter husband who took her to be his wife die: her former husband, who sent her away, may not take her again to be his wife," etc. W. L. A.—In the Hebrew these four verses form but one period, the first part of which extends to the end of verse 3. A right of divorce is not here introduced, but there is only mentioned what was the custom as Moses found it. He let the practice continue, and suffered the putting away by reason of the hardness of their hearts, while in the history of the creation he had taught the indissolubility of the bond (Gen. 2 : 24). *Gerl.*

—This regulation is remarkable alike for its concessive and its restrictive character. It assumes the prevalence of divorce—a fact also recognized in a number of other laws of this and the Levitical code (Lev. 21 : 7; De. 22 : 19, 29). It assumes that it was carried on with some degree of formality. And such a custom, with the form it took of giving a "bill of divorcement," this law does not forbid; neither does it command it. Herein our Lord corrected the Pharisees' false quotation of the Pentateuch, changing their "Why did Moses command?" into "Moses suffered." In its restrictions, on the other hand, the law assumes the sacredness of the marital tie and provides against an obvious tendency to break and renew it at will. Its sole prohibition, however, is of the remarriage of divorced persons after a second marriage had been entered upon by the former wife. This, as the words "after that she has been defiled" (cf. Nu. 5 : 20) indicate, it looked upon as a form of adultery and not to be tolerated. The law tends directly to the preservation of the original tie; and, in case it is severed, plainly encourages a single life in view of a possible later reunion. E. C. B.

The Mosaic legislation permitted a certain liberty of divorce; but our Lord only brought into clear relief, and made emphatic for all time, its determining ethical principle, when he declared that the Mosaic permission was an unwilling concession to the "hardness" of the people's heart; that "from the beginning" marriage was not so contemplated and constituted, that man may not "put asunder what God hath joined together;" that divorce is permissible only "for the cause of fornication;" that separation for any other cause is an incentive to

adultery, and that whoever contracts marriage with the guilty party commits adultery. *Behrends.*

MARRYING A BROTHER'S WIDOW.

De. 25 : 5-10.

If a man who was married died without issue, his surviving brother was required to marry the widow, so as to raise up a successor to the deceased, who should be his heir. The brother who refused this duty must be publicly disgraced. The design of this institution—which was not originated by Moses, but came down from early times (Gen. 38 : 8), and is to be found among other nations than the Jews, and that even in the present day—was to preserve a family from becoming extinct and to secure the property of a family from passing into the hands of a stranger.

7-10. If the man refused to marry the widow of his deceased brother, he was free to do so; but the woman had her redress. She was to bring the matter before the elders of the town, sitting as magistrates at the gate, and they were to summon the man and speak to him, and if he persisted in his refusal, the woman was to take his shoe from off his foot, and spit before his face, and say, So shall it be done unto that man that will not build up his brother's house. The taking off of the shoe of the man by the woman was an act of indignity to him; it amounted to a declaration that he was not worthy to stand in his brother's place, and was scornfully rejected by the woman herself. W. L. A.

The Jealousy Offering (Nu. 5 : 11-31).

We find among the covenant people adultery forbidden in the Ten Commandments, and in the more full explanation of the Law, threatened with death. The prohibitions of marriage in cases of near kinship are intended to protect the holy family bond, which is founded on marriage. The whole constitution of the people of Israel, with their tables of genealogies, resting, as this constitution did, on the patriarchal family unity, necessarily inculcated the great importance of a pure and unmixed descent. Hence the appointment of the jealousy-offering, which was intended to bring to light the truth of the suspicion of adultery. It is remarkable that the woman must appear with an offering before the Lord. This was an offering of barley with wheat-meal—no oil, no frankincense, might be on it. She lay under grave suspicion. In this, at least, she was not blameless. Yet she might bring the offering, since

she was only *suspected*, not judged. By making the offering she confessed herself pure before God; she appealed to him to defend her innocence; in case of guilt, she challenged his judgment to fall upon her more heavily. Holding the offering in her hand, she must take the oath that she is clean, which is the main point of the whole transaction. All besides is intended to make the perjury in this case the more fearful. Therefore she must now drink the water wherein is placed dust taken from the floor of the sanctuary, and figuratively charged with a curse. The meaning is not that the water has thereby received any actual power to do her any injury: it was rather an earnest and token of the Divine judgment which now passed over her. From the moment of drinking it she might be sure that, as certainly as the curse had figuratively passed into the water and the water into her, so surely would God know how to find her out with his punishments. *Gerl.*

The national covenant had its parallel in every family of Israel, in the marriage-tie that bound together man and wife. This relation was chosen as an expressive image of that in which the whole people stood to God. It was, therefore, in accordance with the whole spirit of the Mosaic legislation that the strongest enactments should be made respecting this domestic relation, that the behavior of man and wife to each other throughout the families of Israel might present a faithful image of the behavior Israel should maintain toward God; or if otherwise, that exemplary judgment might be inflicted. Not only must ascertained guilt be punished, but strong suspicions of guilt must be brought by solemn appeal to God. Therefore it was that the ritual respecting the trial and offering of jealousy was prescribed. Of course, the actual infliction of the curse depended upon the will and power of God, whose interference was at the time so solemnly invoked. But the whole service was fitted to convey a deep impression of the jealous care with which God watched over even the most secret violations of the marriage vow, and the certainty with which he would avenge them. P. F

A DEFAMING HUSBAND PUNISHED.

De. 22 : 13-21.

Among the many provisions of the Deuteronomic code inculcating humanity, or conceived especially in a humane spirit, is that regarding a *complaint of unchastity previous to marriage*, preferred by a husband against a newly-married wife (22 : 13-21). One main object of it seems to have been to protect an otherwise helpless

woman against the brutality of a selfish and unscrupulous lord to whom she was legally bound. The rigorous punishment inflicted on the plaintiff, if he failed to make out his case, the fine (cf. Ex. 21 : 22), the beating (cf. De. 25 : 1-3), and the denial of the right of future separation on any terms (24 : 1-4) bring the statute into line with other enactments of the present code and bespeak for it the same origin. E. C. B.

20, 21. If the charge made against the wife prove true, then she is to be stoned to death for her sin. Immorality was really treason toward the Divine King, it was incompatible with his kingdom, and so was put into the category of capital crimes. The *morale* of the Theocracy was really higher in idea than that of any other kingdom then or now existing. *Edgar.*

SINS AGAINST CHASTITY.

Adultery (Lev. 18 : 20 ; 20 : 10. *De. 22 : 22-29*).
Incest (Lev. 20 : 11, 12, 14, 17-21). *Lying with bond, betrothed, etc.* (Ex. 22 : 16, 17. Lev. 19 : 20-22). *Lying with Mankind* (Lev. 18 : 22 ; 20 : 13). *With a Beast* (Ex. 22 : 19. Lev. 20 : 15, 16 ; 18 : 23). *Prostitution of Daughter, etc.* (Lev. 19 : 29. *De. 23 : 17, 18*). Of these the first, second, fourth, and fifth were punished with death to the guilty parties, one or both.

No blame can lie against the Scriptures because they legislate on such detestable matters. The blame must lie at the door of depraved humanity, which perpetrates such deeds and makes Divine legislation necessary. The obscenity appertains to the vices, only praise belongs to the remedy. *An.*

Unnatural lusts, sodomy, and bestiality are sins not to be named or thought of without the utmost abhorrence imaginable. Other sins level men with the beasts, but these sink them much lower. That ever there should have been occasion for the making of these laws, and that since they are published they should ever have been broken, is the perpetual reproach and scandal of the human nature: the giving of men up to these vile affections was frequently the punishment of their idolatries; so the apostle shows (Rom. 1 : 24). H.—There are specific forms of vice prohibited by express enactments in the Mosaic Law which to many are simply inconceivable. Such was the case with the writer till assured by one who knew, and whose word was to be trusted, that the grossest and most beastly of all is an actual, well-known, and widespread *fact* of human life in the heart of Asia to this day. And to an angel's eye are the gilded, sugared, ornamented vices of a high civilization, at its most populous centres in our own

day, any less revolting? *Herrick*.—Human nature, wherever without cultivation and without the revelation of God, is everything that is vile in *principle* and detestable in *practice*. Nor would any part of the habitable globe materially differ from Egypt and Canaan had they not that rule of righteousness, the revealed *Law* of God, and *life* and *immortality* been brought to light by the *Gospel* among them. From these accounts, for which we could easily find parallels in ancient Greece and Italy, we may see the absolute need of a Divine revelation, without which man even in his best estate differs little from the *brute*. A. C.

CONCLUDING COMMAND.

Lev. 18 : 24-30 ; 20 : 22-24.

The land designed and consecrated for his people by Jehovah is here impersonated, and represented as vomiting forth its present inhabitants, in consequence of their indulgence in the abominations that have been mentioned. The iniquity of the Canaanites was now full. The Israelites in this place and throughout the chapter are exhorted to a pure and holy life, on the ground that Jehovah, the Holy One, is their God and that they are his people. It is upon this high sanction that they are peremptorily forbidden to defile themselves with the pollutions of the heathen, *Clark*.—By the coming doom of the Canaanites he would have them take warning. If guilty of similar crimes they might anticipate a more aggravated and fearful

judgment, according to the declared principle of the Divine administration, "Because you only have I known of all the nations of the earth, therefore will I punish your iniquities." *Bush*.

God has made our nature, in every part thereof, for himself. In making man male and female, God has opened up to each wondrous possibilities of love, of holiness, of usefulness, by each rendering to the other due honor in accordance with Divine Law. By as much as the joy and culture are great when God's laws are obeyed, by so much are the misery and debasement great when they are disobeyed. He who trifles with himself or with others in regard to the holiest of all human relations will find that sins of impurity nip his nature in the bud, embitter life beyond all power of expression, and render true greatness altogether impossible. One sin will drag the whole man after it. C. C. —A close and constant adherence to God's ordinances is the most effectual preservative from the infection of gross sin. The more we taste of the sweetness and feel of the power of holy ordinances, the less attachment we shall have to the forbidden pleasures of sinners' abominable customs. It is the grace of God only that will secure us, and that grace is to be expected only in the use of the means of grace. Nor does God ever leave any to their own hearts' lusts, till they have first left him and his institutions. H.

Section 153.

IDOLS AND ALTARS TO BE DESTROYED. IDOLATERS, ENTICERS, FALSE PROPHETS, AND WONDER-WORKERS PUT TO DEATH, AND IDOLATROUS CITIES TO BE BURNED. MAGICAL ARTS AND DIVINATION CONDEMNED; ALSO CHILD-SACRIFICE TO MOLECH.

Exodus 22 : 18, 20 ; 23 : 13. *Lev.* 18 : 21 : 19 : 31 ; 20 : 1-6, 27 ; 26 : 1. *De.* 12 : 1-4, 29-32 ; 13 : 1-18 ; 16 : 21, 22 ; 17 : 2-5 ; 18 : 9-14.

Lev. 26 1 Ye shall make you no idols, neither shall ye rear you up a graven image, or a pillar, neither shall ye place any figured stone in your land, to bow down unto it : for I am the Lord your God.

De. 16 21 Thou shalt not plant thee an Asherah of any kind of tree beside the altar of the Lord thy God, which thou shalt make thee. Neither shalt thou set thee up a pillar ; which the Lord thy God hateth.

De. 12 1 These are the statutes and the judgements, which ye shall observe to do in the land which the Lord, the God of thy fathers, hath given thee to possess it, all the days that ye live upon the earth. Ye shall surely destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree : and ye shall break down their altars, and dash in pieces their pillars, and burn their Asherim with fire ; and ye shall hew down the graven images of their gods ; and ye shall destroy their name out of that place. Ye shall not do so unto the Lord your God.

De. 17 2 If there be found in the midst of thee, within any of thy gates which the LORD thy God giveth thee, man or woman, that doeth that which is evil in the sight of the LORD thy God, in transgressing his covenant, and hath gone and served other gods, and worshipped them, or the sun, or the moon, or any of the host of heaven, which I have not commanded; and it be told thee, and thou hast heard of it, then shalt thou inquire diligently, and, behold, if it be true, and the thing certain, that such abomination is wrought in Israel; then shalt thou bring forth that man or that woman, which have done this evil thing, unto thy gates, even the man or the woman; and thou shalt stone them with stones, that they die.

De. 13 1 If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them: 3 thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep 5 his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken rebellion against the LORD your God, which brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the LORD thy God commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve 7 other gods, which thou hast not known, thou, nor thy fathers; of the gods of the peoples which are round about you, nigh unto thee, or far off from thee, from the one end of the earth 8 even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal 9 him: but thou shalt surely kill him; thine hand shall be first upon him to put him to death, 10 and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to draw thee away from the LORD thy God, which brought thee out of 11 the land of Egypt, out of the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is in the midst of thee.

Lev. 19 31 Turn ye not unto them that have familiar spirits, nor unto the wizards; seek 26 them not out, to be defiled by them: I am the LORD your God. Neither shall ye use enchantments, nor practise augury.

Lev. 20 27 A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

De. 18 9 When thou art come into the land which the LORD thy God giveth thee, thou shalt 10 not learn to do after the abominations of those nations. There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter 12 with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto the LORD: and because of these abominations the LORD thy God doth drive 13 them out from before thee. Thou shalt be perfect with the LORD thy God. For these nations, 14 which thou shalt possess, hearken unto them that practise augury, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

Lev. 18 21 And thou shalt not give any of thy seed to make them pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.

Lev. 20 1 And the LORD spake unto Moses, saying Moreover, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth of his seed unto Molech; he shall surely be put to death: the people of the 3 land shall stone him with stones. I also will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. And if the people of the land do any ways hide their 5 eyes from that man, when he giveth of his seed unto Molech, and put him not to death: then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

Idolatry had overspread the earth, and was | Law was proclaimed from Sinai. There was the universal religion of mankind, when the | scarcely an object, element, or living creature

in nature which did not receive a heart-debasing and life-corrupting worship. Dead men, celestial luminaries, light, air, wind, fire, hills, streams, groves, beasts, birds, reptiles, plants, darkness, storm, pestilence, the fates, the furies, and other like objects, were deified, and adored by trembling votaries. By a system of worship so blind and degrading, reason, truth, and virtue were well-nigh obliterated from the human heart; and in their place folly, falsehood, and vice reigned with almost undisputed sway. Not only in the ruder and more uncivilized, but even in the most enlightened and polished nations of Gentile antiquity, immoralities the most revolting and crimes the most unnatural were sanctioned by the example and consecrated in the worship of the gods. Lewdness was practised in the temples, and human victims bled upon the altars of these impure and sanguinary deities. E. C. W.

The religion of the natives, in whose territory the Israelites were about to settle, appears to have been a depravation of the purer Tsabaism, or worship of the host of heaven. On this primitive form of idolatry had gradually been engrafted a system of rites absurd, bloody, or licentious. Among the Canaanites human sacrifices were common—babes were burned alive to Moloch. The inland tribes, the Moabites and Midianites, worshipped that obscene symbol which originally represented the generative influence of the sun, but had now become a distinct divinity. The chastity of their women was the offering most acceptable to Baal Peor. It was this inhuman and loathsome religion which was to be swept away from the polluted territory of Palestine by the exterminating conquest of the Jews; against the contagion of these abominations they were to be secured by the most rigid penal statutes, and by capital punishments summary and without appeal. All approximation to these horrible usages was interdicted with equal severity. The Canaanites had no enclosed temples, their rites were performed in consecrated or open spaces on the summits of their hills, or under the shade of groves devoted to their deities. The worship of God on mountain-tops, otherwise a sublime and innocent practice, was proscribed. The strictest personal purity was enjoined upon the priests; the prohibition against prostituting their daughters, as well as that which forbids the woman to appear in the dress of the man, the man in that of the woman, are no doubt pointed against the same impure ceremonies. *Milman.*

IDOLATRY FORBIDDEN. ITS MONUMENTS TO BE DESTROYED.

Ex. 20 : 23 ; 22 : 20 ; 23 : 13, 24 ; 34 : 14, 17. *Lev.* 19 : 4 ; 26 : 1. *De.* 4 : 15–19, 23, 24 ; 12 : 2–4, 29–32 ; 16 : 21, 22.

Lev. 26 : 1. *Ye shall make you no idols.* Heb. *nothings, vanities.* The import of the original is *things of nought*, in allusion to which the apostle says, "We know that an idol is *nothing* in the world." **Graven image.** Heb. *pesel*, anything *hewed or sculptured* out of wood or stone. **Pillar.** Either a single stone, or a pile of stones reared and consecrated to religious purposes. *Bush.*

De. 16 : 21. *Thou shalt not plant—i.e., place or set up, an Asherah of any kind of tree.* The Asherah was an idol of wood in the form of a pillar, usually placed by the side of the altars of Baal. It was the symbol of Astarte, the great Canaanitish goddess, the companion and revealer of Baal. The two are usually associated in the Old Testament. W. L. A.

De. 12 : 29–32. Hebrew worship was to be in all respects a protest against surrounding idolatry. They were not only to carry out a policy of destruction, in sweeping from the land every vestige of ancient heathen worship, but were to avoid everything like imitation of it. Theirs was a new nationality, a new deliverance, a new faith, and it must be a new kind of worship, corresponding in its purity to the holiness of Jehovah. The Divine rules were to be precisely adhered to. They might not be swerved from, either by addition or diminution. C. C.

Idolaters, Enticers, False Prophets, and Wonder-Workers to be Put to Death, and Idolatrous Cities Destroyed.

De. 17 : 2–5 ; 13 : 1–18.

De. 17 : 2, 3. The crime here ordained to be punished by death was the worship of the heavenly bodies. Its apparent sublimity made it only the more seductive and dangerous. It was a departure, though at first a very subtle and scarcely recognizable one, from pure monotheism—the beginning of a course of declension which speedily led in Egypt, Phœnicia, Babylonia, India, and most other nations to the grossest abominations. *Orr.*

4. These are tokens of severity, that a woman as well as a man is to be slain; that the whole people should unite in stoning them; that the evil should be removed from the midst of the

land, lest the abomination should continue unpunished. He marks the heinous nature of the offence, by calling it the "*transgressing of God's covenant*;" thus affirming that all who go aside unto idols are *covenant-breakers*. It is not simple impiety which is here punished, but the perfidy whereby true religion is forsaken after men have devoted themselves to God and professed themselves to be of the number of his people. *Calv.*—Although physical death is no longer to be inflicted and outward stoning is happily unknown, there remains the eternal truth that false worship is death, misconceived worship is loss of soul, and right worship is daily sustenance and the continual enhancement of highest strength. J. P.

De. 13: 1-18. *Temptations to depart from God to be resisted at all costs.* Here Israel is told what to do in case of temptation arising to worship false gods. The chapter deals with this one topic. Temptations to depart from God may come (1) from a professed prophet or wonder-worker, or (2) they may arise from the nearest relative or bosom friend, or (3) they may come from a town or city. In either case, the infection is to be "stamped out" at once. Any enticement to idolatry, come whence it may, is not to be tolerated for a moment. The wonder-worker is to be put to death; the friend is to be slain; the city is to be destroyed. C. C.

Even when a prophet performs a miracle for the sake of seducing the people into idolatry, they shall not believe him but punish him. This precept is of great importance, because it shows that even in the Old Testament a miracle was only of an introductory and preparatory character, and never was meant in and for itself to work as a sufficient proof of the truth. Every miracle points to something; and if that to which it points is shown by other yet more undoubted signs to be false and mischievous, then the miracle itself is a lying miracle. Therefore the New Testament also warns us against false prophetic spirits. *Gerl.*

Terribly stern is the duty hero laid on the person enticed to idolatry. The law is adapted to an age of stern deeds, and to a people living under a stern dispensation. Yet, reflecting on the nature of the crime, on the constitution of the Jewish state, and on the issues to mankind which hung on the slender thread of this one nation's fidelity, it is difficult to see how it could well have been less stern than it is. Its severity was perhaps its mercy. Note, too, that the criminal could be executed only after formal impeachment, fair trial, and conclusively established guilt. *Orr.*

11. And all Israel shall hear, and fear. God doth not punish merely for the sake of punishment. Even his severities are the effects of goodness, and always directed to the advantage either of those who feel them or of others. *Secker.*—The effect anticipated was this: *All Israel shall hear, and fear, and do no more any such wickedness.* On God's side the result would be that he would "turn and show them mercy, and multiply" their numbers. Very clearly was it announced that this judicial action was the action of God, and that righteous and obedient Hebrews were the officers of Jehovah. D. D.

De. 13: 3, 4. "*The LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and cleave unto him.*" These words present the supreme reason and sanction for the commands of this thirteenth chapter of Deuteronomy, as they furnish the one sublime and sufficient basis for all Divine commands and prohibitions. B.—"*Ye shall walk after the Lord*" embodies New Testament teaching as well as Old. Absolute loyalty to Christ should be the governing principle of life. The Jehovah of the Old Testament is the Christ of the New. He appeals to us by righteousness, love, hope, fear. Temptations to desert Christ's standard may pour in upon us from various quarters. Seductions either to the false in faith or the corrupt in practice may come from those near and dear to us. These temptations are to be withstood at all costs. How earnestly should we pray that we may be kept faithful to our dear Lord in heaven! How lovingly should we warn others, lest they swerve from their fealty to him! C. C.

Magical Arts and Divination.

Ex. 22: 18. *Lev.* 19: 26, 31; 20: 6, 27. *De.* 18: 9-14.

There was nothing more common among all the peoples of antiquity, including the inhabitants of Canaan and adjacent lands, than the practice of magic in some of its numerous forms. Ancient Egypt abounded in it, and the monuments of Assyria and Babylon show that these nations in their religious, social, and even political, life were no less under its influence. And as one of the most subtle and fascinating forms of idolatry, it was natural that the Mosaic Law should take cognizance of it, and denounce the severest penalties against it. In this particular all the codes agree; there is not one of them that

does not adjudge so gross a violation of its fundamental principles as worthy of death. E. C. B.

De. 18:9-14. Different names are here assigned to persons dealing in the *arts of magic*. "One that useth divination," professing to gain power and knowledge more than human. "One that practiseth augury," or covert arts. "An enchanter;" the original suggesting the serpent, and implying the practice of charming serpents, yet always connected with the arts of divination. "A sorcerer;" the Hebrew word signifying one who mutters incantations, but only in the bad sense of seeking help from others than God. "A charmer;" a word which suggests *binding* as with the spell of enchantment. "A consulter with a familiar spirit." The English phrase signifies spirits who stand in such a relation to the performer that they *come at his call*. Of course it is pretended that these spirits are other and greater than human. The original Hebrew [Ob] comes down to us in the African "Obe-man" who still follows the same profession, by means of similar arts. "A wizard" is one who claims superhuman wisdom, the old English accurately translating the Hebrew: the distinctively *wise one*. The word is restricted in usage to superior wisdom gained by the arts of magic. "A necromancer;" precisely the spiritist of modern times, or rather, of all time, who claims to have communion with the spirits of dead men. [The word necromancer comes from the Greek; *necros*—a dead one; and "*mantis*" divination—gaining superhuman knowledge from the dead.]

This analysis of the original words may aid toward some just conception of the associated ideas which cluster round the *magic arts* of the Hebrew age. Their name and their arts are legion. Think of so many classes—professions—of men and women naturally shrewd, sharp, cunning; practising upon the superstitions and fears of the millions; working upon their imagination, haunting them with the dread of unknown powers, bringing up to them ghosts from the invisible world, claiming to give auguries of the future, playing in every way upon their fears and hopes, to extort their money or to make sport of their fears or to gratify their own or others' malice. A system so near akin in spirit and influence to idolatry, which so thoroughly displaces God from the hopes and fears of men, and which seeks so successfully to install these horrible superstitions in his place;—a system which perverts the powers of the world to come to subserve ungodliness and which practically rules out the blessed God from the sphere of men's homage, fears, and hopes;—this

system has always been worked by wicked and never by good men, has always subverted all iniquity, but piety and morality never;—this has been a master stroke of Satan's policy and one of the most palpable fields of his triumph through all the ages. Let it not surprise us that God's Law given through Moses denounced it unqualifiedly and made it punishable with death. The nations whom God drove out of Canaan were steeped in its abominations and ripened under its influence for their righteous doom. Not even one pagan, idolatrous nation, known to history since the world began, has been free from this abomination—the arts of magic. Egypt, Canaan, Babylon, India, Africa, historic Greece, and Rome; the old nations of Northern Europe, the savages of America—all testify that they have been cursed by its presence and power. H. C.

Witchcraft not only gives that honor to the devil which is due to God alone, but bids defiance to the Divine Providence, wages war with God's government, and puts His work into the devil's hand, expecting him to do good and evil, and so making him, indeed, *the God of this world*; justly therefore was it punished with death, especially among a people that were blessed with a Divine revelation and cared for by Divine Providence above any people under the sun. H.

The methods of modern so-called "spiritualism" are so nearly analogous to those of ancient times, that it is as needful now to warn the people against them as it was for Moses to warn the Hebrews. Even among them the roothold of this superstition was so strong that Isaiah had to caution the men of his time against it, and to remind them of the more excellent way (Is. 8:19, 20). What we really need is light *for the future, not light on it; and light concerning the invisible world, not light into it*. And these are given to us in the revelation of the Divine Word. It opens up immortality and life. By its light we know that our departed ones in Christ, though absent from the body, are present with the Lord. Cheered by its words of hope we can sing, "Thou shalt guide me with thy counsel, and afterward receive me to glory!" Be it ours to study the Book of God: to take it not only as a guide, but *the guide*; not simply as the only guide, but as the *all-sufficient* one, "until the day break, and the shadows flee away." C. C.

Child-Sacrifice to Molech.

Lev. 18:21; 20:1-5.

Lev. 20:2-5. Molech, literally, *the King*,

called also Molech, Milcom, and Malcham, whose rites are here so severely condemned, was known in later times as "the abomination of the Ammonites," when Chemosh was the abomination of the Moabites, and Astarte the abomination of the Sidonians. The nature of this rite, and of what others there may have been connected with the name of Molech, is very doubtful. The practices appear to have been essentially connected with magical arts, probably also with unlawful lusts. *Clark.*

3. The close connection between **giving of his seed unto Molech** and **defiling my sanctuary, and profaning my holy name**, is explained and illustrated by Ezekiel in the judgment on Aholah and Aholibah. "They have caused their sons, whom they bare unto me, to pass for them through the fire, to devour them. Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my Sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house" (Ezek. 23:37-39). Not only was the combination of the worship of Molech and Jehovah an offence to him whose name is Jealous, but at the time that Molech-worship was carried on in the valley of Hinnom, idols were set up in the court of the temple itself, as we learn from Jer. 32:34, 35; 2 Kings 21:4.

4, 5. There is to be no connivance with Molech worship. The penalty is death, and is to be carried out by the proper tribunals, whose business it was to see that the stoning took place. In the case of Molech-worship God declares that, if the tribunals of the nation fail to adjudge the penalty of death to the offender, He will Himself cut him off with his family and all

that follow him in his sin of unfaithfulness. F. M.—Admit other religions, and the bond which held together the twelve tribes was dissolved. How long could that union have lasted if the prophets of Baal had had the freedom of the camp, and been permitted to go from tent to tent, preaching the doctrine of human sacrifices? Hence Moses did not suffer them for an hour. False prophets were to be stoned to death. *Field.*

Almost the whole of the religion of the ancient pagan world consisted in rites of deprecation. Fear was the leading feature of their religious impressions. Hence arose that most horrid of all religious ceremonies—the rite of human sacrifice. Of this savage custom, Archbishop Magee asserts and proves, that there is no nation mentioned in history which we cannot reproach with having, more than once, made the blood of its citizens to stream forth in holy and pious ceremonies, to appease the divinity when he appeared angry, or to move him when he appeared indolent. "Conformably with this character of their gods," he adds, "we find the worship of many of the heathen nations to consist in suffering and mortification, in cutting their flesh with knives, and scorching their limbs with fire. The cruel austerities of the gymnosophists, both of Africa and India; the dreadful sufferings of the initiated votaries of Mithra and Eleusis; the frantic and savage rites of Bellona; and the horrid self-mutilations of the worshippers of Cybele—but too clearly evince the dreadful views entertained by the ancient heathens of the nature of their gods." It became the wisdom, the justice, and the goodness of the one true God, to check these spreading and direful evils; to bring men back from their polytheistic follies to the belief and worship of Himself. E. C. W.

NOTE.—This section, treating of *Idolatrous, Blasphemous, and Cruel Worship*, fitly closes the group of ordinances classed as ceremonial, those pertaining to the sanctuary, the ministry, and the worship of the only living and true Jehovah. B.

Section 154.

CIVIL GOVERNMENT INSTITUTED BY MOSES: ITS DISTINGUISHING ELEMENTS AND INFLUENCE UPON SUBSEQUENT CIVILIZATIONS.

Civil government is a Divine institution, if not as directly, yet as really as is the family. The rights which society has, and which it may rightfully exercise through some form of government it has from no contract. Men may, if they choose, express the rights and duties in-

involved in government in the form of a contract, but it is a mistake, and may lead to mischievous consequences to suppose that these rights and duties originate in any form of contract. By the constitution of God the ends of the individual can be attained only through government,

and therefore the rights of government and the duties of individuals under it originate in the same way as the rights and duties of parents and of children. The individual is born in society. That is his natural state, and as thus born both society and he have reciprocal rights and duties. These he may recognize and have all the benefits of society and of government, or he may refuse to recognize them and be deprived of these benefits, but the rights and duties exist independently of his will. They exist, and in entering into society, the individual comes under no new obligation, and gives up no right. M. H.

Civil government is a Divine institution. In support of this view we have the concurrent testimony of reason and revelation. The testimony of reason we have in the original aptitude of our nature for government; in the possession by man of conscience, benevolence, desire of esteem, and love of society, qualities clearly suited to promote the good of civil communities, and therefore a plain indication that it is the Creator's will that such communities should exist; in the admirable order and harmony of the material universe, evincing analogically that it is not the design of the Deity to abandon the moral world to chance and confusion; in the fact that were such the Divine purpose, our highest faculties—reason, reflection, prudence, conscience, the power of suspending our judgment, and liberty of choice—would be in vain, and caprice and passion would become the governors of human conduct; in the undoubted truth that God's end in creating man—the perfection of his nature and the happiness of his being—would be defeated by the non-existence of civil government and law; and in the actual benefits flowing from civil polity and law. The testimony of revelation we have in numerous explicit passages, affirming or implying the divinity of government: particularly Ps. 82:1; Prov. 8:15, 16; Rom. 13:1-6; Tit. 3:1; 1 Pet. 2:13, 14.

But as government is a truly Divine, so is it a truly human institution. It has a twofold origin—one in the will and purpose of the Deity, the other in the act and choice of men. The Divine will is its remote source and ultimate basis; human covenants its direct spring and immediate foundation. This view harmonizes two passages of holy writ, one of which in explicit terms affirms government to be an "ordinance of God;" the other in language equally distinct affirms it to be an "ordinance of man." The distinction, plain and solid in itself, is well stated by Bishop Sanderson and Arch-

bishop Bramhall. Says the former: "The substance of the power of every magistrate is the ordinance of God; but the specification of the circumstances thereto relating is a human ordinance, introduced by custom or positive law." Says the latter: "That all lawful dominion, considered in the abstract, is from God, no man can make any doubt. But the right and application of this power and interest, in the concrete, to this or that particular man, is many times from the grant and consent of the people. So God is the principal agent; man, the instrumental. God is the fountain, the root of power; man, the stream, the bough, by which it is derived. The essence of power is always from God; the existence, sometimes from God, sometimes from man." The sum is: God ordains government to secure the rights of man—"life, liberty, and the pursuit of happiness." He equally ordains the means necessary and fit to attain that end. He does not designate the means. He could not do so, for the plain reason that the means will vary in different ages, climates, and states of society. He leaves it to men, whom he has endowed with reason for this among other purposes, to choose such means as to their wisdom may seem suitable and sufficient. Neither forms of government nor theories of government make any difference. The magistrate, whether he be an hereditary prince of the thousandth generation, or the elected chief of a community whose members but yesterday formed themselves into a civil state by voluntary compact, is the minister and vicegerent of God. E. C. W.

The political constitution of the Jewish commonwealth was founded entirely upon a religious basis. In form, it was *theocratic*—a *monarchy*, with JEHOVAH for the only king, all magistrates and judges being his ministers: in its *substance* and *spirit*, it is a *commonwealth* in the strict sense, its object being the highest welfare of the whole people, who enjoy equal rights as being all the children of God and united by the bond of holiness. The formal constitution grew out of the wants of the people. When the people left Egypt, they could not be called a nation, in the political sense; but a body of tribes, united by the bonds of grace and religion, and especially by "the promise given to the fathers." Each of these tribes had its own patriarchal government by the "princes" of the tribe, and the "heads" of the respective families, and we find their authority subsisting through the whole history of the nation. But no central government was as yet provided. God preserved it in his own hands, and committed its adminis-

tration to Moses as his servant. The people were all collected in one encampment around the tabernacle of Jehovah, their ever-present King. They were commanded by his voice, whether directly or through Moses, and their movements were guided by his visible signs. If any doubtful case arose of law or policy, there was his oracle to be consulted. If any opposition was made to the authority of his minister, Jehovah summoned the rebels to his presence at the door of the tabernacle, smote them with leprosy, consumed them with pestilence, devoured them with fire, or sent them down alive into the pit. Such was the simple constitution of this period; God governing by his will, while embodying that will in the Law. P. S.

Under the Theocracy, the function of *legislators* was out of the question. The people did not make their own laws: these were *given* them—made by the Lord alone. It only remained for them to say whether they would accept the Lord their God as their Lawgiver and Supreme King. Such assent and consent on their part was appropriate; and precisely this they gave at Sinai (Ex. 19:3-8 and De. 5:27, 28). This national recognition of God as Supreme Lawgiver was renewed from time to time with subsequent generations of Israel (De. 29:10-15 and Josh. 24:15-27 and Neh. 10:28, 29). Thus it appears that the laws under which they lived were not arbitrarily imposed upon them without their consent—much less, against their will; but only with their formal and solemn consent. So far forth, their government involved an element of freedom and of self-control. They were not tyrannously coerced into subjection to laws which they repudiated. A system of law, in itself most excellent and entirely unexceptionable, was presented to them for their adoption or rejection. They adopted it—apparently with the warmest approbation. H. C.

It was the character of the Law itself, as affecting person and property, rights and privileges, and the management of national affairs, that formed the great bond of Israelitish society. How largely the constitution was charged with conserving elements appears conspicuously in the care with which it watched over life, liberty, and property, and whatever else concerned the well-being of society. D. M.

From the beginning of history down to the birth of Christ we find no trace of civil liberty outside of the Jewish Theocracy. Elsewhere there was no recognition of the rights of man as an individual, no caring for his individual

interests. There were privileged classes, and a caring for them. But the machinery of society did not run to take care of the individual. He was the tool of the society, but his well-being was nowhere the end of its action. But in the Jewish Theocracy (which was just a preparative Christianity) a fundamental truth was the love of one's neighbor as one's self. The government was formed for the well-being of the individual, and he was consequently helped and protected in all his civil rights. W. H. Campbell.

The civil government of the ancient Hebrews was the government of a free people; it was a government of laws; it was a system of self-government. The Hebrew civilization was the earliest that history has recorded, in which the human faculties had free play. It was the earliest civilization which was based upon a true faith, a just science of politics, and a right philosophy of life. It was not only the first, but the only government of antiquity, to which this description is fully applicable. The best subsequent civilization has been built upon that ancient Hebrew Law. The best wisdom of modern times in the difficult science of legislation was anticipated by Moses. The great principles of public and private law, which he not only developed in theory, but reduced to practice, are so many lessons of inspired wisdom, so many lights of experience, to guide the labors of statesmen and legislators to the end of time. The moderns are not real discoverers; they have but propagated and applied truths and principles, established by the first, the wisest, the ablest of legislators. In an age of barbarism and tyranny, Moses solved the problem how a people could be self-governed, and yet well governed; how men could be kept in order, and still be free; and how the liberty of the individual could be reconciled with the welfare of the community. There were elements in the Roman, Grecian, Egyptian, and even Asiatic polities, worthy of praise and imitation. But civil liberty, founded on equal rights, and acting through the popular will, was a blessing unknown to the whole ancient Gentile world. Only in the green vales and upon the vine-clad hills of Palestine we see millions of freemen reposing in happiness and security, beneath the shelteringegis of a polity stamped in its every lineament with the signatures of its Divine original. This favored people were not more distinguished during their journeyings and encampments in the wilderness by the mysterious shechinah, symbolizing the Divine presence among them, than they afterward were by their

civil constitution ; a constitution containing the elemental principles of all just, wise, and equal legislation, and bearing indubitable marks of a Divine wisdom in its formation.

The public functions prescribed in the Hebrew constitution flow from the nature of things. The first want of a State, as of every organized living being, is self preservation. To meet this want the constitution institutes certain functionaries, not only to strengthen the union of the tribes, but also to preserve in its integrity both the letter and the spirit of the fundamental law, and to teach it incessantly to the people. Such are the Hebrew priests and Levites. Next, the body politic wants a supreme legislative council, to watch over its wants, to direct its general movements, to shape its policy, and to modify old laws and enact new ones, as the exigency of times and occasions demands. For this the constitution provides in the assemblies composing the states-general of Israel. The third fundamental necessity of a nation is that of having the civil relations of the citizens maintained agreeably to the rules laid down in the Law. The constitution satisfies this requirement by a judiciary system which brings the administration of justice to every man's door, and makes it at once cheap and speedy, taking care, however, to prevent the evils of crude, hasty, and interested decisions by a system of appeal through courts of various grades, up to the supreme judicature, which holds its sessions in the capital of the republic. Again, the State requires that its force be wisely and effectively directed against its public enemies. This care the constitution devolves upon the chief magistrate of Israel. The great principle of the ancient Hebrews, in which we recognize the germ of the modern idea of the three powers, was, that there were three crowns in Israel—viz., the crown of royalty, the crown of the priesthood, and the crown of the Law. The first was bestowed upon David and his descendants ; the second was given to Aaron and his sons ; but the third, which was superior to both the others, was the inheritance of all Israel. The king, the priest, the judge, all the magistracies, were the creatures of the Law ; and the Law was enacted by the people. The constitution, in its parts, was pervaded with the democratic spirit. E. C. W.

The form of the Hebrew republic was unquestionably democratical. Its head admitted of change as to the name and nature of his office, and it could even subsist without a head. When Moses promulgated his laws he convened

the whole congregation of Israel, to whom he is repeatedly said to have *spoken* ; but as he could not possibly be heard by six hundred thousand men, we must conclude that he only addressed a certain number of persons who were *deputed to represent* the rest of the Israelites. Accordingly in Nu. 1 : 16 these delegates or *representatives* are termed *those wont to be called to the convention* ; in our version, *the renowned of the congregation* ; and in Nu. 16 : 2 they are denominated *chiefs of the community* or congregation, *that are called to the convention* ; in our version, “ famous in the congregation, men of renown.” By comparing Da. 29 : 10 with Josh. 23 : 2, it appears that these representatives were the *heads of tribes and families*, and *judges and officers* ; the judges, by virtue of their office. Probably, as Michaelis conjectures, only judges of hundreds, or [more probably] even *those only of thousands*, had seats and voices in the public deliberative assemblies. Horne.

It was a GOVERNMENT in the proper sense of the term, and not a CONFEDERATION. Moses drew up a constitution, which applied not merely to each tribe as a distinct political body, but also to every individual in the tribe. He thus gave to each a personal interest in the national concerns, making him as much a member of the nation as he was of his own tribe. The tribes formed but one nation. Though they had separate interests, as being in some respects independent States, they had also general interests, as being united in one body politic. They had much in common to draw them together in bonds of brotherhood, and strengthen the ties of political union ;—a common ancestor, the illustrious depository of premises appertaining to all the tribes alike ; a common God, who was their chosen and covenanted king ; a common tabernacle and temple, which was the royal palace ; a common oracle, the Urim and Thummim ; a common high-priest, the prime-minister of the king ; a common learned class, who possessed cities in all the tribes ; a common faith and worship, which at the same time differed fundamentally from that of all other contemporaneous nations ; and a common law of Church and State. Thus, while each Hebrew was strongly concerned to maintain the honor of his tribe, the constitution of the general government gave him an equal interest in the honor of his country. Thus also the constitution was so contrived, that, notwithstanding the partial independence and sovereignty of the separate tribes, each, as constituting a part of the national union, had a kind of

superintendence over all the rest in regard to their observance of the organic law. The Hebrew tribes were in some respects independent sovereignties, while in other respects their individual sovereignty was merged in the broader and higher sovereignty of the commonwealth of Israel. They were independent republics, having each a local government, which was sovereign in the exercise of its reserved rights; yet they all united together and formed one great republic, with a general government, which was sovereign in the highest sense. Thus all the Israelitish tribes formed one body politic. They had one common weal. They held general diets. They were bound to take the field against a common enemy. They had at first general judges, and afterward general sovereigns. And even when they had no common head, or, as the sacred historian expresses it, when there was neither king nor judge, a tribe guilty of a breach of the fundamental law might be accented before the other tribes, who were authorized to carry on war against it as a punishment. It is evident that the tribes were sometimes without a general chief magistrate. The constitution, as explained above, makes it quite conceivable that the State might have subsisted and prospered without a common head. Every tribe had always its own chief magistrate; subordinate to whom again were the chiefs of clans, the judges, and the genealogists; and if there was no general ruler of the whole people, there were twelve lesser commonwealths, whose general convention would deliberate together and take measures for the common interest. The head might be gone but the living body remained. Its movements would be apt to be slower and feebler; yet, as the history of the Benjamite rebellion teaches us, they did not always want either promptness or energy.

The education enjoined by Moses was not merely of the children of the highborn and the rich, but of all ranks and conditions. It was a fundamental maxim of his policy that no citizen, not even the lowest and the poorest, should grow up in ignorance. In proportion as this idea enters into the constitution of a State, tyranny will hide its head, practical equality will be established, party strife will abate its ferocity, error, rashness, and folly will disappear, and an enlightened, dignified, and venerable public opinion will bear sway. Upon the whole, it may be affirmed that in no part of the Hebrew constitution does the wisdom of the Law-giver shine with a more genial lustre than in what relates to the education of the young.

The provisions of the constitution on this point cannot be regarded otherwise than as the dictate of a wise, liberal, and comprehensive statesmanship: for it is in the highest degree desirable that every citizen should be acquainted with the laws and constitution of his country. Patriotism itself is but a blind impulse if it is not founded on a knowledge of the blessings we are called upon to secure, and the privileges which we propose to defend. It is political ignorance alone that can reconcile men to the tame surrender of their rights; it is political knowledge alone that can rear an effectual barrier against the encroachments of arbitrary power and lawless violence.

The Hebrew constitution, in its substance and its forms, in its letter and its spirit, was eminently republican. The power of the people was great and controlling. This point is clear even on a superficial examination of the subject. But not only so; it had also important and striking analogies with our own constitution, and with that other free constitution from which ours, in its most essential features, was taken; a constitution which Montesquieu erroneously represents as drawn from the woods of Germany, but which Salvador, and truly without doubt, regards as derived from the Hebrew fountains. Whoever attentively considers the Hebrew and British constitutions, and still more the Hebrew and American constitutions, cannot but be impressed with the resemblance between them. Their fundamental principles are identical; and many of the details of organization are the same or similar. The rights of every person in the Hebrew State, from the head of the nation to the humblest stranger, were accurately defined and carefully guarded. Even Ahab, an unprincipled tyrant, dared not invade the field of a vine-dresser, though the want of it was so keenly felt as to make him refuse his ordinary food; and his still more tyrannical and unprincipled queen, Jezebel, knew no method of compassing the same end but through the perverted forms of law and justice (1 Kings 21). Every man was in a political sense on an equality with the most exalted of the nation. The rulers were raised to the dignities which they enjoyed by the free suffrages of their fellow-citizens. The laws, though proposed by God, were approved and enacted by the people, through their representatives in the states-general of Israel. The Israelites exercised the right of meeting in primary assemblies, of discussing questions of public policy, and of petitioning their rulers for the redress of grievances. Every Hebrew citizen was eligible to the highest civil

dignities, even to that of the royal purple. The whole nation constituted a republic of free-men, equal originally even in property, equal in political dignity and privilege, equal in their social standing, and equally entitled to the care and protection of the government.

The Hebrew polity was essentially a system of self-government. It was the government of individual independence, municipal independence, and State independence—subject only to so much of central control as was necessary to constitute a true nationality, and to provide for the general defence and welfare. Centralization was foreign to its spirit. The local governments loom out under the Mosaic constitution; the central government is proportionably overshadowed. Public opinion was a powerful element in the Hebrew government. This gave shape and force both to the national and provincial administrations. Let any one read the Hebrew history with this in his mind, and he will see proofs of it in every page.

It is an admitted fact that the tendency of all the modern improvements in government is to equalize the conditions of men, and so to bring about that general social intercourse, by which many of the most important principles and habits are formed and fixed and the masses of society are elevated, humanized, and refined. To secure these great ends, many bloody wars have been waged and countless treasures expended. But all these struggles and expenditures have not yet, in the particulars just indicated, brought modern society to that point where Moses fixed his people, in an age when even the Greeks and the Romans were still savages and barbarians. Privileged classes, enjoying the benefit of milder laws and special exemptions, were unknown to the Mosaic constitution. And civil liberty, according to the notion of it presented in the excellent definitions of Blackstone, Paley, and other approved writers on public law, that it is no other than natural liberty so far restrained by human laws (and no further) as is necessary and expedient for the general advantage of the public; that it is the not being restrained by any law but what conduces in a greater degree to the public welfare; and that it consists in a freedom from all restraints except such as established law imposes for the good of the community;—liberty, thus regulated by law, with the superadded idea that the restraining laws should be equal to all, was as fully developed and secured by the Hebrew constitution, as by any other known system of government in the world. The great natural rights of personal security, in respect to

life, limb, health, and reputation; of personal liberty, in respect to locomotion, residence, education, and the choice of occupation; and of private property, in the free use, enjoyment, and disposal of all acquisitions, without any control or diminution save by the laws of the land—were recognized and guarded in the amplest manner by the laws and constitution of Moses. And these absolute and paramount rights were protected, and their inviolability maintained, by other subordinate rights:—the right of representation in the congregation of Israel; the right of a speedy and impartial administration of justice through the courts; and the right of petitioning the public authorities for the redress of wrongs, where other means of establishing the right were inadequate to the purpose. Such were the liberties of a Hebrew citizen; such the barriers by which they were defended; such the inestimable system of public polity and law, which spread its ample and beneficent protection over the humblest and meanest as well as the most exalted and honored member of the commonwealth of Israel.

The two greatest interests of a State, and yet the two interests most difficult to be harmonized—permanence and progress—were as wisely provided for and as effectually secured by the Mosaic system of government as by any other civil constitution in the world: the former, by its regulations respecting the distribution and tenure of landed property; the latter, by the three annual assemblages of the nation, whereby there was kept up a continual circulation of ideas between all parts of the country: and both, by the institution of the Levitical order, which was at once conservative and progressive; conservative, by its duty to teach, interpret, and maintain the laws; progressive, by its obligation to devote itself to the cultivation of science and letters. Is it not a fact well worthy to arrest attention, that in the midst of barbarism and darkness, hearing no sounds but those of violence and seeing no soil which was not drenched with blood, a legislator should have founded a government on principles of peace, justice, equality, humanity, liberty, and social order, carried out as far as in the freest governments now existing among men? This would be an inexplicable mystery, on any other theory than that of a supernatural revelation to the Lawgiver. The reality of the Divine legation of Moses might be rested on this argument alone.

The Mosaic constitution contains, undeniably, the germ of almost everything precious in modern civilization. It is a common fountain,

from which the most enlightened nations of subsequent ages have drawn their best principles of political, civil, and criminal law. The unity of God, the unity of the nation, civil liberty, political equality, an elective magistracy, the sovereignty of the people, the responsibility of public officers to their constituents, a prompt, cheap, and impartial administration of justice, peace, and friendship with other nations, agriculture, universal industry, the inviolability of private property, the sacredness of the family relation, the sanctity of human life, universal education, social union, a well-adjusted balance of powers, and an enlightened, dignified, venerable public opinion, were the vital elements of the constitution of Moses.

As imprisonment was a punishment unknown to the Hebrew law, there was no place for the writ of *habeas corpus* there. With this exception, there is not a single fundamental principle which enters into the constitution of a free State which will not be found to have been incorporated into the polity of the Hebrew commonwealth. That government is instituted for the good of the many, and not of the few—for the happiness of the people, and not the advantage of the prince and the nobles; that the people, either directly or by representatives, should have a voice in the enactment of the laws; that the powers of the several departments of government should be cautiously balanced; that the laws should be equal in their operation, without special burdens or special exemptions; that the life, liberty, and property of no citizen should be infringed, but by process of law; that justice should hold an even balance, neither respecting the persons of the rich nor yielding to the necessities of the poor; that judicial proceedings should be public, and conducted in accordance with established rules; that every man who obeys the laws has a right to their protection; that education, embracing a knowledge of the laws, the obligations of citizenship, and the duties of morality, should be universal, and that whatever is valuable in political and social institutions rests upon the intelligence and virtue of the people:—these great and vital principles of civil liberty were as fully embodied in the Hebrew constitution as they are in the freest constitutions now existing among men. E. C. W.

INFLUENCE OF THE MOSAIC LEGISLATION AND THE
HEBREW WRITINGS UPON LITERATURE, GOVERN-
MENT, AND LAW IN SUCCEEDING AGES.

That the Grecian critics were acquainted with

the writings of Moses is certain from the fact that we find Longinus, in his treatise on the Sublime, drawing from them in illustration of his subject. The same is true of the historians. Strabo makes honorable mention of Moses as a lawgiver; and Diodorus Siculus acknowledges him to be the first of legislators, from whom all laws had their origin. Among distinguished modern critics and divines who have held the opinion that *profane literature* is greatly indebted to the sacred Scriptures may be mentioned Ludovicus Vives, the Scaligers, Grotius, Bochart, Selden, Usher, Cudworth, Stillingfleet, Witsius, Magee, and a host of others, of scarcely inferior note. Grotius says: "That which the ancient philosophers drew from the theology of the Phœnicians, and the poets from them, the Phœnicians drew from the Hebrews." That the Phœnicians were identical with the ancient Canaanites; that they were well acquainted with the Jewish doctrine and traditions; that by their commerce they spread these ideas all along the shores of the Mediterranean Sea, in Asia Minor, Greece, Italy, Spain, Africa, and numerous islands; and that the Jews themselves were known to other nations under the names of Phœnicians, Syrians, Assyrians, has been proved at large by learned men.

That the greater part of the myths which make up the ancient *pagan theology* were but corrupt imitations of Scripture histories, has been abundantly demonstrated by learned men, as Selden, Bochart, Vossius, the Scaligers, Maimonides, and various of the Christian fathers. These authorities will be found cited at length by Gale in the second book of his *Court of the Gentiles*, and by Stillingfleet in the fifth chapter of the third book of his *Origines Sacrae*. A strong presumptive evidence of the obligations of Grecian *philosophy* to the Hebrew Scriptures is found in the fact that Egypt and Phœnicia, themselves large recipients of the treasures of revelation, were, by common admission, the sources of Grecian culture and learning. Up to the period when the empire of Jerusalem was destroyed by Nebuchadnezzar, Europe had remained, to a great degree, sunk in barbarism and ignorance. At this time part of the Jewish nation was carried captive to Babylon, and another large portion took refuge in Egypt. These latter, after the restoration of their brethren by Cyrus, remained in their adopted country, where they built a temple, publicly exercised their religion, and flourished in such multitudes under Alexander and his successors as almost to equal those of Judea in number, wealth, and influence. They even lost the use

of the Hebrew, and adopted the Greek tongue—a language, beyond all others, copious, expressive, and harmonious;—qualities which caused it to become the universal dialect of learned men, both in the East and the West. About the time of the Babylonish captivity Greece began to emerge from the depths of ignorance and rudeness in which her people had hitherto been sunk. A spirit of inquiry and research was awakened. Thales, Anaximander, Anaxagoras, Pherecydes, Pythagoras, Plato, Herodotus, and a host of other Grecian philosophers and historians, travelled into Egypt, Chaldaea, and Phenicia, some of them residing in those countries for a long series of years. Here they became acquainted with the more cultivated and learned of the Jews. It is not improbable that some of them saw and read the sacred books of the Hebrews, either in the original tongue or the Greek translation made under Ptolemy Philadelphus. Ptolemy himself was delighted with the laws of Moses; pronounced his legislation wonderful; was astonished at the depth of his wisdom, and professed to have learned from him the true science of government.

The testimonies of Jewish, pagan, and Christian writers, and the presumptive proofs here referred to, are sufficient of themselves to warrant the belief that Greece, the parent of pagan letters and arts, Greece, the common mistress and teacher of Europe, owed the best part of her wisdom to Judea. But that which affords incontestable proofs of this fact is a comparison of the maxims of her philosophers with the teachings of Holy Scripture. Let the reader who would see this subject fully discussed, with all the authorities bearing upon it cited, consult the third book of the *Aegyptiaca* of Witsius and the whole of the second part of Gale's *Court of the Gentiles*. It may never be fully known how far the Greeks and other heathen nations were indebted to Moses and the prophets for their purest ethical doctrines, their choicest poetic beauties, their finest rhetorical touches, their loftiest flights of eloquence, their wisest maxims of government, and their sublimest speculations concerning the Divine nature and human duty. Enough, however, is known to afford solid ground for the opinion that Judea was the birthplace of letters, that her priests were men of learning, that her Levitical cities were so many universities, that the scholars of other countries lighted their torch in Zion, and that the altars of pagan philosophy caught their first spark from the flame that glowed within the temple of Jerusalem.

Equally great was the influence of the Mosaic legislation on government and law in succeeding ages. Grotius says: "The most ancient Attic laws, whence in after times the Roman were derived, owe their origin to Moses's laws." He expresses the same opinion in his treatise on the Right of War and Peace: "Who may not believe, that seeing the Law of Moses had such an express image of the Divine will, the nations did well in taking their laws thence? Which that the Grecians did, especially the Attics, is credible. Whence the Attic laws and the Roman twelve tables, which sprang thence, bear so much similitude with the Hebrew laws." The similitude between the Grecian and Mosaic laws has been noticed by Josephus, Clemens Alexandrinus, Augustin, Selden, Gale, Cunaeus, Serranus, Sir Matthew Hale, and Archbishop Potter. E. C. W.

The last-named in his *Grecian Antiquities* has adduced many points of Grecian law which seem to have been taken from Moses—viz., the laws of divorce; the purgation oath compared with "the oath of jealousy" among the Hebrews; the harvest and vintage festival; the law of first-fruits; the law requiring the best offerings for God; the portion for the priests; protection to the man-slayer at their altars; requiring priests to be unblemished; the agrarian law; laws regulating descent of property, and prohibiting marriage within certain degrees of consanguinity. Plato in his ideal "Republic" is thought to have drawn largely from Moses. Clement of Alexandria accosts him (by Apostrophe): "But as for laws, whatever are true were conveyed to thee from the Hebrews." These historic facts seem to indicate the definite channel through which the laws of Moses reached the Grecian mind in its earliest stages of culture and thus wrought themselves into the great fountains of Grecian and Roman civilization and jurisprudence.

There seem to be strong grounds for the general statement that the greatest reformers of all known history have acted upon the ideas of Moses, and have probably drawn their doctrines more or less directly from that fountain. I will venture to place in this category Zoroaster, Plato, Confucius, Buddha, and Mahomet. These men were in their time reformers of society, of morals, and of jurisprudence. Their influence led toward if not fully into the doctrine of *one God*, and by natural consequence, to a purer morality and juster views of law and equity; of love to one's neighbor and privity of life. The historic evidence that Zoroaster, Plato, and Mahomet drew from Moses is very

strong. Of the great Indian reformer and of the Chinese comparatively little is known.

Of Roman law as finally embodied in the great code of Justinian, it has been justly suggested that its best things came from Moses and the Septuagint through Greece and the Egypt of the Ptolemies. In the age of Justinian (first half of the sixth Christian century) primitive Christianity had quite fully leavened the public sentiment and thus the jurisprudence of the then civilized world. When Justinian created a commission of learned jurists to "collect the scattered monuments of ancient jurisprudence," he recommended them in settling any point to regard neither the number nor the reputation of the juriconsults who had given opinions on the subject, but to be guided solely by reason and equity.

Of Alfred the Great (reigned A.D. 871-901) the central testimony of history is that he was severely *just*. Despite of surroundings almost barbarous, he rose by dint of his irrepressible manliness to become the greatest legislator and scholar of his age, and so was able to lay the foundations for the best and truest glory of the English name. The common law of England and of the English-speaking world began its development under his hand. The spirit of her law from the days of Alfred was justice and righteousness between a man and his neighbor. The laws of Moses were in Alfred's eye; the spirit of those laws filled and fired his noble soul. It is currently said that the telling words which describe the needy as "*God's poor*" are original (for our mother Saxon tongue) with him. Moses had reiterated the sentiment long ages before. Sir Matthew Hale has traced the influence of the Bible generally on the laws of England. Sismondi testifies that Alfred, in causing a republication of the Saxon laws, inserted several statutes taken from the code of Moses, to give new strength and cogency to the principles of morality. H. C.

The civil institutions of [England and] the United States are pervaded with the spirit of the Mosaic legislation. Equality, liberty, general education, social order, peace, industry, union, and the reign of law are the sources of

our prosperity and happiness. But these principles are the very heart of the Mosaic constitution. In conclusion, it appears that through various channels, as well as more directly from the original fountain, the principles of the Mosaic code have found their way, to a less or greater extent, into the jurisprudence of all civilized nations.

My faith in our [American] institutions has been strengthened by my study of the Hebrew constitution. I have seen with surprise and delight that the essential principles of our constitution are identical with those of a political system which emanated from a superhuman wisdom, and was established by the authority of the Supreme Ruler of the world. I accept this knowledge as a pledge that these principles are destined, in the good providence of God, to a universal triumph. Men are capable of governing themselves; such is the decision of the infinite intelligence. Tyranny will everywhere come to an end; humanity will recover its rights; and the entire race of mankind will exult in the enjoyment of freedom and happiness. Futurity is big with events of momentous import; events compared with which the grandest and the sublimest, hitherto inscribed upon the rolls of fame, are but as insignificant trifles. But this better future, for which our nature sighs and to which it is evidently tending, "is not a tree transplanted from paradise, with all its branches in full fruitage. It was not in vernal breezes and gentle rains that its roots were fixed, and its growth and strength insured. With blood was it planted. It is rocked in tempests. Deep scars are on its trunk, and the path of the lightning may be traced among its branches." But through storm and darkness, amid blood and carnage, the political redemption of our race holds on its course. Liberty and law, Christianity and science, religion and learning, are yet to enjoy a universal triumph, to sway a universal sceptre. Thanks be to God for that rainbow of promise, with which the civil polity of Moses has spanned the political heavens! *E. C. Wins. (Laus of the Ancient Hebrews.)*

Section 155.

CIVIL LAWS: APPOINTMENT OF JUDGES BY JETHRO'S COUNSEL.

EXODUS 18 : 1-27. DE. 1 : 9-15.

Ex. 18 1 Now Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, how that the Lord had brought Israel out of Egypt.

2 And Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her away,
 3 and her two sons ; of which the name of the one was Gershom ; for he said, I have been a
 4 sojourner in a strange land : and the name of the other was Eliezer ; for *he said*, The God of
 5 my father was my help, and delivered me from the sword of Pharaoh : and Jethro, Moses'
 6 father in law, came with his sons and his wife unto Moses into the wilderness where he was
 7 encamped, at the mount of God : and he said unto Moses, I thy father in law Jethro am come
 8 unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father
 9 in law, and did obeisance, and kissed him ; and they asked each other of their welfare ; and
 10 they came into the tent. And Moses told his father in law all that the Lord had done unto
 11 Pharaoh and to the Egyptians for Israel's sake, all the travail that had come upon them by
 12 the way, and how the Lord delivered them. And Jethro rejoiced for all the goodness which
 13 the Lord had done to Israel, in that he had delivered them out of the hand of the Egyptians.
 14 And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians,
 15 and out of the hand of Pharaoh ; who hath delivered the people from under the hand of the
 16 Egyptians. Now I know that the Lord is greater than all gods : yea, in the thing wherein
 17 they dealt proudly against them. And Jethro, Moses' father in law, took a burnt offering and
 18 sacrifices for God : and Aaron came, and all the elders of Israel, to eat bread with Moses'
 19 father in law before God. And it came to pass on the morrow, that Moses sat to judge the
 20 people : and the people stood about Moses from the morning unto the evening. And when
 21 Moses' father in law saw all that he did to the people, he said, What is this thing that thou
 22 doest to the people ? why sittest thou thyself alone, and all the people stand about thee from
 23 morning unto even ? And Moses said unto his father in law, Because the people come unto
 24 me to inquire of God : when they have a matter, they come unto me ; and I judge between a
 25 man and his neighbour, and I make them know the statutes of God, and his laws. And Moses'
 26 father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear
 27 away, both thou, and this people that is with thee : for the thing is too heavy for thee ; thou
 28 art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel,
 29 and God be with thee : be thou for the people to God-ward, and bring thou the causes unto
 30 God : and thou shalt teach them the statutes and the laws, and shalt shew them the way
 31 wherein they must walk, and the work that they must do. Moreover thou shalt provide out
 32 of all the people able men, such as fear God, men of truth, hating unjust gain and place such
 33 over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens,
 34 and let them judge the people at all seasons : and it shall be, that every great matter they
 35 shall bring unto thee, but every small matter they shall judge themselves : so shall it be easier
 36 for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God
 37 command thee so, then thou shalt be able to endure, and all this people also shall go to their
 38 place in peace. So Moses hearkened to the voice of his father in law, and did all that he had
 39 said. And Moses chose able men out of all Israel, and made them heads over the people,
 40 rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged
 41 the people at all seasons : the hard causes they brought unto Moses, but every small matter
 42 they judged themselves. And Moses let his father in law depart ; and he went his way into
 43 his own land.

De. 1 9 And I spake unto you at that time, saying, I am not able to bear you myself alone :
 10 the Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for
 11 multitude. The Lord, the God of your fathers, make you a thousand times so many more as
 12 ye are, and bless you, as he hath promised you ! How can I myself alone bear your cum-
 13 brance, and your burden, and your strife ? Take you wise men, and understanding, and
 14 known, according to your tribes, and I will make them heads over you. And ye answered
 15 me, and said, The thing which thou hast spoken is good for us to do. So I took the heads of
 16 your tribes, wise men, and known, and made them heads over you, captains of thousands,
 17 and captains of hundreds, and captains of fifties, and captains of tens, and officers, according
 18 to your tribes.

The visit of Jethro to Moses is recounted in Ex. 18. According to the *order* of the text, it would seem to have taken place immediately after the battle with Amalek at Rephidim (Ex. 17), and before the encampment at Sinai (Ex. 19 : 2).

For the reasons assigned below it is transferred from its orderly place in the record, and inserted here, at the commencement of the third main division of the laws of Moses, the class of Civil Ordinances. The leading fact connected

with this historical visit, for which mainly it is recorded, was the appointment by Moses of ruling judges, at the suggestion of Jethro. It falls here, therefore, into its fitting place, as a natural introduction as well as a substantial portion of the civil laws. B.

There are indications which show that this occurrence must have taken place after Israel had reached Sinai and heard the Law, and not before they had arrived at that mount and received the statutes and ordinances of God. There is reference clearly to a state of things which indicates national organization, and not the nomadic state in which the Israelites were at the outset. And we see plainly that the nineteenth (Exodus) is the proper continuation of the seventeenth chapter. J. C.—The mountain of God, and not Rephidim, is described as the place of encampment at that time (verse 5). Moreover, the circumstances in which we find the people are adapted not to their *flying halt* at Rephidim (only half a month intervened between their arrival at the desert of Sin and their encampment in the desert of Sinai), but to their longer stay at Sinai. Hence this chapter departs from the chronological order, and anticipates the occurrence. The author is now standing at the commencement of an important section in his history, which extends from Ex. 19 to Nu. 10, and contains the account of the giving of the Law at Sinai. All the directions embraced in this section are given through Moses by Jehovah, and bear throughout the character of Divine commands. It is different with the appointment of the judges, the origin of which is recorded in this chapter. This was not ordered by Jehovah, but recommended by Jethro. And hence we are led to conjecture that the author purposely separated the human institution from such as were Divine, and pointed out the distinction by the position assigned to it. *Ranke.*

The reason of the order in the text, Lightfoot says, is to be sought for in the prophetic curse denounced against the Amalekites in the close of the preceding chapter; for as Jethro and his family were residing in the country of this devoted people, it was proper to afford the reader an intimation that he was not to be involved in their doom, and accordingly the incident of his visit to the camp of Israel, and his joining in the worship of the true God, is introduced in immediate connection with the mention of the curse; not that it actually occurred at that precise time, but to show that he once came, and evinced by his conduct that he was exempted from the denunciation. This view of the sub-

ject we consider on the whole the correct one. *Bush.*

The Israelites had moved into the district of Horeb and had encamped in the plain, in which they remained for a whole year, and from which they witnessed the giving of the Law and it was some time during their residence there that Jethro came with Zipporah and her sons to Moses. "The mount of God" (verse 5) is pre-eminently and emphatically Sinai; and therefore we are shut up to the inference that the encampment here referred to was not Rephidim, but Sinai. This view of the matter is confirmed by the words of Moses in the first chapter of the Book of Deuteronomy, where, describing what must be held to be the same change in the mode of his administration which he here initiated, he places it clearly in Horeb, and not long before the removal of the people from the base of Sinai. Moreover, in this chapter itself there are certain expressions which seem to refer to the promulgation of the Law and the establishment of the Divine oracle as things already past; for Moses speaks to Jethro of "the people coming to inquire of God," and of his making them "to know the statutes of God and his laws;" while Jethro uses language which appears to imply that Moses had already begun "to bring their causes unto God." Besides, the time which elapsed between the arrival of the people at Rephidim and their journeying to Sinai would hardly admit of the occurrence of all the events here enumerated, especially when we take into consideration the conflict with Amalek, of which that valley was the scene, and which occupied at least one whole day. And further, no one can read the words of Jethro without perceiving that his advice to Moses was founded not upon the proceedings of a single day, and that one of exceptional hardship, but rather on his observation, for some considerable time, of the wearing character of the constant routine of duties which Moses had undertaken, and which he was endeavoring daily to perform. W. M. T.

Ex. 18. This chapter, which abounds in personal reminiscences (and gives a vivid impression of the affectionate and confiding character of Moses), stands rather apart from the general narrative. It may have been and probably was written on a separate roll. The repetition of particulars well known to the reader is a general characteristic of such distinct portions. *Cook.*

I. Jethro, Moses' father-in-law. According to the note, vol. i., p. 579, "it appears probable that Reuel was the grandfather, Jethro

the father, and Hobab the brother, of Zipporah. Hence, after forty years Reuel is no more spoken of." The treatment of Jethro in this place, and afterward of Hobab, by Moses, accords with this view. B.

3, 4. Two sons, Gershom, Eliezer.

Moses had no interest but that of God and his people; to promote this he employed his whole time and his uncommon talents. The zeal of God's house consumed him; for in that house, in all its concerns, we have the testimony of God himself that *he was faithful* (Heb. 3:2), and a higher character was never given nor can be given, of any governor sacred or civil. He made no provision for his own sons, Gershom and Eliezer; they and their families were incorporated with the Levites (1 Ch. 23:14), and had no higher employment than that of taking care of the tabernacle and the tent. No history, sacred or profane, has been able to produce a parallel to the disinterestedness of Moses. A. C.—The two sons sink into obscurity. Their names, though of Levitical origin, relate to their foreign birthplace. Gershom, the "stranger," and Eliezer, "God is my help," commemorated their father's exile and escape. Their posterity lingered in obscurity down to the time of David. A. P. S.

5-7. On our entrance into the Desert of Sinai, we had a piece of the Bible translated for us into every-day life as it was in the time of the exodus. We had reached the neighborhood of the tents of our Sheikh Eid, and his wife and two children, accompanied by an aged male relative, came out to meet him. Eid saluted the old man, embraced him, and kissed him on either cheek, and the pair then, with right hands clasped, repeated over and over again the words, "Are you well?" with the answer, "Thank God, well!" As I watched the scene, I could not help calling to mind the words of Ex. 18:5-7. *Palmer.*

8-11. Jethro is before us here as both a good and a wise man—*good* in that his heart is shown to be with God and with God's people, "rejoicing for all the goodness which the Lord had done to Israel whom he had delivered out of the hand of the Egyptians" (verse 9); and *wise* in that he saw at a glance that the burdens then borne by Moses in the administration of justice among the people would soon break him down; and in his admirable suggestions of a better method which from that day became established among the Hebrew people. For both reasons such a visit deserved a permanent record. H. C.

12. A burnt-offering and sacrifices.

This clearly shows that Jethro was recognized as a priest of the true God. The identity of religious faith could not be more conclusively proved than by the participation in the sacrificial feast. This passage is of great importance in its bearings upon the relation between the Israelites and their congeners, and upon the state of religion among the descendants of Abraham. *Cook.*—The term "burnt-offering" is usually applied to a sacrifice which is burned entire upon the altar. The phrase "sacrifice for God," refers here to a peace-offering upon portions of which the worshippers partook in the manner of a religious feast; an act at once religious toward God and social toward man. H. C.

13-18. Read carefully this simple recital, and note how natural the inquiry of Jethro, the answer of Moses, and the earnest caution expressed in the rejoinder of the interested and wise hearted old man. When we consider the immense toil of Moses involved in his "sitting from morning unto evening" to decide the multitude of questions arising "between a man and his neighbor," and to instruct the people in the detail of God's laws, we can well appreciate the urgency and plainness of Jethro's words of protest. B.

17, 18. The thing thou doest is not good. Thou wilt surely wear away.

It was a lawful, a laudable work, pushed to a perilous extreme; and it was the undue extreme to which it was pushed that was not good. Labor is good; but if we labor unwisely, so as to overtask and enervate our faculties, the labor which in itself is good becomes an evil. Whatever merciful alleviations and remissions of toil the good providence of God may have brought, there is plenty of work for every man to do—work which he cannot neglect save to his own hurt, and to the loss of the community at large. No man is so unhappy or so likely to become a burden to himself and a pest to his neighbors as he who neither has a daily task set him, nor sets himself a task. Labor braces the energies of mind and body, and makes the after-rest sweet. It conditions all good things; for all good things are hard to get; and in the labor of getting them lies our best safeguard against temptations to evil. Yet man is not a machine that he should do nothing but work, though he often uses himself as if he were. If he give himself to incessant labor or, if, like Moses, he simply carry labor to an excess, he will surely wear himself away and yet not achieve that at which he aims; while if he will listen to some wise Jethro, and lighten his labor, he may long

retain his strength, and in the long run do a larger stroke of work than if he went at it with the feverish excitement which preys upon the strength it evokes. To wear out is better than to rust out, but it is best of all neither to rust out in sloth nor prematurely to wear out in undue toils. To follow any vocation with so absorbing an interest as to undermine health and to neglect the higher ends for which life is given, is both unwise and wicked. It is to sin against the law which God has written on our bodies—a law which is very prompt to avenge itself, and against the law which he has revealed in our reason and experience. And therefore God has ordained the intermission of labor. Not only has he given us an inward monitor which warns us when mental or vital powers are overtasked; he has also fixed bounds to our labor beyond which we cannot or ought not to pass. Seven times a week the day draws to an end, and the night comes on in which most of us at least are compelled to rest. Once every week, too, there returns the day of rest, on which we cease from our toils, and withdraw our minds from the noisy labors and corroding anxieties of traffic. Ah! if men would abstract their *minds* as well as their hands from labor night by night and Sunday by Sunday, instead of wearing themselves away, they would carry an intenser vigor to their toils, and do more though in lesser time. It is because they will not rest when God says, "Rest," nor worship when God says, "Worship," that so many are urged into mania or borne to a premature grave. *Cox.*

JETHRO'S COUNSEL: FIRST PARTICULAR, WHAT DUTIES MOSES HIMSELF SHOULD UNDERTAKE.

Ex. 18 : 19, 20.

19, 20. He introduces his counsel with the fervent words, "*God be with thee!*" "Continue thou," he advises, "in thine appointed work of mediation in behalf of the people, and interpret to them all the way and the will of God, as it has been and shall be disclosed to thee." B.—Herein Jethro declares the twofold office which Moses was to sustain—viz., that of *advocate* in behalf of the people, and *interpreter* on the part of God. *Bush.*—What a comprehensive form of a preacher's duty does this verse exhibit! He must *instruct* the people in the nature, use, and importance of the *ordinances* of religion. He must lay before them the whole *moral law*, and their obligations to fulfil all its precepts. He must point out their principal duties; and he must set before them all *their work*. A. C.

SECOND PARTICULAR, APPOINTMENT OF JUDGES.

Ex. 18 : 21, 22. *De.* 1 : 13-15.

Requisites of character. Able men, such as fear God, men of truth, hating unjust gain. *Able men.* Heb. *men of might or force*—i.e., men of vigorous, active, energetic character. This was the first requisite. The second was that they should be *men fearing God*—that is, conscientious men: men who dare not do a base, mean, or unjust thing, whatever the temptation or however secretly it might be done, because they are controlled by a holy awe of heaven. The next qualification is that they should be *men of truth*; men who would on no account utter a falsehood or betray a trust. *Bush.*—*Hating unjust gain.* Not only not seeking bribes or aiming to enrich themselves, but abhorring the thought of it; he is fit to be a magistrate, and he alone, who *despise* the *gain of oppression*, and *shaketh his hands from the holding of bribes* (*Is.* 33 : 15). H.

Such was Jethro's conception of the man fitted to be placed in authority over his fellows. To this list of qualifications Moses adds others at the time of their election, as we learn from *De.* 1 : 15. First, they were to be "*wise men*" of their tribes—that is, of first intelligence. Secondly, "*known men*" in their tribes—that is, men who have been tried, and thus become known. Thirdly, "*men of understanding*"—that is, of good, practical judgment, as well as intelligence. And in inducting them to office, he charges them: *First*, "hear and judge righteously" not only between two fellow-citizens, but between a fellow-citizen and a stranger. *Second*, "without respect of persons, but hear the small as well as the great." *Third*, without "fear of the face of man," remembering, *fourthly*, that "*the judgment is God's*" not man's; and, therefore, should rest upon no fear or favor of man, but on the principles of eternal rectitude. Whatever opinions may be entertained of the theology and ritual of the Mosaic age, it is very clear that there is no evidence of narrowness, ignorance, and the childishness of that era to be gathered from this analysis of the qualification of candidates for office under a free popular government. S. R.

A magistracy elected by the people, the public officer chosen by the public voice, was another of those great principles on which Moses founded his civil polity. The magistrates are not properly the ministers of the people unless the people elect them. No fact can be plainer or more certain than that the judges, instituted at the suggestion of Jethro, were chosen by the

suffrages of all Israel. The direction of Moses to the people upon that occasion is very explicit. His words are, "Take you wise men, and understanding, and known, according to your tribes, and I will make them heads over you." The meaning is, "Do you elect the proposed officers, and I will commission and induct them into office." It is very observable that these magistrates were to be taken "out of all the people," and not from any privileged class. The only qualifications for office required were that they should be "able men, such as fear God, men of truth, hating unjust gain," "wise men, and understanding, and known among their tribes." The possession of these high attributes was enough; no other patent of nobility was required. To the test of official competency expressed in the three interrogatories, "Is he honest? Is he capable? Is he faithful?" if there be added a fourth, "Does he fear God?"—this would include the Mosaic test to a tittle. Moses demanded four qualifications in a civil ruler—viz., ability, integrity, fidelity, and piety. When Jephthah was made judge, it is expressly said, "The people made him head and captain over them." These instances, and others which might be cited, prove that the great principle, that rulers should be elected by the ruled, that authority should emanate from those over whom it is to be exercised, was fully embodied in the Hebrew constitution. E. C. W.

Herein was a wide distinction between the civil and the ecclesiastical officers in the Mosaic system, which is another evidence of the clear discrimination between the secular and spiritual officers under the Theocracy. Here Moses calls upon the people to select officers to rule and judge them. But the appointment of the sanhedrim of seventy elders for the service of religion, on one occasion, was altogether different, as we find in Nu. 11:16. When Moses complained despondingly of his too great labor, "the Lord said unto Moses, Gather unto me seventy men of the elders of Israel whom thou knowest to be elders of the people and officers over them, and bring them up unto the tabernacle of the congregation, that they may stand there with thee; and I will come down and talk with thee there, and I will take of the spirit that is upon thee and will put it upon them, and they shall bear the burden of the people with thee." This was after the departure from Mount Sinai, and after the appointment of the civil magistrates. This council of seventy were ecclesiastical and spiritual officers, who after their appointment *prophesied*, as religious teach-

ers and guides of the people. They were, therefore, altogether distinct from the civil rulers. Thus it is evident that even in the Mosaic system, though a Theocracy, the civil authority even from the first was recognized as resting on reason and natural law, while the whole matter of religious order and worship was directly revealed from God to Moses for the Church and delivered through the elders. The Scottish fathers were right, therefore, in asserting that even in the Hebrew system the civil and ecclesiastical powers were not confounded. And that, according to the Word of God, they differed in their origin, nature, and end, though both powers are from God and ordained for his glory. S. R. (See Sec. 167.)

CLASSIFICATION OF RULERS, OR CAPTAINS.

Ex. 18:21, 22. De. 1:15.

In one of these passages (Ex.) they are called *rulers*, and their function is to "*judge the people at all seasons, upon every small matter.*" In the other passage (De.) they are characterized as "*heads*" and "*captains.*" B.

In the patriarchal form of government which was maintained by the Hebrews during their sojourn in Egypt, every father exercised a father's authority over his own household, and every tribe obeyed its own prince, who was originally the first-born of the founder of the tribe, but subsequently appears to have been elected. The princes, whose duty it had been originally to keep genealogical tables, subsequently employed scribes (translated "*officers*") for that purpose, who in progress of time acquired so much authority as to be permitted to exercise a share in the government. Under the Mosaic economy the authority of these heads and princes continued the same as before, with the addition of the judges of tens, of fifties, of hundreds, and of thousands. Difficult cases went up from the inferior to the superior judges; and the very difficult causes were submitted to Moses himself or to the supreme ruler of the commonwealth, and in the time of the monarchy to the king himself; and sometimes a further appeal was made to the high-priest. Wheeler.

These judges seem to have been a sort of justice of the peace in several divisions, probably taken from the military division of a host. This was a model proper for them as an army marching, and not unsuitable to their settlement as tribes and families, in a sort of counties, hundreds, and tithings. Perhaps our [English] old Saxon constitution of *sheriffs* in counties, hun-

dredors or centgraves in *hundreds*, and deciners in *decennaries*, may give some light to this constitution of Moses. Some of our legal antiquaries [among them Lord Bacon] have thought that those constitutions of the Saxons were taken from these laws of Moses, introduced by Alfred or by his direction. After the establishment of the Hebrews in the land of Canaan, Moses ordained that judges should be appointed in every city (De. 16 : 18), and it would seem that they were chosen by the people. In succeeding ages these judicial offices were filled by the Levites, as the persons best skilled in the Law of the Hebrews. *Horne*.—The guiding principle in the classification was at first both tribal and numerical—following their division into tribes and their numbers. After their location in Canaan the numerical element gave place to the geographical. Judges had their province and their responsibility limited, not by thousands and hundreds directly but by cities and localities. With this modification the system passed into established usage among the Hebrews. H. C.

In the system suggested by Jethro, as we find it afterward developed in Israel, the basis of the commonwealth is the family, the divinely constituted government. For the division into thousands, hundreds, fifties, and tens was, as we gather from the subsequent history, not tens, fifties, etc., of *individuals*, but of *families*. The ten families over whom one magistrate was chosen might embrace from two to five hundred individuals; and the fifty families comprehended within the limits of the appellate jurisdiction of the next highest magistrate might embrace from one thousand to two thousand five hundred individuals, and so on upward. In Josh. 7 : 14–18 the command to search for “the accursed thing,” in the case of Achan’s sin, was : “In the morning ye shall be brought according to your tribes, and it shall come to pass the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households, and the household which the Lord shall take shall come man by man.” Out of the household of Zabdi, when examined “*man by man*,” Achan was taken as the culprit; yet we find that Achan had his own tent, and sons and daughters, who perished with him in the judgment. All of which illustrates to us the arrangement of society into families when this system of magistrates over tens and hundreds was adopted. Now, the earlier Anglo-Saxon civil structure was singularly coincident with this. Its fundamental idea was just the oppo-

site of that of the old Roman civilization which moulded the modern social structures of the continent. Under the Roman civilization the feeling proper to family relationship had been almost superseded by maxims of State. Hence, when the State became utterly corrupt, nothing remained but that society should fall to pieces. But with the Saxon race the bonds of family and kindred were sacred and were *made the basis of all other relations*. The reverence for woman, the sanctity of the marriage vow, the vigor with which men of the same blood were bound to guard the interests of each other, were all parts of a system in which the family was regarded as the first form of society, and in which also everything beyond was viewed as an expansion of what had been found there. The Saxon institutions familiar to us under the names of the “*tithings*,” or “*tens*” and the “*hundreds*,” were the natural outgrowth of this family feature in Teutonic life. The *tithings* and hundreds were not divisions of territory, but associations of tens and hundreds of families. Out of this grew the county court, and the whole system of police and justice. And out of this came also the mysterious influence which turned warriors and marauders into men of peace so soon as they touched the soil and breathed the air of Britain, and which led the man of plunder to put his hand to honest industry; and soon the culture of the soil was followed by the construction of the village, the town, the city. The “*tithings*,” the “*hundreds*,” then the shire courts wove them all into the great social network. Every man entered into security for the good conduct of men about him. Such as were not responsible to the court of the hundred were responsible to the hall court of their lord. Each locality had its refuge against injustice in the right of appeal, and on the other hand each individual had his protection against imperial misrule in the courts of his own locality. For neither tithe court, hundred court, king’s court, nor the king himself was absolute. Thus what began in the system of *tithings* of the families ascended onward and upward to the great council or parliament representing all the families of the nation.

From the same principle sprang the origin of trial by jury. The finding of a verdict in the Hundred Court and in all other courts was the province alone of twelve thanes or free-tenants, or twice that number. After investigation or compurgation, if the court was still perplexed, the twelve thanes, chosen equally by the litigants, retired from the court to deliberate on a verdict. Thus that great institution, the bul-

wark of individual liberty, had its origin in the very roots of the civilization, grew with its growth and strengthened with its strength. Here is the secret of the aversion of the Anglo-Saxon civilization to the *imperialism* to which the continent has ever tended. By reason of this fundamental law of the family as the unit of the State, when the uniting influence of Christianity gradually drew together the several petty States into a consolidated kingdom, this left still unimpaired the constitutional protection of the local courts and lords and barons, who jealously watched against the encroachments of consolidating imperialism till the constitutional rights which they represented found a permanent asylum in the great charter of constitutional liberty.

In the history of Israel we find that these fundamental guarantees of liberty were finally swept away by the imperial tendencies of Solomon, the wisest man indeed, but really the worst king, in the sense of working ruin to the liberties of his country, that ever sat upon the throne. In the history of the Anglo-Saxon constitutions, as developed under both monarchical and republican forms, the most dangerous tendency seems to be not from any direct tendency to imperialism so much as from a departure from the fundamental idea of the family.

Ex. 18:24. Moses did all that he had said. This settlement was made not by any special revelation from Jehovah, nor by the inspired Moses, but at the wise, common-sense suggestion of Jethro, which Moses, simply as the leader of Israel, accepted and put into execution. S. R.—Moses might with some reason have claimed a monopoly of Divine counsel. But when Jethro, though an outsider and one who had only good common-sense on his side, makes his suggestion, Moses does not scorn to

listen to his advice and take it, too. And the event showed that the Lord fully approved his servant's course. J. M. G.

De. 1:9-15. In this parallel passage Moses recites the same transaction, omitting all allusion to his father-in-law, and giving prominence to the qualities requisite in judges, and to the principles of justice and righteousness by which they were to be governed. H. C.—He recalls his own words to the people, spoken after he had adopted the suggestion of Jethro. "Ye are so many," he had said; "*how can I myself alone bear your cumbrance, and your burden, and your strife?*" Yet in the midst of his recital respecting the event of forty years before, there bursts from his heart the fervent prayer, "*The Lord make you a thousand times more, and bless you, as he hath promised!*" B.—How abruptly is this prayer interposed in his own after account of the appointment of the judges! How true to nature, if it be a real utterance of the dying Lawgiver! And how clear the proof that it is the record of a real address by Moses himself to the people! Birks.

Ex. 18:27. And Moses let his father-in-law depart. The sacred writer, as usual, brings one line of events to a close before passing to another. So far as the form of the narrative goes, we are at liberty to suppose that the interview with Jethro took place any time during the encampment at Sinai. M.

Jethro returned to his home and people. His son Hobab, brother-in-law of Moses, appears in the history somewhat later (Nu. 10:29-32), and seems to have consented to act as guide to Moses and Israel in their march from Sinai to Kadesh, and not improbably until they reached the Jordan. H. C.—It would appear that Hobab came with Jethro at this time to the camp, and remained. B.

Section 156.

ADMINISTRATION OF JUSTICE: SUPREME COURT. CHARGES TO JUDGES. WITNESSES. PUNISHMENTS; THEIR DESIGN AND KINDS.

Exodus 22:28; 23:1-3, 6-8. Lev. 19:15. De. 1:16-18; 16:18-20; 17:6-13; 19:15-20; 24:16; 25:1-3.

De. 16 18 Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, according to thy tribes.

De. 17 8 If there arise a matter too hard for thee in judgement, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up unto the place which the Lord thy God shall choose; and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days: and thou shalt inquire; and they shall shew thee the sentence of judgement: and

thou shalt do according to the tenor of the sentence, which they shall shew thee from that place which the LORD shall choose; and thou shalt observe to do according to all that they shall teach thee: according to the tenor of the law which they shall teach thee, and according to the judgement which they shall tell thee, thou shalt do: thou shalt not turn aside from the sentence which they shall shew thee, to the right hand, nor to the left. And the man that doeth presumptuously, in not hearkening unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously.

Ex. 22 28. Thou shalt not revile God, nor curse a ruler of thy people.

Ex. 23 6 Thou shalt not wrest the judgement of thy poor in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. And thou shalt take no gift: for a gift blindeth them that have sight, and perverteth the words of the righteous.

De. 1 16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between a man and his brother, and the stranger that is with him. Ye shall not respect persons in judgement; ye shall hear the small and the great alike; ye shall not be afraid of the face of man; for the judgement is God's: and the cause that is too hard for you ye shall bring unto me, and I will hear it. And I commanded you at that time all the things which ye should do.

Lev. 19 15 Ye shall do no unrighteousness in judgement: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

De. 16 18 They shall judge the people with righteous judgement. Thou shalt not wrest judgement; thou shalt not respect persons: neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

De. 17 6 At the mouth of two witnesses, or three witnesses, shall he that is to die be put to death; at the mouth of one witness he shall not be put to death. The hand of the witnesses shall be first upon him to put him to death, and afterward the hand of all the people. So thou shalt put away the evil from the midst of thee.

De. 19 15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established.

Ex. 23 1 Thou shalt not take up a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak [or, bear witness] in a cause to turn aside after a multitude to wrest judgement: neither shalt thou favour a poor man in his cause.

De. 19 16 If an unrighteous witness rise up against any man to testify against him of wrong doing; then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges which shall be in those days; and the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him, as he had thought to do unto his brother: so shalt thou put away the evil from the midst of thee. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil in the midst of thee.

De. 25 1 If there be a controversy between men, and they come unto judgement, and the judges judge them; then they shall justify the righteous, and condemn the wicked; and it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his wickedness, by number. Forty stripes he may give him, he shall not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

De. 21 16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

The Civil Code of the Hebrews did much to develop kindness and humanity among the people. The mere rehearsal of its main provisions

is its noblest panegyric. If we compare its details with the enactments of other nations, we see how much the world has owed in the mat-

ter of jurisprudence to the Hebrew Lawgiver ; for in the very points in which the best modern legislation has outgrown his system, it has done so only by the ampler development of its principles. W. M. T.—From the enactments of Moses almost all legislation has been drawn, both as to principle and as to form ; and where any departure from this grand outline is attempted, the change has been perceptibly for the worse. *Enc. Met.*

The Hebrew Code and its system of jurisprudence were benefited by the Egyptian in the example and silent influence of a full civil, written code of law. That Egypt had such a code admits of no question. The Hebrew patriarchs, prior to the sojourn in Egypt, had nothing of the sort. Their life in Egypt therefore gave them their first lessons, their first ideas of a complete code of written law. We shall be in small danger of over-estimating the value of these lessons and ideas in their bearings upon a higher civilization. So, also, Egypt gave to the Hebrew mind the example of a well-digested system of judicial procedure, established courts and forms of trial ; laws put in force by the aid of judges, witnesses, and the systematic execution of penalties. Remarkably the last quarter of a century has brought to light documentary evidence of a judicial trial in Egypt as far back as the age of Moses. H. C.

Laws and not men are the rulers in every justly constituted State. The difference is broad and impassable between a government of will and a government of law. Under the Hebrew constitution, the poor and the weak were not to be the victims of the rich and the strong. The small as well as the great were to be heard, and equal justice awarded to all without fear or favor. That terrible and ruinous evil, "the law's delay," was unknown to the Hebrew jurisprudence. Courts of various grades were established, from high courts of appeal down to those ordained for every town. "Judges and officers shalt thou make thee in all thy gates," was the constitutional provision on this subject. To what a minute subdivision the judiciary system had been carried in the wilderness appears from the ordinance which required "rulers over thousands, rulers over hundreds, rulers over fifties, and rulers over tens [of families], who should judge the people at all seasons. (See previous section.) Care was thus taken that in suits and proceedings at law every man should have what was just and equal, without going far to seek it, without waiting long to obtain it, and without paying an exorbitant price for it. With a judiciary constituted in this

manner justice could be administered promptly, while provision was made against the evils of hasty decisions in the right of appeal to higher courts ; in important cases even to the venerable council of seventy, composed of the wisest, the gravest, the ablest, the most upright, and trustworthy men in the nation. E. C. W.

De. 16:18. Judges and officers shalt thou make thee in all thy gates.

In anticipation of their settlement in Canaan and dispersion in towns and villages over the whole land, Moses here enacts that judges and officers were to be appointed by the people in all their gates, in all their places of residence which the Lord should give them. The "officers" (*shoterim*, writers) associated with the judges both in the earlier arrangements and in that which was to succeed were secretaries and clerks of court, and acted also as assessors and advisers of the judges. No instruction is given as to the number of judges and officers, or as to the mode of appointing them ; nor was this necessary. The former would be determined by the size and population of the place where they were appointed, and the latter would follow the method instituted by Moses in the earlier arrangement.

Thy gates. Judicial proceedings were conducted at the gates of the city, and in some place outside the walls the sentence was executed on the condemned criminal (Neh. 8:1, 3), just as during the journey through the wilderness it had been outside the camp that transgressors were punished. W. L. A.—The seat of justice—the place for holding court—was "in the gates of the city." Hence this being with all Orientals the place of public resort, the courts were public—open to all. H. C.—The chamber over one of the principal gates of each city was in ancient times the council chamber, where the judges sat, and causes were tried ; as in 2 Sam. 18:33 ; 19:8 ; Ps. 69:12). And "to speak with the enemy in the gate" is to plead against an adversary in court (Ps. 127:5). So, "to be crushed in the gate," and "to be afflicted in the gate," is to lose the cause and to be condemned in court. *Pyle.*

The Supreme Court (De. 17:8-13).

So long as Moses was with the people, they had in him one to whom, in the last resort, cases might be brought for decision which were found too difficult for the ordinary judges. But as he was not to be always with them, it was needful to provide a *Supreme Court*, to which such cases might be carried when they could no longer be decided by him ; and such a court is

here appointed to be held at the sanctuary. W. L. A.—The provision for a Supreme Judicature, which we find to have been established by the constitution, is in the following words (verses 8, 9): “If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates (*i.e.*, in the inferior, local courts), then thou shalt arise, and get thee unto the place which the Lord thy God shall choose; and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment.” “The priests the Levites and the judge” here evidently mean a national council or court. The phrase must be interpreted of such priests and Levites only as had some commission to give judgment in the place which Jehovah should choose. On account of their learning and knowledge of the laws they would naturally be esteemed best qualified to be chosen to interpret them. This Supreme Judicature, composed of persons of the greatest ability, experience, and learning in the laws, was not only highly important and useful as a court of appeal in adjudicating difficult cases, and those in which great interests were at stake between individuals, but it was indispensable for the decision of controversies which might arise between different tribes. As no one tribe had any authority or jurisdiction over any other, such controversies could be decided only by some common judge. The tribes, as sovereign States, were subject to no lower court than the supreme judicial council of the whole nation. What concerned one tribe was by no means to be determined by the judges of another. It is hardly necessary to add that the judgment of this court was final. Hence it was enacted (verses 10, 11): “Thou shalt do according to the sentence, which they of that place which the Lord shall choose (the supreme court) shall show thee; and thou shalt observe to do all according to all that they inform thee; according to the sentence of the Law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from the sentence which they shall show thee, to the right hand nor to the left.” The judicial office among the Hebrews was elective. (See previous section.) Even the supreme judge was chosen by the free suffrages of the people. The historian distinctly informs us that “the people made Jephthah head and captain over them.” Four stages may be noted in the proceedings relating to Jephthah—the pre-

liminary discussion; the nomination, the presentation to the people, and the installation. E. C. W.

8. Between blood and blood, between plea and plea, and between stroke and stroke—*i.e.*, in cases where blood had been shed and death had ensued, either accidentally or from murderous intent; in cases of disputed rights and claims; and in cases where corporeal injury had been suffered, whether in strife or from assault; and, in general, wherever matters of controversy—disputes as to what was lawful and right, might arise in their towns and villages. In all such cases recourse was to be had to the court at the sanctuary. W. L. A.

Ex. 22 : 28. He commands that they should think and speak reverently of judges and others who exercise the office of magistrate; in the ordinary idiom of the Hebrew language he repeats the same thing twice over—the same persons are called “gods” and “rulers of the people.” The name of God is, figuratively indeed but most reasonably, applied to magistrates, upon whom as the ministers of his authority he has inscribed a mark of his glory. For as honor is due to fathers because God has associated them with himself in the possession of the name, so also here his own dignity is claimed for judges in order that the people may reverence them, because they are God’s representatives. And so Christ, the surest expositor, explains it (John 10 : 34) when he quotes the passage from Ps. 82 : 6. *Calv.*

JUDGES SOLEMNLY CHARGED.

Ex. 23 : 1–3, 6–8. *Lev.* 19 : 15. *De.* 1 : 16–18 ; 16 : 18–20.

In the previous section (Ex. 18 : 21) the *qualifications* of those who should be appointed as judges are expressly stated. In these passages definite *charges* are given to secure righteous and impartial judgments. B.

Ex. 23 : 6. Judges were required to do justice to the poor. It was the part of the judge to defend the poor against the oppression of the rich. *Clark.*—**7.** The righteous God will not leave such wickedness to go unpunished. “*I will not justify the wicked*”—that is, “I will condemn him that unjustly condemns others.” Judges themselves are accountable to the great Judge. **8.** They must not take bribes. They must not only not be swayed by a gift to give an unjust judgment, either to condemn the innocent, or acquit the guilty, or adjudge a man’s right from him; but they must not so much as *take* a gift, lest it should have a bad influence

upon them, and overrule them, contrary to their intentions, for it has a strange tendency to blind those that otherwise would do well. H.

De. 1 : 17. *Ye shall not respect persons in judgment, but ye shall hear the small as well as the great ; ye shall not be afraid of the face of man ; for the judgment is God's.* **Lev. 19 : 15.** *Thou shalt not respect the person of the poor, nor honor the person of the mighty.* In matters of right, right was always to be done, without regard to rank, character, or condition. There was more danger that the cause of justice would be biased in favor of the rich than of the poor, yet there might be such a thing as, under the pretence of charity or compassion, making a man's poverty a shelter for his wrong-doing. This was not to be allowed. But on the other hand, the just rights of the poor against influences of an opposite character are guarded by a special precept. *Bush.*

De. 16 : 20. *"That which is altogether just shalt thou follow."* Adhere to the principles of justice, act by the rules of justice, countenance the demands of justice, imitate the patterns of justice, and pursue with resolution that which appears to be just. *"Justice, justice shalt thou follow."* This is that which the magistrate is to have in his eye, on this he must be intent, and to this all personal regards must be sacrificed, to do right to all, and wrong to none. H.

"Take heed," says Jehoshaphat, "what ye do ; for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you : take heed and do it : for there is no iniquity with the Lord our God." "God standeth in the congregation of the mighty," says the psalmist ; "he judgeth among the gods [magistrates]. How long will ye judge unjustly, and accept the persons of the wicked?" The motives here urged upon magistrates to the exercise of prudence, moderation, justice, clemency, and diligence in their public relations are, that their seat is the throne of God ; that their decisions are the utterances of the divinity ; that their decrees are the edicts of heaven ; that, in short, they are ministers of the Divine equity and goodness, and, "if they fail in their duty, they not only injure men by criminally distressing them, but they offend God by polluting his sacred judgments." E. C. W.

Justice honestly administered secures national prosperity. It is the lesson of universal history that official injustice loosens all the bonds of society, and brings a nation into ruin. Men will patiently tolerate many abuses of power, but the public abuse of justice quickly

brings deadly retribution. On the other hand, an honest and prompt administration of righteous law is the seed of order, content, and mutual confidence. It gives a sense of security ; it fosters patriotism ; it develops courage ; it brings the smile and benediction of God. D. D.

OF WITNESSES.

Ex. 23 : 1-3. De. 17 : 6, 7 ; 19 : 15-21.

To secure against injury to life or property through inadequate or false attestation, it is enacted that more than one witness must appear before anything can be established ; and that should a witness be found on trial to have testified falsely against his neighbor, he was to be punished by having done to him what he thought to have done to his neighbor (cf. Nu. 35 : 30). W. L. A.—*The right of the criminal to a fair and full trial* is strenuously asserted in the Law of Moses. He must be formally impeached, tried before judges, and legally convicted under stringent conditions of proof. The evidence of one witness, however apparently conclusive, was not to be accepted as sufficient. A second must confirm it. The principle is a plain dictate of justice. Orr.—Human life is precious, but the interests of righteousness are more precious still. On both these grounds the scrutiny must be thorough. To prevent any injury to the sacred cause of justice, through error, incompetence, or malice, one witness must be incompetent to obtain a verdict. Security against injustice comes from corroborated testimony and from independent witnesses. D. D.

Witnesses testified under oath—the manner of administration being this : The witness listened to the rehearsal of the words, and gave his oral assent, "Amen," or, "As thou sayest." The passage (Lev. 5 : 1) describes the case of one who sins in this way, hearing the voice—i.e., the words of the sacred oath, adjuring him to testify whether he has seen or known anything in this case. Then if he will not make known, "he shall bear his iniquity."

There are stringent statutes against *false accusation* and *false witness*. Under this general head fall two distinct cases : Testimony given to favor the guilty (Ex. 23 : 1-3), and allegations designed to condemn the innocent (De. 19 : 16-21). (1) The former class (as given Ex. 23 : 1-3) forbids not merely originating, but *taking up* a false report and seconding it by endorsement. It warns men not to be drawn in to help the wicked in their malicious plots to screen each other, though they be many. The cause of the poor man which you may not favor

is certainly supposed to be a bad one. Your sympathy for him as poor must not override justice and truth. (2) False witness, purposed to condemn the innocent, is met by the statute (De. 19 : 16-21). The accuser and the accused are to be brought face to face before the Lord and before the priests and the judges who are to "make diligent inquisition," obviously hearing both parties, and if the accuser is proved to be a false witness, "Ye shall do to him as he thought to do to his brother; thine eye shall not pity, but life shall go for life; eye for eye," etc. H. C.

The Law of Moses condemns the crime of "false witness," inflicts upon it a suitable punishment—namely, retaliation. He who would thus deprive another of his liberty, his property, or his life was to suffer the same evil which he would unjustly bring upon his neighbor. This was a law of the Egyptians and of other nations; it is so reasonable that it may be accounted a law of nature, and the voice of humanity and of common-sense. *Jortin*.—Such is the rule of the Mosaic Law; because by means of false witness the good name, the property, the livelihood, the life of an innocent person, may be taken away: the advantages of society defeated, nay, perverted into mischiefs; and the very bonds of it dissolved. *Secker*.—Bearing false witness against a man in a matter that touches his life has in it all the guilt of lying, perjury, malice, theft, murder, with the additional stains of coloring all with a pretence of justice, and involving many others in the same guilt. There is scarcely any one act of wickedness that a man can possibly be guilty of which has in it a greater complication of villainies than this. H.—The rules here apply primarily to false witness given in courts of justice, but the principles involved may be extended to all forms of the sin. *Orr*.—Were there no publishers of slander and calumny, there would be no receivers; and were there none to receive them there would be none to raise them; and were there no raisers, receivers, nor propagators of calumnies, society would be in peace. A. C.

PUNISHMENTS.

De. 19 : 20 ; 25 : 1-3.

No punishment could be awarded without previous judicial investigation, and a conviction arrived at only on sufficient evidence. And the punishment due to any particular offence was prescribed in the Law, and was not left to the arbitrary determination of the judge. Thus, every precaution was constitutionally taken

not only to maintain established order, but to insure a consistent and equitable administration of justice. This was a most potent principle in securing respect for the Law, and so promotive of its objects. D. M.

Design of Punishment.

De. 19 : 20. And those which remain shall hear, and fear, and commit no more any such evil. The design of punishment is put in the plainest terms. In its severer forms it is not the discipline of the criminal but the good of the public—to deter the evil-minded from crime and so to make society safe from outrage. In the case of presumptuous sins we read—"That man shall die, and thou shalt put away the evil from Israel, and all the people shall hear and fear and do no more presumptuously" (De. 17 : 12, 13). H. C.—Moses was quite unacquainted with a modern refinement of wisdom, which represents the reformation of the criminal as the only legitimate end of punishment. Its great design he represents to be the protection of society and the vindication of law and justice. E. C. W.

Kinds of Punishment.

The principal punishments, known to the Mosaic Code, were the sword, stoning, stripes, compensations, restitutions, reparation of losses, and fines. Our inspired jurist appointed no ignominious punishments for the living. Blows were not regarded in that light by the Asiatics; and burning, hanging, and burying beneath a pile of stones, which were of this nature, were, it is probable, according to the laws of Moses, inflicted after death, and are, therefore, to be looked upon as a posthumous disgrace. The Penal Code of Moses was not stained with any of those torturous and lingering punishments which have disgraced the jurisprudence of so many polished nations since his day. E. C. W.

De. 25 : 1-3. Stripes were made the penalty of certain specified crimes (Lev. 19 : 20 and De. 22 : 18). The Law was careful to limit the number of stripes to forty, giving as the reason—"Lest if thou shouldst exceed this number then thy brother should seem vile unto thee"—i.e., not merely lest the man might lose his self-respect, but lest he lose the respect of the community, and be hopelessly degraded. In usage the Hebrews limited the number to thirty-nine—said to have been administered by thirteen strokes of a triple cord. H. C.—The ground upon which this law is rested is even more remarkable than the law itself. It is not

to a simple motive of compassion that the legislator makes appeal; it is respect for the dignity of human nature. To inflict upon a man punishment of an excessive and degrading nature is to outrage humanity itself. This character of the legislation has perhaps not been sufficiently noticed. Strict as it is, it provides for respect to the dignity of man; it punishes the criminal, it never degrades him. *Bovet.*

Other minor and special penalties, and the crowning one of all, the death penalty, will be treated of in the section following this, in direct connection with various injuries and crimes. But we desire to emphasize here a great principle bearing upon all punishment, though in terms referring to the death penalty. It is found in **De. 24 : 16. Every man shall be put to death for his own sin.** (*Read the whole verse.*) B.—How much and how justly do we appreciate the principle of our constitutional law that no criminal attainer shall work corruption of blood! Yet this principle Moses here incorporated into his code, in the face of prejudice, common opinion, immemorial usage, and the sentiment of inexorable and insatiate revenge. Undeniably, it is a specimen of legislative policy which takes its author out of the crowd of ancient legislators and places him on an eminence far above them all. E. C. W.

As between man and man, justice consists in conceding and rendering to every one all his rights. He who has all his rights has no injustice done him. Divine justice consists not only in this, but also in rendering to every one his deserts. These two forms of justice are entirely distinct. Desert of punishment depends upon guilt; but with guilt as such and in distinction from injury to the individual and to society, man cannot deal. That depends upon the heart, which he cannot know and can have no claim to regulate. Man looks on the act and infers the motive. He may not punish except on the presumption of a bad motive, but his punishment must be graduated, not by the pre-

sumed badness of the motive, but by the tendency of the act to injure society. God, on the other hand, looks at the motive and disregards the act. He sees and punishes guilt in intention where there is no outward act. Hence "vengeance belongs to him." He only can administer punitive justice. Man may guard rights; he may prevent any violation of them in the name of justice and within its limits. And the sentiment of justice within him may find satisfaction in such punishment, but the measure of punishment by him must be found in its necessity to guard the rights of society, and not in any satisfaction of absolute punitive justice. Any other right can be had only from direct revelation.

Punishment presupposes a law administered by a personal lawgiver having rights. It presupposes a righteous penalty annexed to the law, and that the law has been violated. These conditions being given, punishment is the infliction of a previously declared penalty by the will of the lawgiver for the sake of sustaining the authority of the law. That authority can be sustained in no other way. Nothing but a penalty proclaimed, and, if need be, inflicted, can make known and measure the regard of the lawgiver for the law. Hence, as entering into the very conception of government, punishment is justified. It can never be wanton, or capricious, or revengeful, for evil thus inflicted would cease to be punishment, but the extent of it must be measured by its necessity for the attainment of the ends of government, and what that extent should be only a righteous and competent lawgiver can judge. Obviously, as proclaimed beforehand, the penalty must express, and that only can, the estimate by the lawgiver of his own rights, and of the rights of others that are in question, and also his benevolent desire to present the highest moral motives the case will allow to prevent the infraction of law. And then, whatever it is right to affix as a penalty beforehand it must be not only right, but necessary to inflict as punishment, else, unless some adequate reason can be given, all government must be abandoned. M. H.

Section 157.

CRIMES, INJURIES, AND PENALTIES: THEFT AND BURGLARY; DAMAGE OR LOSS; INJURIES TO PERSONS AND TO CATTLE. THE LAW OF RETALIATION. DEATH PENALTY FOR SPECIAL CRIMES (OTHER THAN MURDER). STONING OF SABBATH-BREAKER. THE BLASPHEMING SON OF SHELOMITH. MODES OF INFLICTING DEATH.

EXODUS 21: 15-36; 22: 1-15. LEV. 20: 9; 24: 10-21, 23. NU. 15: 32-36. DE. 19: 21; 21: 18-23.

NOTE.—*The text discriminated, indicated, and explained in the comment.*

The spirit which breathes in the Civil Code of the Jews is the spirit of the moral law; and those enactments impress our minds with a deep sense of their equity and humanity. The Jewish Code forbade idolatry, witchcraft, and the profanation of the name of God. It forbade disrespectful conduct to parents, rulers, and the aged. It forbade all polluting and perverse conduct. Surely we see here how sound policy unites and incorporates in one friendly system all that is sacred in religion, just in social regulations, and pure in morals. There is a Divine voice addressing us in these laws: "Do justly, love mercy, and walk humbly with thy God." *Jos Jones.*

These different regulations are as remarkable for their justice and prudence as for their humanity. Their great tendency is to show the valuableness of human life and the necessity of having peace and good understanding in every neighborhood; and they possess that quality which should be the object of all good and wholesome laws, the *prevention of crimes* A. C.

Is it possible to suppose that a man who was forty years in the desert and forty years a subordinate in Pharaoh's court should have been able to invent laws so just, reasonable, and fair, in comparison of which those of Solon are extremely imperfect and poor? Is it possible to account for all this in any other way than that God inspired Moses so to teach? J. C.

Theft and Burglary—Penalties.

Ex. 22: 1-4.

The right and the advantage of private property are everywhere assumed by Moses. To facilitate its increase, to regulate its use, and to provide for its distribution are leading objects of his Law. A political community could not be organized except upon a basis of individual property and right. This is the only bond strong enough to hold such an association together. The ownership by each member of the body politic of his tools, arms, clothing, and habitation, is essential to the rudest form of civil society. None would be willing to till the

ground, if others had an equal right with him to gather the harvest. If the idle and the industrious, those who waste and those who save, have the same rights, and are to share alike in the fruits of the earth and the products of labor, then prudence, frugality, thrift, and provision for the future become simple impossibilities. All this is recognized in the legislation of Moses. That legislation has no sympathy with a social theory which places activity, industry, ability, and virtue upon the same level with indolence, idleness, incapacity, and vice. E. C. W

The protection of person and property from the force of the violent and from the frauds of the dishonest is one of the chief objects of all criminal law; and this object is compassed, or at least aimed at, by means of punishments or penalties annexed to crime. The most obvious, appropriate, and efficacious punishment for stealing is, that the thief should be compelled to restore many times the value of that which he had stolen, and in this we find the principle of the ensuing statutes concerning theft. *Bush.*

Ex. 22: 1. The staple penalty for theft was restitution, yet varying widely in amount to meet the peculiarities of the case. In pastoral life cattle were specially exposed; therefore the Law ordained that if the thief had killed the animal or sold it, he must restore—of oxen five for one; of sheep, four. But if the animal was found alive in his hand, the restitution was only double—two for one. The indolent or unprincipled man who thought to live upon his neighbor's toil would find stealing very unprofitable. The Law had the more grip in those times because if a man tried to put his property out of his hands to evade the demand for restitution, or were in fact too poor to restore four or five fold, there was always the last resort—the Law could take him for a slave ("servant") and make him *work it out*. This was one of the incidental benefits of a hard system: it could be applied so as to make the penalties for theft effectually stringent. The Law punished trespass upon another's property and

want of care for its due protection—on which points subsequent statutes reaffirm and expand what we first find in Ex. 22. II. C.

The different proportions in which reparation is to be made for an ox or a sheep (or goat, the Hebrew word being one for smaller cattle generally) are due apparently to the fact that the ox, as the companion of man's labor at the plough, has a value in the eyes of its master far exceeding that of a sheep, and the loss of one might stop his tillage altogether. The law of fourfold restoration for a sheep is cited by David in reply to Nathan's famous parable (2 Sam. 12 : 6), and alluded to as a general rule by Zachæus. *Alf.*

What we call money was not then in existence ; an ox was given for an ox, or a sheep for a sheep ; or if a man wished to buy a robe or a wardrobe, he gave so many sheep or oxen for it. And this usage of cattle as money is the origin of our word "pecuniary." The Latin word *pecunia*, "money," is derived from the Latin word *pecus*, "cattle." The first coins had struck upon them oxen or sheep, indicating that cattle was the substantial property ; and that gold, silver, or copper coins were but the conventional representations of that property. *J. C.*

2, 3. It is remarkable that the laws of most nations have punished more severely an attack by night than by day. The Jewish law made it justifiable to kill a house-breaker only in the case of a nocturnal attempt ; the Athenian and Roman laws enacted the same ; and by the English law, if a person attempts to break open a house in the night time and is killed in the attempt, the slayer is acquitted ; not so in the day-time, unless the act carries with it an attempt at robbery also. *Blackstone*.—It was no crime before the Law to kill a thief breaking into a house by night. After sunrise it became a crime of blood to take his life—it being assumed that he might be caught and compelled to make restitution, and that the peril to your own life and that of your family is materially lessened. The Law carefully guarded the defenceless hours of sleep by night. If a thief in defiance of this law played the burglar by night, he must run his own risk of death. *H. C.*

Damage or Loss—Penalties.

Ex. 22 : 5-15.

Ex. 22 : 5. *From loose beasts.* This was a case of trespass upon another man's grounds, where the intruder sent in his cattle to feed upon and eat down the grass, vines, or fruit-trees of his neighbor. The penalty was that he

should make restitution of the best of his own.

6. *From kindled fires.* It is a plain principle running through these enactments, that men should suffer for their carelessness, as well as for their wickedness ; that they are to consider themselves accountable not only for the injury they *do*, but also for that which they *occasion* through inadvertency. Here it is not necessary to suppose that he who kindled the fire *designed* the mischief that ensued.

7-13. *From loss of intrusted goods or cattle.* When valuable articles were left for safe keeping in the hands of any one, and while thus intrusted were in some way missing, if the thief were found he was to restore double. But if not, there was at least a suspicion that he who had the articles in keeping had secreted or abstracted them, and a judicial inquiry was thereupon to be instituted. The depository was to be summoned before the magistrates, and his *oath* that he knew nothing of them was to be accounted a full acquittance. *Bush.*

11. "An oath of the Lord" is an oath wherein God is appealed to as the only witness, there being no need of this oath where there was any other witness. He that had stolen was forced to forswear himself if he would avoid discovery. Hence it is that theft and perjury are so often mentioned together in Scripture, one very often inferring the other. (See Lev. 19 : 11, 12 ; Prov. 30 : 8, 9.) *Bp. Kidder.*

14, 15. *From loss of things borrowed.* In the case of a borrowed beast of burden, as an ox, an ass, or a horse, receiving any hurt, or coming by his death, the borrower was to make it good, provided the owner were not present. *Bush.*

INJURIES TO PERSONS—PENALTIES.

Ex. 21 : 18-32. Lev. 24 : 19, 20.

It is here to be noted that the distinction of intentional or unintentional runs through the whole of these enactments, and modifies the degree of guilt and the amount of the penalty. *M.*—In the laws which follow respecting injuries inflicted, the great principle enforced is that of retaliation, which lies at the foundation of all judicial punishment. The criminal has violated the order of God in the life and property of his people, and that order must be restored again *in him* by recompense made. Such recompense extends, according to this original law of right, to the smallest particular—"An eye for an eye," etc.—in which, however, according to the analogy of all other legislations, it is supposed that the injured party may remit

the retributory punishment, or receive restitution in some other way ; and thus it holds good of these, as of all similar Divine and human laws, that the general principle is laid down in certain definite plain examples, which principle, legal usage, and custom extended to all similar cases, and more clearly explained. *Gerl.*

Ex. 21 : 18, 19. *Injury from personal contention.* If the smitten man die not but "rise again and walk abroad upon his staff," the smiter "shall pay for the loss of his time and shall cause him to be thoroughly healed."

Ex. 21 : 20, 24, 26, 27. *Injuries to servants.* For smiting to death, the master "shall be surely punished." For smiting out a servant's eye or tooth, "he shall let the slave go free." B.—The superiority, which he has improperly abused, is taken from the master ; and in compensation for the injury, liberty, which is almost half of life, is given to the male or female slave. In consideration that it was his slave, the master is treated more leniently, when the severity of the punishment is thus mitigated ; while in compensation for his loss the slave receives what is more advantageous to him—viz., that being set free he should not be exposed to another's cruelty. *Calv.*

Ex. 21 : 22. *Special injury to a woman with child.* If she lose the child, and yet no other mischief follow, the injurer "shall be surely fined, as the judges determine." But otherwise the law of retaliation is to be rigidly enforced, of life for life. In this connection this law is first announced. Its full treatment will be found further on in this section. B.

Ex. 21 : 28-32. *Injuries by beasts and penalties of the owner.* **If an ox gore a man.** Even an ox which had gored a man to death, and by parity of reason any other animal that had killed a person by pushing, biting, or kicking, was to be stoned ; not to punish the beast but the owner, and so oblige him to be careful in preventing his oxen from injuring his neighbors. The flesh of the goring ox could not be eaten, a prohibition which served to keep up a wholesome horror of murder, at the same time that it punished the man by the total loss of his beast. E. C. W.

29. God proceeds further, condemning the master of the ox himself to death if he had been previously admonished to beware ; for such a warning takes away the pretext of ignorance ; and to give free outlet to dangerous beasts is equivalent to compassing men's death. He who knowingly and wilfully exposes the life of his brother to peril is justly accounted his murderer. **30.** The exception which is here added

permits the judges to distinguish the nature of the offence. *Calv.*

Injuries to Cattle.

Ex. 21 : 33-36. Lev. 24 : 18.

33. If a man shall open a pit. The statutes of this Divine Code were so framed as to guard against mischief and injury occasioned by a culpable negligence. The pits or wells from which water was procured in those countries, though usually covered when not in use, yet were very liable to be left open, thus exposing to the utmost peril the lives or limbs of the animals that chanced to fall into them.

35. If one man's ox hurt another's. Where cattle fought and one killed another, the owners were to adjust the matter by selling the live ox and dividing the price equally between them, and also by making an equal division of the dead ox. But if the animal was known to be vicious and his owner had not kept him in, it was just that he should suffer for his negligence, and was consequently required to give up his live ox and take the dead one. *Bush.*

THE LAW OF RETALIATION.

Ex. 21 : 23-25. Lev. 24 : 19, 20. De. 19 : 21.

The *lex talionis*, or law of like for like, afterward prevailed among the Greeks and Romans. Among the latter it constituted a part of the twelve tables, so famous in antiquity ; but the punishment was afterward changed to a pecuniary fine, to be levied at the discretion of the Prætor. It prevails less or more in most civilized countries, and is fully acted upon in the Canon Law in reference to all calumniators : "Calumniator, si in accusatione defecerit, talionem recipiat." Nothing, however, of this kind was left to private revenge ; the magistrate awarded the punishment when the fact was proved. Otherwise the *lex talionis* would have utterly destroyed the peace of society, and have sowed the seeds of hatred, revenge, and all uncharitableness. A. C.

The principle of the *lex talionis*, "Eye for eye and tooth for tooth," is here laid down as the rule for magistrates administering justice between man and man, not as the law for private, social life, as implying the lawfulness of private revenge. It is in fact but the same principle which in another form we have embodied in our own civil constitutions, that "excessive punishments shall not be inflicted." The *lex talionis* is in fact the only true and reasonable rule of retributive justice as administered under law. S. R.—Retaliation is the converse of the "golden rule." It is going back to a per-

aon his breach of that rule to see how he likes it. It is a rough method of teaching rude, selfish souls that there is retribution in all selfish practices. It is morally right that those who do to others as they do not wish others to do to them should have precisely their own paid back to them. It is simple justice. *Edgar.*

The law of retaliation has been objected to as productive of hatred and revenge. It might be so if left to the exercise of private individuals, instead of being, as it really was, a *rule of official judgment*, by which to apportion the punishment due to personal injuries. Its vindication is found in the fact that it is based on natural equity, and is "an eternal law in the government of the world." It accords with the usages of all ancient nations not only the rude and barbarous, but also the civilized, as the Athenians, and in the Roman laws of the twelve tables. The Law as it stands in the Mosaic Code is not to be regarded merely as the declaration of the general principle that a wrong-doer is bound to make suitable reparation for the wrong done—a principle without which society could not exist—but as announcing the fundamental nature of punishment. D. M.—A juster reverence for personal security and a more comprehensive economy of human life have led to a return toward the Mosaic jurisprudence. It is utterly vain to trump up a philosophy of punishment in which the principle of retribution shall have no place. Whatever may be said for the rival theories, it is the idea of retaliation which most readily presents itself to the mind of the criminal, and which justifies his sentence in the eyes of the public. *London Times.*

The law does not peremptorily command an injured person to avail himself of the right of retaliation, without any alternative. It only fixes the punishment to which the author of an injury must submit, if he cannot compound matters with the injured party. The law, as it stands in the Mosaic Code, is to be regarded as a mere declaration of the general principle, that whoever has done an injury to another is bound to make suitable reparation for the wrong which he has committed—a principle essential to the safety and good order of society—a principle, indeed, without which society could not exist. But even if interpreted and administered literally, how favorably does it compare, on the score of liberality, with what was at no distant period the law of our British ancestors! It is not so very long since both the theory and practice of British jurisprudence might have been expressed not in the Hebrew formulary of "an eye for an eye," but in such maxims as

"a man for a sheep," "a man for a guinea," nay, "a man for a twelve-pence-farthing!"

It has often been alleged that Christ made war upon the *lex talionis* as of more than doubtful morality, and thus assumed an attitude of direct hostility to the Law of Moses. But the persons addressed by Moses and by Christ belonged to distinct classes. Moses speaks to the perpetrator of the injury, and tells him that he was bound to give "eye for eye and tooth for tooth—" that is, to make satisfaction for wrongs and injuries committed by him. Christ addresses the injured party, and forbids him to give vent to his vindictive feeling. E. C. W.—The murderer is to be punished, or he who has maimed a member of his brother; but it is not therefore lawful, if you have unjustly suffered violence, to indulge in wrath or hatred, so as to render evil for evil. *Calv.*

If men reject the Divine mercy, there is no other alternative but strict justice. And strict justice means retaliation. It is giving back to man what he dares to give to God. If man refuses God's love, and instead of accepting and returning it gives to God hate, then it is only right, eternally right, that he should receive what he gives. God cannot but hate as utterly abominable the soul that hates him who is essential love. Wrath is the "love pain of God," as Schöberlein has called it. It is forced on him by the action of his creatures. They have had the opportunity of love, but since they refuse it, they must be visited by wrath. *Edgar.*—What do these words mean: "He that transgressed Moses's Law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden underfoot the Son of God?" The only difference between the judgments of the Old Testament and those of the New is, that the latter are more terribly severe in proportion as the privileges are greater. And whether in the Old or in the New, the *denunciation* of judgment is an expression of love; for it is the warning voice of affection, telling of the coming danger, and beseeching those exposed to it to "flee from the wrath to come." J. M. G.

DEATH PENALTY FOR SPECIAL CRIMES (OTHER THAN MURDER).

Enumeration of these crimes. Ex. 21:15, 17; Lev. 20:9; De. 21:18-21, refer to smiting or cursing father or mother, and to a rebellious and drunken son.

Ex. 21:16; De. 24:7, to stealing and selling a man of Israel.

Ex. 21 : 29, to the owner of a goring ox known to have killed before.

De. 17 : 12, to the man who disobeys the decisions of the appointed priest or judge.

Na. 15 : 32-36. The Sabbath-breaker in the Wilderness.

Lev. 24 : 10-16, 23. The blaspheming son of Shelomith.

In addition to these are the crimes (included in Sections 152, 153) connected with Idolatry and Fornication. B.

Complaint has been made against Moses on account of the number of crimes made capital in his code. But great injustice has been done him in this particular. The crimes punishable with death by his laws were either of a deep moral malignity or such as were aimed against the very being of the State. It will be found, too, on examination, that there were but four classes of capital offences known to his laws—treason, murder, deliberate and gross abuse of parents, and the more unnatural and horrid crimes arising out of the sexual relation. And all the specifications under these classes amounted to only seventeen ; whereas, it is not two hundred years since the criminal code of Great Britain numbered one hundred and forty-eight crimes punishable with death—many of them of a trivial nature, as petty thefts and trespasses upon property. But “no injury simply affecting property could draw down upon an Israelite an ignominious death. The Mosaic Law respected moral depravity more than gold. Moral turpitude, and the most atrocious expressions of moral turpitude—these were the objects of its unsleeping severity.” E C. W.

Of crimes against parents, the statutes of Moses specify *smiting* and *cursing* (Ex. 21 : 15, 17) ; the penalty in both cases, death. The precept forbidding to curse a parent is repeated impressively (Lev. 20 : 9). This crime stands in the list of those that are anathematized in De. 27 : 16. II. C.—If a Jew smote his neighbor, the Law merely smote him in return ; but if the blow was given to a *parent*, it struck the sinner dead. The parental relation was the focal point of the social system, and required powerful safeguards. “Honor thy father and thy mother,” stands at the head of those commands which prescribe the duties of man to man ; and throughout the Bible the parental state is God’s favorite illustration of his own relations to the human family. In this case, death was to be inflicted not for smiting a *man*, but a *parent*—a distinction made sacred by God. *He hath cursed his father or his mother*. This is repeated as by a kind of note of exclamation, to

aggravate the enormity of the crime. He shall be put to death, for he hath cursed his father or his mother ! Such a monster must surely die. *Bush*.

De. 21 : 18-21. Afterward, obstinate incorrigible disobedience to parents also came under the list of crimes worthy of death. The reason is to be found in that divinely hallowed reverence toward parents which is implanted in us by God’s will, whereby any injury by deed, or a cursing of parents, is a violation in their persons of God’s majesty. *Gerl.*—The case is supposed of a son incurably stubborn, rebellious, gluttonous, and drunken, upon whom parental chastisement is unavailing. The Law very considerably provides that his father and his mother shall lay hold of him and bring him before the elders of his city unto its gates (*i.e.*, into open court), and there, as a public example and warning, the men of his city shall stone him with stones that he die :—“So shalt thou put evil away from you, and all Israel shall hear and fear.” Parental love and partiality would guarantee this law against abuse. It is pleasant to note that no case of its execution is on record. Perhaps the severity of the Law forestalled its violation. The spirit of this precept is so fully in harmony with the Book of Proverbs that we naturally expect to find it there. (See Prov. 20 : 20 and 30 : 11, 17.) H. C.

The penalty of such crimes was death ; but the power of inflicting this was not among the Hebrews—as among the Greeks and Romans—left with the father ; the punishment could be inflicted only by the community, with the sanction of the magistrate. A Hebrew parent might chastise his child with severity, but not so as to affect his life (Prov. 19 : 18, “Chasten thy son while there is hope, but raise not thy soul [let not thy passion rise so high as] to slay him”). While parental authority was sacredly preserved, a check was by the Law imposed on hasty passion. W. L. A.—The supreme and impartial law took under its charge the morals, the health, as well as the persons and the property of the whole people. It entered into the domestic circle, and regulated all the reciprocal duties of parent and child, husband and wife, as well as of master and servant. Among the nomad tribes, from which the Hebrews descended, the father was an arbitrary sovereign in his family as under the Roman law, with the power of life and death. Moses, while he maintained the dignity and salutary control, limited the abuse of the parental authority. From the earliest period the child was under the protection of the Law. The father had no power of disin-

heriting his sons; the first-born received by law two portions, the rest shared equally. On the other hand, the Decalogue enforced obedience and respect to parents under the strongest sanctions. To strike or to curse a parent was a capital offence. On parricide the law, as if, like that of the Romans, it refused to contemplate its possibility, preserved a sacred silence. *Milman*

The mention of a trial implies that the son was heard in his defence, so as to clear himself of the crime if he was not guilty of it. Especially when he was to be stoned by the whole people it was necessary that he should be first convicted; and on this ground he was brought forth publicly that he might be allowed to plead his cause. *Culv.*—Undoubtedly in thus enforcing filial obedience, the Jewish Law laid the foundation of every virtue. He who despises parental instruction, tramples on parental authority, and feels no gratitude for parental affection in his earlier years, will probably as his passions strengthen and his depraved habits grow inveterate trample on the authority of laws both human and Divine, and requite with ingratitude all the benefits which man can confer, and all the blessings which the Divinity bestows. *Graves.*

Man-stealing was punished with death. "He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death" (Ex. 21 : 16). The Law as recited in De. 21 : 7 applies to a man stealing one of his brethren of the children of Israel. As stated in Ex. 21 : 16 it is universal, with no limitation. Stealing a man is the crime. This statute struck at the very root of real slavery. Both stealing and selling contemplate property—assume the fact of a property value. The spirit of the Law is—Men shall never be degraded into merchandise. *H. C.*

STONING OF THE SABBATH-BREAKER.

Nu. 15 : 32-36.

32. While the children of Israel were in the wilderness. Moses mentions here, as is his wont, the first open transgression and its punishment, in order to exemplify the laws which he is laying down. The offence of Sabbath-breaking was one for which there could be no excuse. This law at least might be observed even in the wilderness. *Espin.*—His offence was the doing *servile work*; its spirit was presumptuous disobedience to Jehovah, and the penalty had already been declared. The case was expressly referred by Moses to Jehovah, and it is recorded as an ex-

ample that the law of the Sabbath was not to be a dead letter. *P. S.*—In the judgment of this case we must carefully keep in view the significance of the Sabbath as the sign of God's covenant with his people. An intentional transgression of the prohibition to work was an open breach of the covenant, an act of rebellion against the Lord. *Gerl.*

We think of huge sins; there are none. We think of little sins; there are none. In relation to the poor man who went out on the Sabbath day to gather a bundle of "sticks," we look at the "sticks" and not at the Sabbath. Why not look at the reality of the case—of every case—and instead of dwelling upon the relative smallness of the offence, fix the imagination and the judgment and the conscience upon the thing violated?—for only in that way can we establish the balance of righteousness and begin to understand the movement of God. *J. P.*

THE BLASPHEMING SON OF SHELOMITH.

Lev. 24 : 10-16, 23.

11. Blaphemed the name, and cursed. The words, "of the Lord," it will be perceived, are supplied, not being found in the original. Nor does any one of the ancient versions attempt to supply the sacred name. There can be no doubt that the words are properly supplied, and that his crime was a bold and impious profaning the august name of Jehovah, which name is perhaps omitted by the writer, in order to evince a reverence strikingly in contrast with the daring hardihood of the offender. *Bush.*

The crime of Shelomith's son was, doubtless, some species of blasphemy: as, however, it was a new and unprecedented case, it was necessary to consult the great Lawgiver on the occasion. In what way the answer of the Lord was communicated, we know not (probably by *Urim* and *Thummim*); but it came in such a manner as to preclude all doubt upon the subject. The man was declared to be guilty, and was sentenced to be stoned to death. And on this occasion a law is made relative to blasphemy in general. However sinful the *Jews* might have been at this time, we have reason to believe they did not take the name of the Lord in vain; and blasphemy was not known among them. But what shall we say of *Christians*, so called, whose mouths are full of cursing and bitterness? *A. C.*

16. He that blasphemeth the name of the Lord. On the principle of preserving the allegiance due to the Supreme Jehovah, the blasphemers, and the deliberate presumptuous

"Sabbath-breaker," and the "false prophet," as they openly shook off all reverence for the Lord, were to suffer death. *Graves.*—The majesty of the Great King—the infinitely holy God, must be held sacred. No punishment could be too severe for a crime which struck so fatally against the reverence and homage due to Jehovah. H. C.

Modes of Inflicting Death.

De. 21 : 22, 23.

Hanging was not properly one of the punishments inflicted by the Jewish Law : they were four ; stoning, burning, beheading, and strangling the criminal as he stood on the ground. But none were hanged till they were dead. And as the Jewish rabbies and many Christian commentators say, only idolators and blasphemers were so treated ; having been first stoned, which was reckoned the most severe

punishment of all. And as their crimes were the most heinous and offensive to God, this addition of hanging them afterward was appointed, as a token to denote the Divine displeasure against those criminals ; who are therefore said to be "accursed of God," or "the curse of God"—that is, *execrable to him.* *Ward.*—The placing of the body on a tree was not that which made the person accursed, but was an external token of his being an accursed one. In the placing of Jesus on the cross, the sin and madness of the world were overruled, to give unwitting expression to the highest truth. "Christ hath redeemed us from the curse of the Law, being made a curse for us ; for it is written, Cursed is every one that hangeth on a tree" (Gal. 3 : 13). If not a sinner, Christ was treated as if he were one. This is a fact of essential importance in the work of Christ for man's salvation (2 Cor. 5 : 21). *Orr.*

Section 158.

DEATH PENALTY FOR MURDER. CITIES OF REFUGE FOR ACCIDENTAL OR JUSTIFIABLE HOMICIDE. PURGATION OF A HIDDEN MURDER.

EXODUS 21 : 12-14. LEV. 24 : 17, 21. NU. 35 : 9-34. DE. 19 : 1-13 ; 21 : 1-9.

Ex. 21 12 He that smiteth a man, so that he die, shall surely be put to death. And if 13 man lie not in wait, but God deliver *him* into his hand ; then I will appoint thee a place 14 whither he shall flee. And if a man come presumptuously upon his neighbour, to slay him with guile ; thou shalt take him from mine altar, that he may die.

Nu. 35 16 But if he smote him with an instrument of iron, so that he died, he is a man- 17 slayer : the manslayer shall surely be put to death. And if he smote him with a stone in the hand, whereby a man may die, and he died, he is a manslayer : the manslayer shall surely be 18 put to death. Or if he smote him with a weapon of wood in the hand, whereby a man may 19 die, and he died, he is a manslayer : the manslayer shall surely be put to death. The avenger of blood shall himself put the manslayer to death : when he meeteth him, he shall put him to 20 death. And if he thrust him of hatred, or hurled at him, lying in wait, so that he died ; or 21 in enmity smote him with his hand, that he died : he that smote him shall surely be put to death ; he is a manslayer : the avenger of blood shall put the manslayer to death, when he meeteth him.

30 Whoso killeth any person, the manslayer shall be slain at the mouth of witnesses : but one 31 witness shall not testify against any person that he die. Moreover ye shall take no ransom for the life of a manslayer, which is guilty of death : but he shall surely be put to death. 32 And ye shall take no ransom for him that is fled to his city of refuge, that he should come 33 again to dwell in the land, until the death of the priest. So ye shall not pollute the land wherein ye are : for blood, it polluteth the land : and no expiation can be made for the land 34 for the blood that is shed therein, but by the blood of him that shed it. And thou shalt not defile the land which ye inhabit, in the midst of which I dwell : for I the LORD dwell in the midst of the children of Israel.

De. 19 11 But if any man hate his neighbour, and lie in wait for him, and rise up against 12 him, and smite him mortally that he die ; and he flee into one of these cities : then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of 13 blood, that he may die. Thine eye shall not pity him, but thou shalt put away the innocent blood from Israel, that it may go well with thee.

Num. 35 9 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye pass over Jordan into the land of Canaan, then ye shall appoint you cities to be cities of refuge for you; that the manslayer which killeth any person unwittingly may flee thither. And the cities shall be unto you for refuge from the avenger; that the manslayer die not, until he stand before the congregation for judgement. And the cities which ye shall give shall be for you six cities of refuge. Ye shall give three cities beyond Jordan, and three cities shall ye give in the land of Canaan; they shall be cities of refuge. For the children of Israel, and for the stranger and for the sojourner among them, shall these six cities be for refuge: that every one that killeth any person unwittingly may flee thither. But if he thrust him suddenly without enmity, or hurled upon him any thing without lying in wait, or with any stone, whereby a man may die, seeing him not, and cast it upon him, so that he died, and he was not his enemy, neither sought his harm: then the congregation shall judge between the smiter and the avenger of blood according to these judgements: and the congregation shall deliver the manslayer out of the hand of the avenger of blood, and the congregation shall restore him to his city of refuge, whither he was fled: and he shall dwell therein until the death of the high priest, which was anointed with the holy oil. But if the manslayer shall at any time go beyond the border of his city of refuge, whither he fleeth; and the avenger of blood find him without the border of his city of refuge, and the avenger of blood slay the manslayer; he shall not be guilty of blood: because he should have remained in his city of refuge until the death of the high priest: but after the death of the high priest the manslayer shall return into the land of his possession. And these things shall be for a statute of judgement unto you throughout your generations in all your dwellings.

Deut. 19 1 When the LORD thy God shall cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses; thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it. Thou shalt prepare thee the way, and divide the borders of thy land, which the LORD thy God causeth thee to inherit, into three parts, that every manslayer may flee thither. And this is the case of the manslayer, which shall flee thither and live: whose killeth his neighbour unawares, and hated him not in time past; as when a man goeth into the forest with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die, he shall flee unto one of these cities and live: lest the avenger of blood pursue the manslayer, while his heart is hot, and overtake him, because the way is long, and smite him mortally, whereas he was not worthy of death, inasmuch as he hated him not in time past. Wherefore I command thee, saying, Thou shalt separate three cities for thee. And if the LORD thy God enlarge thy border, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; if thou shalt keep all this commandment to do it, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, besides these three: that innocent blood be not shed in the midst of thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

[Omitted text indicated in the comment.]

NOTE.—The two special topics—the sanctuary for accidental or justifiable homicide, and the purgation of a community from the guilt of an undisclosed murder—although belonging in form to the class of ceremonial laws, are placed in this connection, because they relate directly to man-slaying, and because in a comparison with previous details touching the death-penalty, they find clearer apprehension and more effective impression. B.

The Jewish Law taught the great principles of moral duty in the Decalogue: it enjoined love to God and man; impressed the deepest conviction that God required not merely external

observances, but heartfelt piety, well-regulated desires, and active benevolence: it taught that sacrifice would not pardon without repentance, nor repentance without reformation and restitution: it described circumcision, and therefore every other legal rite, as designed to typify and inculcate internal holiness: it represented the love of God as the practical principle, stimulating to the cultivation of purity, mercy, and truth: and it enforced all by sanctions most likely to act on the minds of such people as the Israelites were. If we examine its penal code, it punished capitally idolatry, with all its train of profanation and crimes; adultery and impurity in all its pollutions; murder; obstinate

disobedience to parents ; presumptuous defiance of the Divine law ; and resistance to the supreme authority of the State. It provided with great wisdom for the trial of those who were guilty of manslaughter : it punished inferior offences with mildness and lenity : it protected the slave as well as the freeman. In short, the whole scheme and universal spirit of the penal code and judicial system were strictly conformable to the religion that was taught and to the moral principles that were inculcated. *Graves.*

MURDER PUNISHED WITH DEATH.

Ex. 21 : 12, 14. *Lev.* 24 : 17, 21. *Nu.* 35 : 16-21, 30-34. *De.* 19 : 11-13.

It is here enacted and provided, consonant to natural equity, that wilful murder should be punished with death, and in that case no sanctuary should be allowed, no ransom taken, nor any commutation of the punishment accepted ; *the murderer shall surely be put to death.* It was an ancient law, consonant to the law of nature, that *whoso sheds man's blood, by man shall his blood be shed* (*Gen.* 9 : 6). Since the murderer cannot restore the life he has wrongfully taken away, his own must be exacted in lieu of it, to satisfy the law and the justice of a nation, and to be a warning to all others not to do likewise. It is here said, and it is well worthy the consideration of all magistrates and States, *that blood defiles* not only the conscience of the murderer, but also the *land* in which it is shed. And it is added that *the land cannot be cleansed* from the blood of the murdered but by the blood of the murderer (*verse* 33). *H.*

The law discriminated with the utmost care and wisdom between real murder and homicide, more or less justifiable. A special law provided cities of refuge. Another special law met the case of murder by unknown hands. Inexcusable carelessness causing injury or death was punished. Personal injuries not fatal were specially punished by statute. But *real murder was punished capitally.* The law is briefly stated in *Ex.* 21 : 12, 14, and *Lev.* 24 : 17, 21. More fully it is given in *Nu.* 35 : 16-21 and *De.* 19 : 11-13, in connection with the ordinance respecting the cities of refuge. These passages reaffirm and amplify the doctrine of the law as given to Noah and to the re-peopled world ; “ And surely your blood of your lives [life-blood] will I require ; at the hand of every beast will I require it, and at the hand of every man ; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed ; for in the image of God made he

man.” Human life is sacred, and God protects it under the sternest possible penalties—nothing less than the life of the murderer. That God intended this law for the whole race, for the entire re-peopled world from and after Noah, is too plain to be denied or even doubted. It is not easy to see how another word could be said to make this more plain. The Law of Sinai and the code given through Moses are intensely emphatic, indeed perfectly decisive. According to this code, real murder must be proven : by previous hatred and enmity (*De.* 19 : 11) ; by evidence of “ lying in wait ” (*Nu.* 35 : 20) ; by the sort of instrument used (*Nu.* 35 : 16-18), a weapon large enough to fill the hand and deal a death-blow. *H. C.*

The crime of deliberate and wilful murder is a crime at which human nature starts, and which is punished almost universally throughout the world with death. The words of the Mosaic Law (over and above the general precept of Noah, that “ whoso sheddeth man's blood, by man shall his blood be shed ”) are very emphatic in prohibiting the pardon of murderers : “ moreover ye shall take no satisfaction for the life of a murderer.” *Blackstone.*

De. 19:13. Thine eye shall not pity. There are some situations in which her presence would be out of place, her action injurious. But righteousness must never be absent. The very atmosphere in God's kingdom is penetrated with her vital breath. Her sceptre is the sceptre of God, and exerts a potent influence over every department of human life. All true prosperity is the fruit of righteousness. It cannot go well with any nation, nor with any man, until guilt is put away. Even compassion for others must be a righteous compassion. *D. D.*

Have we as citizens pondered as we ought that solemn warning implied in the words, “ Thine eye shall not pity him but thou shalt put away innocent blood from Israel, that it may go well with thee ? ” “ So shall ye not pollute the land wherein ye are ; for blood it defileth the land and the land cannot be cleansed of the blood shed therein but by the blood of him that shed it.” Remember that this law of God levels its prohibitions against not only wilful murder, suicide, duelling, and unlawful wars ; nay, not only against all those callings, customs, practices that militate against the safety of human life ; and not only declares judgment against those who violate the law themselves, but against the society which fails to execute judgment against the reckless shedding of blood. Nor does it matter from what causes this un-

faithfulness of society may spring. It may be from the breaking away of society from its moorings by the upheaving of its social institutions and the outbursting of a reckless mob-violence which fears not God nor regards man. Or it may be a pseudo-philanthropism affecting a horror of anything but a perverted law of love that knows no eternal truth and righteousness to be vindicated by either God or man; and therefore denies the right of society itself to inflict death. Or it may be a breaking down of family authority under the great law "Honor thy father and thy mother," which turns the family government itself—God's own appointed seed-plant for the rearing of citizens for the State, and members of the kingdom of Christ—into a hot-bed for the rearing of profligates, assassins, and murderers of every phase. No matter what the cause of the failure; still that great law stands written as in letters of flame—"The land cannot be cleansed of the blood shed therein but BY THE BLOOD OF HIM THAT SHED IT." S. R.

CITIES OF REFUGE FOR THE ACCIDENTAL OR JUSTIFIABLE HOMICIDE.

Ex. 21 : 13. Nu. 35 : 9-15, 22-29. De. 19 : 1-10.

Ex. 21 : 13. This expression, respecting a man being killed by accident without any ill intention on the part of the slayer, is remarkable. It signifies that even those things which to us seem the most casual and merely accidental, in respect of God are really providential, and could not happen but by His (for wise reasons) permitting them to be done. S. Clarke.

Nu. 35 : 12, 19. The avenger of blood. The Hebrew, *goel*, signifies a redeemer; and because the right of redemption of estates belonged to the nearest kinsman, the word imports such a kinsman here. Bp. Kidder.

The original import of the term *goel* is uncertain. The very obscurity of its etymology testifies to the antiquity of the office which it denotes. That office rested on the principle of Gen. 9 : 6, "whoso sheddeth man's blood, by man shall his blood be shed." In an unsettled state of society the execution of justice was necessarily left in private hands. The lowest stage of national development is where every one assumes the right of avenging alleged misdeeds at his discretion; and it was therefore already an upward step when prevailing custom restricted this right to certain persons, who, although wielding no public authority, were yet invested, *ipso facto*, for the time being, with a public character. It was in such a spirit that the unwritten code of the east conceded to the nearest kinsman of a murdered man the right

of avenging the blood that had been shed. He was permitted to kill the murderer, without notice, openly or secretly, wheresoever he might find him. Such rude justice necessarily involved grave evils. It gave no opportunity to the person charged with crime of establishing his innocence; it recognized no distinction between murder, manslaughter, and accidental homicide; it perpetuated family blood-feuds, the avenger of blood being liable to be treated in his turn as a murderer by the kinsman of the man whom he had slain. These grievances could not be removed as long as there was no central government strong enough to vindicate the law; but they might be mitigated; and to do this was the object of the institution in the text. Among the Arab tribes, who are under the control of no central authority, the practice of blood-revenge subsists in full force to the present day. The law of the Koran limits the right of demanding satisfaction to cases in which a man has been unjustly smitten, and forbids the kinsman of the deceased to avenge his blood on any other than the actual murderer. But these restrictions are generally disregarded in practice by the Arabs. *Espin.*

The law demanded blood for blood. But it transferred the exaction of the penalty from private revenge and committed it to the judicial authority. To effect this, it had to struggle with an inveterate though barbarous usage, which still prevails among the Arabian tribes. By a point of honor, the nearest of kin is bound to revenge the death of his relation: he is his *Goel*, or blood-avenger. He makes no inquiry, allows no pause. Whether the deceased had been slain on provocation, by accident, or of deliberate malice, death can only be atoned by the blood of the homicide. To mitigate the evils of an usage too firmly established to be rooted out, Moses appointed certain cities of refuge, conveniently situated. If a homicide could escape to one of these, he was safe till a judicial investigation took place. If the homicide was justifiable or accidental he was bound to reside within the sanctuary for a certain period. *Milman.*

Nu. 35 : 22. If the killing was not voluntary, nor done designedly, if *without enmity, or lying in wait* (verse 22), *not seeing him, or seeking his harm* (verse 23), which our law calls *chance-medley*, or *homicide through misfortune*, in this case there were cities of refuge appointed for the man-slayer to flee to. II.—9-15, 24-29. Six cities in Palestine—three on each side of the Jordan—were selected in such convenient geographical position that from any point of the whole country the man slayer might make the

nearest one within less than one day's run. All these were cities of the Levites; hence the leading men of the city would be competent to hold a preliminary investigation. The man-slayer fled for his life to the nearest of these cities. The legal authorities there protected him against the Goel—the blood-avenger. The elders of his own city, if the case seemed to demand it, might send and fetch him; try him, and deliver him up to the blood-avenger; or remand him back to his city of refuge. Thus this city shielded him against sudden and indiscriminate vengeance, and secured for him a trial before the congregation or elders of his own city. If his case was proved to be homicide, he must remain within the city of refuge till the death of the high-priest, after which the avenger's right to take his life (outside the refuge-city) ceased and he could go at large in safety. This provision affixed a limit to his quasi-imprisonment. Perhaps it was also significant of the pardon for sin provided for in the death of our Great High-Priest. If the man-slayer allowed himself to be caught by the blood-avenger outside his city when he should be within it, the avenger might take his life with impunity. H. C.

These laws of Moses were perfectly wise: the man who involuntarily killed another was innocent, but he was obliged to be taken away from before the eyes of the relatives of the deceased; Moses, therefore, appointed an asylum for such unfortunate persons; great criminals deserved not a place of safety, and they had none: if persons who had committed manslaughter had been driven out of the country, as was customary among the Greeks, there was reason to fear they would worship strange gods. All these considerations made them establish cities of refuge, where they might remain until the death of the high-priest. *Montesquieu*.

De. 19:3. Thou shalt prepare thee a way. The design of the injunction here was that every facility should be afforded to the fugitive to escape to the place of refuge. In later times, it was enacted that the roads leading to these cities should be repaired every year in the month Adar, and every obstruction removed. W. L. A.

Here is a great deal of good gospel couched under the type and figure of the cities of refuge; and to them the apostle seems to allude, when he speaks of our *flying for refuge to the hope set before us* (Heb. 6:18). There were several cities of refuge, and they were so appointed in several parts of the country that the man-slayer, wherever he dwelt in the land of Israel, might in a

day reach one or other of them; so, though there is but one Christ appointed for our Refuge, yet wherever we are He is a Refuge at hand, a very present help, for *the word is nigh us* and Christ in the word. The man-slayer was safe in any of these cities; so in Christ believers that fly to him and rest in him are protected from the wrath of God and the curse of the Law. *There is no condemnation to them that are in Christ Jesus* (Rom. 8:1). H.

PURGATION OF A COMMUNITY FROM HIDDEN MURDER.

De. 21:1-9.

The sanctity of human life is still the leading thought; and where a corpse is found "lying in the field, and it be not known who hath slain him," the whole land is regarded as guilty before God (verse 8) until a solemn rite be gone through. These verses prescribe the mode and form of this rite; which from the nature of the case could have place only when the people were settled in Canaan, and so is prescribed first in Deuteronomy. *Espin*.

When a dead body was found in the field, in circumstances fitted to give rise to the suspicion of the person having come to a violent end, while yet no trace could be discovered of the murderer, it was then to be presumed that the guilt attached to the nearest city, either by the murderer having come from it or from his having found concealment in it. That city, therefore, had a certain indefinite charge of guilt lying upon it—indefinite as to the parties really concerned in the charge, but most definite and particular as regards the greatness of the crime involved in it, and the treatment due to the perpetrator. For deliberate murder the law provided no expiation. Even for the infliction of death by some fortuitous and unintentional stroke it did not appoint any rite of expiation, but only a way of escape by means of a partial exile. Here, therefore, where the question is respecting a murder, the prescribed ritual cannot contemplate a work of *expiation*. Nor is the language employed such as to convey that idea. The elders of the city were enjoined to go down into a valley with a stream in it, bringing with them a heifer which had never been yoked, and there strike off its head by the neck. Then, in presence of the priests, the representatives and ministers of God, they were to wash their hands over the carcass of the slain heifer in token of their innocence, and to say, "Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel,

whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And (it is added) the blood shall be forgiven them." The forgiveness here meant was evidently forgiveness in the more general sense; they were personally cleared from the guilt, but the guilt itself was not atoned; there was a *purgation* but not an expiation. And, accordingly, none of the usual sacrificial terms or acts are applied to the transaction with the heifer; even the mode of killing it was different from that followed in all the proper sacrifices. Indeed, the process was merely a symbolical action of judgment and acquittal before the priests, not as ministers of worship, but as officers of justice. For they were "chosen to minister to God, to bless the people, and to pronounce sentence as to every stroke." P. F.

The heifer was not a sacrifice, since no atonement might be brought for an intentional murderer. For this reason the heifer's neck was "struck off" (or broken), executed in the place of the murderer. Therefore the elders do not, in the name of the inhabitants, lay their hands on the heifer with the confession of guilt, and its blood is not sprinkled on the holy place; rather they declare by a solemn symbolical act their innocence, and in consequence the guilt, which objectively clings to the city, is removed by the symbolically atoning punishment. *Gerl.*—The fundamental elements of a sacrifice are wanting. There is no altar. The blood is not shed. The victim's neck is simply broken. It is an execution. Justice has done its work as far as it is possible to do it under these circumstances. The murdered man has been avenged by the whole community acting as his kinsman. The same form of words, in fact, that in a previous chapter brought to a close the execution of a wilful homicide (19 : 13) also concludes this ceremony. E. C. B.

9. So shalt thou put away the innocent blood. In a well-ordered society life should be safe. When it is proved unsafe, society cannot plead "Not guilty." Locally it must be allocated, and so the city nearest the victim has the crime *imputed* to it. The sense of guilt is distributed territorially, and the elders, or representatives of the people, are required to clear themselves by the special rite here de-

scribed. Sin has thus wider relations than to the individual who has committed it. It may lie at the door of a city or of a neighborhood, and in their collective capacity they may be required to deal with it. *Elgar.*—We learn: That responsibility attaches to each and all in a community for crimes committed in its midst. That the community is not absolved till every effort has been made to discover the perpetrators of crime and to bring them to justice. That the punishment of murder is death. That to ignore, connive at, or encourage crime in a community, involves the authorities in the criminality of the deeds connived at. That all parties, the people (represented by the elders), the magistrates (judges), the Church (priests), are alike interested in bringing criminals to justice. *Orr.*

Such was the criminal law of the Hebrews—stern indeed, but not "inhuman" or unjust. It will not find favor with sentimental apologists for crime; for it was not shorn of its terror by those easy pardons which take away the dread of punishment, and almost the sense of guilt. Moses believed in law, and that law was made to be obeyed. No law-breaker found indulgence from him. Yet never was a lawgiver more gentle to the children of sorrow, and "to all who are desolate and oppressed." Never did the awful form of justice seem bending with more of compassion for human weakness and infirmity, and for every grief and pain. It is this mingling of the tender and the terrible that gives to the Hebrew law a character so unique—a majesty that awes, with a gentleness that savors more of parental affection than of severity.

Nor was that law given to the Israelites alone. It was an inheritance for all ages and generations. That mighty arm was to protect the oppressed so long as human governments endure. Moses was the king of legislators, and to the code which he left rulers of all times have turned for instruction. Thence Alfred and Charlemagne derived statutes for their realms. To that code turned alike the Puritans under Cromwell, who founded the Commonwealth of England, and the Pilgrim Fathers, who founded the Commonwealths of New England. *Field.*

Section 159.

THE WIDOW AND THE FATHERLESS; THE STRANGER AND THE POOR.

EXODUS 22 : 21-27 ; 23 : 9. LEV. 19 : 9, 10, 13, 33, 34 ; 23 : 22 ; 24 : 22 ; 25 : 35-38. DE. 10 : 18, 19 ; 23 : 19, 20, 24, 25 ; 24 : 6, 10-15, 17-22.

Ex. 22 22 YE shall not afflict any widow, or fatherless child. If thou afflict them in any 23 wise, and they cry at all unto me, I will surely hear their cry ; and my wrath shall wax hot, 24 and I will kill you with the sword ; and your wives shall be widows, and your children fatherless.

De. 24 17 Thou shalt not wrest the judgement of the stranger, nor of the fatherless ; nor 18 take the widow's raiment to pledge : but thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence : therefore I command thee to do this thing.

De. 10 18 He doth execute the judgement of the fatherless and widow, and loveth the 19 stranger, in giving him food and raiment. Love ye therefore the stranger : for ye were strangers in the land of Egypt.

Ex. 23 9 And a stranger shalt thou not oppress : for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

Lev. 19 33 And if a stranger sojourn with thee in your land, ye shall not do him wrong. 34 The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself ; for ye were strangers in the land of Egypt : I am the LORD your God.

Lev. 19 9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard ; thou shalt leave them for the poor and for the stranger : I am the LORD your God.

De. 24 19 When thou reapest thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it : it shall be for the stranger, for the fatherless, and 20 for the widow ; that the LORD thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again : it shall be for the 21 stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it after thee : it shall be for the stranger, for the fatherless, and for 22 the widow. And thou shalt remember that thou wast a bondman in the land of Egypt : therefore I command thee to do this thing.

De. 23 24 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes 25 thy fill at thine own pleasure ; but thou shalt not put any in thy vessel. When thou comest unto thy neighbour's standing corn, then thou mayest pluck the ears with thine hand ; but thou shalt not move a sickle unto thy neighbour's standing corn.

Ex. 22 25 If thou lend money to any of my people with thee that is poor, thou shalt not be to him as a creditor ; neither shall ye lay upon him usury.

Lev. 25 35 And if thy brother be waxen poor, and his hand fail with thee ; then thou shalt uphold him : as a stranger and a sojourner shall he live with thee. Take thou no usury of 36 him or increase ; but fear thy God : that thy brother may live with thee. Thou shalt not give 37 him thy money upon usury, nor give him thy victuals for increase. I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God.

De. 23 19 Thou shalt not lend upon usury to thy brother ; usury of money, usury of 20 victuals, usury of any thing that is lent upon usury : unto a foreigner thou mayest lend upon usury ; but unto thy brother thou shalt not lend upon usury : that the LORD thy God may bless thee in all that thou puttest thine hand unto, in the land whither thou goest in to possess it.

De. 24 10 When thou dost lend thy neighbour any manner of loan, thou shalt not go into 11 his house to fetch his pledge. Thou shalt stand without, and the man to whom thou dost 12 lend shall bring forth the pledge without unto thee. And if he be a poor man, thou shalt not 13 sleep with his pledge : thou shalt surely restore to him the pledge when the sun goeth down, that he may sleep in his garment, and bless thee : and it shall be righteousness unto thee before the LORD thy God.

Ex. 22 26 If thou at all take thy neighbour's garment to pledge, thou shalt restore it unto 27 him by that the sun goeth down : for that is his only covering, it is his garment for his skin : wherein shall he sleep ? and it shall come to pass, when he crieth unto me, that I will hear ; for I am gracious.

De. 24 6 No man shall take the mill or the upper millstone to pledge : for he taketh a man's life to pledge.

14 Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates : in his day thou shalt give him his hire, neither shall the sun go down upon it ; for he is poor, and setteth his heart upon it : lest he cry against thee unto the Lord, and it be sin unto thee.

Lev. 19 13 Thou shalt not oppress thy neighbour, nor rob him : the wages of a hired servant shall not abide with thee all night until the morning.

[Only two or three equivalent texts omitted.]

No portion of our study of this Divine legislation has more profoundly affected us than the precepts grouped in this and the following sections. The text itself, if thoroughly pondered, seems scarcely to require exposition or comment. We earnestly bespeak the reader's deliberate and thoughtful reading before proceeding to the explanatory and suggestive paragraphs that follow. B.

How imperfectly do those understand the Hebrew legislation, who accuse it of inhumanity ! Its distinctive character is gentleness and beneficence. No ancient legislation will bear a moment's comparison with it in this respect. It forbids to cherish sentiments of hatred and revenge. It enjoins the forgetfulness of injuries, the cultivation of mutual love, and the practice of kindness even to enemies. It commands respect and compassion toward the aged, the deaf, and the blind. It enjoins that the traveller uncertain of his route be directed in the right way. It requires benevolence and generosity toward the poor, the widow, the orphan, and the stranger. For them the corners of the field were to remain unreaped, and the forgotten sheaf was to be left where it had fallen. For them the husbandman was forbidden to go over his corn patch a second time, or to twice glean the grapes of his vineyard and shake the boughs of his olive trees. E. C. W.

The Mosaic Law was infinitely superior in point of humanity to all the institutions of the most celebrated lawgivers of antiquity. It abounds with injunctions of mercy and pity, not only to Jews but to strangers, to enemies, and even to those who had most cruelly oppressed and injured them. The Divine legislation thought no creature below its notice ; and extended itself to the minutest articles of social and domestic life, which, though unnoticed by less benevolent lawgivers, do in fact constitute a very great and essential part of human happiness and misery. *Porteous.*

THE WIDOW AND THE FATHERLESS.

Ex. 22 : 22-24. De. 10 : 18 ; 24 : 17, 18.

Ex. 22 : 22-24. Ye shall not afflict any widow, or fatherless child. Jehovah here avows himself the husband of the widow and the father of the orphan. He vir-

tually says of himself, what is emphatically affirmed by the Psalmist (Ps. 68 : 5), "A father of the fatherless and a judge of the widow, is God in his holy habitation." In thus forbidding his people to afflict widows and orphans he does in fact enjoin upon them to comfort and assist them, and to be ready on all occasions to show them kindness. *Bush.*—The Law took under its care all whom death had deprived of their natural protectors. They were sacred by misfortune. God would punish cruelty to them : "If thou afflict them in any wise, and they cry unto me, I will surely hear their cry ; and *your wives shall be widows, and your children fatherless.*" Thus under the Hebrew law, sorrow, widowhood, orphanage, all threw a shield of protection over the desolate and the unhappy. *Field.*

It is remarkable that offences against this law are not left to the discretion of the judges to be punished ; God reserves the punishment to himself. It is no common crime, and shall not be punished in a common way ; the *wrath of God shall wax hot* against him who *in any wise* afflicts or wrongs a widow, or a fatherless child ; and we may rest assured, that he who *helps* either, does a service highly acceptable in the sight of God. A. C.—Those whom God makes his especial charge can never be injured or assailed with impunity. Let the parallel monition therefore of the wise man be reverently regarded (Prov. 23 : 11), "Enter not into the fields of the fatherless ; for their Redeemer is mighty ; he shall plead their cause with thee." *Bush.*

THE STRANGER.

Ex. 22 : 21. Lev. 19 : 33, 34 ; 24 : 22. De. 10 : 19.

The spirit of the Hebrew law was broader than race, or country, or kindred. Among the ancients generally a foreigner had no rights in any country but his own. In some languages the very word "stranger" was synonymous with enemy. Against these race hatreds Moses set up this command, "Thou shalt not oppress a stranger"—which he enforced upon the Israelites by the touching remembrance of their own bitter experience—for ye know the heart of a stranger, seeing "ye were strangers in the land of Egypt." But not only were foreigners to be

tolerated; they were to receive the fullest protection: "Ye shall have one manner of law as well for the stranger as for one of your own country." If they chose to be naturalized, they became entitled to all the privileges of Hebrews. *Field.*

Ex. 22: 21. A stranger shalt thou not wrong, neither oppress him. This was not only a *humane* law, but it was a sound policy. *Do not wrong a stranger; remember ye were strangers. Do not oppress a stranger; remember ye were oppressed.* Therefore do unto all men as ye would they should do to you. Let strangers be well treated among you and many will come among you, and the strength of your country will be increased. If refugees of this kind be treated well they will become proselytes to your religion, and thus their souls may be saved. In every point of view, therefore, justice, humanity, sound policy, and religion, say—*Neither wrong nor oppress a stranger.* A. C.

Lev. 19: 34. Thou shalt love him as thyself. The apostle makes use of a strong argument to induce men to hospitality toward strangers. *Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.* Moses also uses a powerful motive: *ye were strangers in the land of Egypt.* A. C.—The purpose of this humane law was, as these words show, to keep Israel in mind that it was only of God's grace that he had been chosen above all other people; and that they who were now defenceless strangers, might also some day become God's people. All other ancient nations, especially the Egyptians, were notoriously unkind to strangers. *Gerl.*

De. 10: 18. As the God of the whole earth, he **loveth the stranger**, helpless or oppressed, and **giveth him food and raiment.** Following him, Israel, as his people, were to be benevolent to the stranger, inasmuch as they themselves knew by experience what it was to be a stranger. They were to love the stranger as God loves him, by relieving his necessities. W. L. A.

Lev. 24: 22. Ye shall have one manner of law, as well for the stranger, as for one of your own country. Equal laws, where each individual receives the same protection and the same privileges, are the boast only of a *sound political constitution.* He who respects and obeys the laws has a *right to protection and support;* and his person and property are sacred in the sight of justice. Therefore each individual in a well-regulated State must have *equal rights and privileges* in everything that relates to the

safety of his person and the security of his property. *Such was the Mosaic code.* A. C.

THE SUPPLY AND PROTECTION OF THE POOR.

No part of the code of Moses seems to be more deeply imbued with the tenderness and pity of the Lord than the provisions made for the poor, and the restrictions and limitations upon personal servitude. In all his utterances on these points the Lord assumes that no interests of man more need his protection than these, and he comes promptly to the front to give it. He would have us know that over these interests his watchful eye never sleeps; his quick ear is never shut to any cry for help. The rich and the mighty may get on without his special aid; the poor are his own wards and shall never lack his sympathy nor his present hand. Human laws are in great part worthless—at least they miss their most important function—unless they make it their chief endeavor to protect the interests and rights of those who, powerless in themselves, rest upon the strong arm of law for their defence. H. C.

The Open Hand and Heart Enjoined (De. 15: 7-11). He commands that the poor brother shall be relieved. "Thou shalt not harden thy heart, nor shut thy hand," he says, "from thy poor brother." But beyond this point, where mere human law must stop short, he goes on to say: "And thy heart shall not be grieved when thou givest unto him" (verse 10). He enjoins upon masters that they load their departing slaves with gifts and rewards: "Thou shalt furnish him liberally out of thy flock and out of thy floor and out of thy wine-press." But it is no injunction, it is a moving entreaty, when he adds: "It shall not seem hard unto thee when thou sendest him away free from thee." E. C. B.

The declaration, "There shall always be poor in the land; therefore I command thee to open thine hand to thy brother, and to the poor and needy in thy land" (verse 11), does not encourage begging, but exhorts to anticipate and to supply the wants of the needy. The idea of anticipating and preventing forms the basis of the whole system of the poor laws enacted in the Pentateuch. *Ginsburg.*

GLEANINGS OF THE HARVEST AND VINTAGE.

Lev. 19: 9, 10; 23: 22. De. 24: 19-22.

Lev. 19: 9. When ye reap the harvest of your land, thou shalt not wholly reap. Heb., *thou shalt not finish, make a full end of the corner of thy field;* thou shalt not make a clean riddance of it. On this

precept the Jewish canons remark, "He that reapeth his field must not reap all the field wholly; but must leave a little standing corn for the poor in the end of the field, whether he cut it or pluck it up: and that which is left is called the corner." And so of the trees, when he gathereth their fruit he must leave a little for the poor. And so also in respect to the scattered grape-clusters of the vintage. The rule thus given was intended for the benefit not only of the poor, but also of the stranger; for as strangers and foreigners could not hold their possessions on the same advantageous terms as native Israelites, they were very liable to be oppressed by poverty. It is easy to perceive that the natural tendency of this law was to inculcate a kindly, liberal, generous spirit. *Bush.*

De. 24:20. In Deuteronomy, the oliveyard is specified together with the harvest-field and the vineyard, and it is added that, if a sheaf be by chance left behind, it is to remain for the benefit of the poor. The object of this law is to inculcate a general spirit of mercy, which is willing to give up its own exact rights in kindness to others suffering from want. The word here used for vineyard covers also the oliveyard. The expression, neither shalt thou gather every grape of thy vineyard, would be more literally rendered, *neither shalt thou gather the scattering of thy vineyard*, meaning the berries (grapes or olives) which had fallen or which were left singly on the boughs. *F. M.*

21. Thou shalt not glean it afterward; literally, *Thou shalt not glean after thee*—i.e., after thou hast reaped and gathered for thyself. It is still the custom among the Arabs for the poor to be allowed to gather the berries that may be left on the olive trees after they have been beaten and the main produce carried off by the owner. All the injunctions in this section are adapted to preserve relations of brotherliness and love among the people of the Lord. *W. L. A.*

Piety which begins and ends in acts of devotion is one that may be reasonably suspected; it is not of the scriptural order. Philanthropy may not have its synonym in the Old Testament, but the Hebrew legislator was not ignorant of the idea, and the Hebrew people were not left without incitement to the thing itself. Hence these injunctions to leave some corn in their fields, and scattered ears for the reaping and gleaning of the poor; to leave also some clusters of grapes for needy hands to pluck to take no advantage of the weaker members of their society; and to show kindness to the stranger. *W. C.*

De. 24:19. That the Lord thy God

may bless thee. Charity to their poor brethren had many promises of a great reward; and this law was made peculiarly for their relief. God ordered them all to live together as brethren, children of the same father; and descended, as indeed they all were, from one and the same original. To this end all these precepts were given which require them to lend gratuitously to their poor brother; to restore the pledge left with them; to leave the corners of their fields unreaped; not to gather the gleanings of the harvest and vintage; and to observe the year of release and of jubilee. *Patrick.*—It is His honor, and will be ours, to help the helpless. And if we thus serve God and do good with what we have, it is promised here that the Lord our God will *bless us in all the work of our hand*. The blessing of God descends upon the giving hand; he that thus scatters certainly increases, and the liberal soul will be made fat. It is an undoubted truth, though little believed, that to be charitable to the poor, and to be free and generous in the support of religion and any good work, is the surest and safest way of thriving. *What is lent to the Lord will be repaid with abundant interest* (*Ezek. 44:30*). *H.*

De. 23:24, 25. Thou mayest eat grapes . . . pluck the ears. The Law enacted that the poor should have a claim to a certain portion of the produce of the ground. Hence, when a man was hungry he had a right to go to any field or vineyard, and eat as much corn or grapes as would satisfy his hunger. Acting upon this right, the disciples who, with Jesus, went on the Sabbath-day through the corn, when they "were an hungered began to pluck the ears of corn, and to eat." *Ginsburg.*—The quantity plucked was a loss never felt by the proprietor, and it was a kindly privilege afforded to the poor and wayfaring man. *Jameson.*—Thou mayest take for necessity, not for superfluity. *Trapp.*—In other words, the hungry was regarded as having a right to satisfy the cravings of nature and to pass on. And when it was placed on the statute-book as a right, it saved the poor man's self-respect and never interfered with his personal freedom. This "poor-law" gives man his need without asking him to surrender his liberty. It meets the pressing necessity without destroying the person's legitimate self-respect. *Edgar.*

Usury, or the Exaction of Interest.

Ec. 22:25-27. Lev. 25:35-38. De. 23:19-21; 24:6, 10-13.

Exactling interest for what was loaned to

Israelitish brethren is forbidden in each of the three forms of the legislation of the Pentateuch. Each furnishes something peculiar to itself. In Exodus the poor Israelite is spoken of as one of God's people, and this thought supplies the place of the motives urged in the other laws. In Leviticus, not only is interest for money loaned prohibited, but for food. In Deuteronomy this is extended to anything loaned. Leviticus enjoins that its provisions shall be applied to strangers (proselytes) and sojourners who are casually dwelling among the Israelites. Deuteronomy adds, in harmony with its special outlook, that from *foreigners* interest for anything loaned may be legally received; that is, from Phœnician, Canaanitish, and other professional traders with whom they may have dealings. These laws are completely self-adjusting. They nicely fit and complement one another, and the three taken together form one harmonious whole. The question of conflict or of development in the line of Exodus, Deuteronomy, Leviticus, with a space of centuries between the separate codes, cannot for a moment be entertained. E. C. B.

Ex. 22 : 25. Lev. 25 : 36, 37. The reason of the prohibition appears to have respect to the oppression of the poor; and it has a perpetual meaning for all times and countries. That the lender should receive compensation for the risk he runs, and the advantage he confers on the borrower, is not only fair, but likewise mutually advantageous. A literal prohibition of usury would make loans very rare, and thus act injuriously on the borrower, to whom the possibility of a loan on interest is of the greatest service. But in its spirit the Christian will still faithfully observe this law. He ought to regard himself simply as the steward of goods which do not belong to him, but are only entrusted to his keeping. Usury is generally forbidden, but the taking of it from strangers is at the same time permitted. The relation of all Israelites to God as their common Lord was plainly the ground of this prohibition. From "his people" should no usury be taken; and so far the prohibition is a result of the general brotherly love, by means of which the use of all earthly goods ought to be common to all men. The limitation of this right to Israelites, and the permission to take usury from strangers, was a necessary act of defence, in respect to those people who themselves had no prohibition about usury. *Gerl.*

The ground for this discrimination against the stranger may be a purpose to discourage his residence in the land; or it may be related to

the general fact that foreigners were the men of traffic. Tradesmen, doing business on borrowed capital, might afford to pay interest; and on every principle of right and justice ought to do so. But God did not encourage the Israelites in traffic with other nations. It would have been too perilous to their morals and to their religion. The reader will scarcely need the suggestion that the Hebrew law against interest applies in our Christian age only to the case of loans made to the poor to meet their necessities. The spirit of the Law unquestionably *does* apply in such cases, and does *not* apply to any other. H. C.

Money gain is not the business of life. There are occupations nobler than money-getting. Contentment is better than gold. The culture of the mind is better. The discipline of the moral powers is better. Brotherly kindness is better. The diffusion of knowledge is better. Earthly prosperity is to be hailed especially as a condition for doing good. To have and yet to refuse to help is a sin. That man's gold is a curse. D. D.

Respecting Pledges Given for Loans.

De. 24 : 10, 11. Thou shalt not go into his house. If one had to take a pledge from another, he was not to go into the house of the latter and take what he thought fit; he must stand without, and summon the debtor to produce his pledge. W. L. A.

How are the feelings as well as the wants of the poor consulted in this precept! as if the legislator had said, Intrude not into the abode of thy poor brother. He is not willing to expose to the stranger's eye the circumstances of want and nakedness which attend his destitute state; or perhaps there is some little monument of his better days which he reserves to console his misery, and which he would not wish to be seen by the person from whom he implores aid lest he should demand that in pledge. No, says the Law, the hovel of the poor must be sacred as an holy asylum; neither the eye of scorn, the foot of pride, nor the hand of power must dare to intrude; even the agent of mercy must not enter it abruptly and unbidden. *Graves.*—The fine sense of justice, the delicacy of feeling, in these precepts is certainly remarkable. We owe it to God and we owe it to the humanity which is in our poorer brethren as well as in us, that we treat them and their belongings with precisely the same amount of respect that we would show to persons in a better social position. *Ort.*

Ex. 22 : 26, 27. De. 24 : 13. Thou

shalt restore the pledge when the sun goeth down. If the debtor was needy, and being such could give in pledge only some necessary article, such as his upper garment in which he slept at night, the pledge was to be returned ere nightfall, that the man might sleep in his own raiment, and have a grateful feeling toward his creditor. In many parts of the East, with the Arabs notably, it is customary for the poor to sleep in their outer garment. W. L. A.

De. 24:6. The mills of the ancient Hebrews probably differed but little from those at present in use in the East. These consist of two circular stones, about eighteen inches or two feet in diameter, the lower of which is fixed, and has its upper surface slightly convex, fitting into a corresponding concavity in the upper stone. So essential were millstones for daily domestic use, that they were forbidden to be taken in pledge, in order that a man's family might not be deprived of the means of preparing their food. *Dic. B.*—He prohibits the taking of anything in pledge which is necessary to the poor for the support of existence; for in the words upper and nether millstone, he includes all other instruments which workmen require in earning their daily bread. This is sufficiently clear from the context, where it is said, "He taketh a man's life to pledge," together with his millstones. He, then, who

takes in pledge what supports a poor man's life, it is as if he should take away bread from a starving man, and thus his life itself, which is sustained by labor. *Cule.*

De. 24:13. It shall be righteousness unto thee. It is only when we bear in mind the laws enacted in favor of the poor that we can understand the expression *zedakah* which the Old Testament uses to express the idea of charity (Prov. 10:2; 11:4, etc.). This expression, which literally denotes *right, acts of right or justice*, came to mean "charity," because, as we have seen, according to the Mosaic Law the poor had an inalienable right to certain produce of the soil. Hence it does not exactly correspond to our term "alms," but occupies the midway position between deeds of right and of love. *Ginsburg.*—If the concession be an act of sterling love, pure from the alloy of selfishness, it is an act of righteousness—the fruit of the Divine Spirit's grace. This is not self-righteousness, for genuine love to men is a gracious affection. It does not begin with self; it does not terminate in self. God is its object; hence it shall be counted for righteousness. As Abraham's faith counted for righteousness, so does also genuine love. D. D.

OPPRESSION OF THE HIRELING.

De. 24:14, 15. This needs no comment. B.

Section 160.

HUMANE AND MERCIFUL PRECEPTS.

EXODUS 23:4, 5, 19. DE. 14:21; 20:5-7; 21:10-17; 22:1-4, 6-8; 24:5; 25:4.

De. 22:8 WHEN thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

De. 24:5 When a man taketh a new wife, he shall not go out in the host, neither shall he be charged with any business: he shall be free at home one year, and shall cheer his wife which he hath taken.

De. 20:5 And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man is there that hath planted a vineyard, and hath not used the fruit thereof? let him go and return unto his house, lest he die in the battle, and another man use the fruit thereof. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

De. 21:10 When thou goest forth to battle against thine enemies, and the LORD thy God delivereth them into thine hands, and thou carriest them away captive, and seest among the captives a beautiful woman, and thou hast a desire unto her, and wouldest take her to thee to wife; then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no

delight in her, then thou shalt let her go whither she will ; but thou shalt not sell her at all for money, thou shalt not deal with her as a slave, because thou hast humbled her.

- 15 If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated ; and if the firstborn son be hers that was hated ;
 16 then it shall be, in the day that he causeth his sons to inherit that which he hath, that he may not make the son of the beloved the firstborn before the son of the hated, which is the
 17 firstborn : but he shall acknowledge the firstborn, the son of the hated, by giving him a double portion of all that he hath : for he is the beginning of his strength ; the right of the firstborn is his.

Ex. 23 4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

De. 22 1 Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them : thou shalt surely bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it home to thine house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. And so shalt thou do with his ass ; and so shalt thou do with his garment ; and so shalt thou do with every lost thing of thy brother's, which he hath lost, and thou hast found : thou mayest not
 4 hide thyself. Thou shalt not see thy brother's ass or his ox fallen down by the way, and hide thyself from them : thou shalt surely help him to lift them up again.

De. 25 4 Thou shalt not muzzle the ox when he treadeth out the corn.

Ex. 23 19 : 34 26. De. 14 21. Thou shalt not seethe a kid in its mother's milk.

De. 22 6 If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt
 7 not take the dam with the young : thou shalt in any wise let the dam go, but the young thou mayest take unto thyself ; that it may be well with thee, and that thou mayest prolong thy days.

The Hebrew Law code is sometimes compared with the laws of the twelve tables at Rome, which were the gathered wisdom of Greece and the Italian States, a thousand years later than the Exodus. Several laws in the two codes are almost the same ; but in breadth of view and in humaneness of feeling, the Hebrew far surpasses the Roman. *Sime.*

God has written nothing to be thrown aside. The oldest records still give us lessons of God shining with unfading freshness and undimmed glory. The statutes binding on Israel in the wilderness and in Canaan may not be in the same sense binding on our age, but they have not for this reason become valueless. They made revelations of God then, truthful and rich ; they make revelations of God still which it were but small indication of wisdom or good sense to ignore. *H. C.*

Battlement (or Parapet) upon the Roof (De. 22 : 8). In building a house, care must be taken that none might receive mischief by falling from it. The roofs of their houses were flat for people to walk on, as appears by many Scriptures ; lest any through carelessness should fall off them, they must compass them with battlements ; if this were not done and mischief followed, the owner brought the guilt of blood upon his house. The Jews say, that by the equity of this law they were obliged (and so are

we too) to fence or remove everything by which life may be endangered, as to cover draw-wells, keep bridges in repair, and the like ; lest if any perish through our omission, their blood be required at our hand. *H.*

Exemptions from Military and Public Service. Each estate was held on the tenure of military service ; all Israel was one standing army. Some curious exemptions were made, which show the attention of the lawgiver to the agricultural habits and domestic comfort of his people. *Milman.*

De. 24 : 5. A man newly married was to be exempt from going to war, and was not to have any public burdens imposed on him for a year after his marriage. *W. L. A.*—By this law God showed how he approved of holy wedlock, when, to encourage the newly married against the cumbrances which that estate bringeth with it, and to settle their love each to other, he exempted those men from all wars, cares, and expenses. *Ainsworth.*

De. 20 : 5-7. Three classes were exempted from service in war : (1) He who had built a house, but had not dedicated it. (2) He who had planted a vineyard, but had not eaten of its fruit. (3) He who had betrothed a wife, but had not married her. There would obviously be a disinclination, when war was imminent, to acquire property, to institute improvements, or

to enter into any new engagements. This provision of the Law would so far counteract the tendency of war-like rumors to paralyze industry and the arrangements of domestic life. *Orr.*

De. 21 : 10-14. If an Israelite saw among captives taken in war a woman fair of aspect, and loved her and took her to be his wife, he was to allow her a full month to mourn her lost kindred and become accustomed to her new condition, before he consummated his union with her. This refers to captives from other nations than those of Canaan, with whom the Israelites were to form no alliance and not to take captive, but either wholly destroy or render tributary. *W. L. A.*—The captor could reduce her to slavery. But if he chose to make her his wife, he conveyed to her rights which could not be alienated. It became henceforth his duty to protect her and all her interests. God threw around her the shield of his sacred Law. *D. D.*

De. 21 : 15-17. If a man have two wives, one of whom is a favorite and the other disliked, and if his firstborn son be the child of the latter, he is not to allow his love for the other to prejudice the right of the son, but must allow him, both in his own lifetime and in the disposition of his property after death, the full privilege and right of a firstborn son. *W. L. A.*

Straying and Overburdened Animals to be Restored or Helped.

Ex. 23 : 4, 5. De. 22 : 1-4.

The scope of these precepts is not only to inculcate merely toward the brute creation, but also to engender kindly feelings among brethren. For what would tend more directly to win the heart of an alienated neighbor than such an act of well-timed benevolence? *Bush.*

—It was Moses who, long before the era of Jesus incarnate, announced the principle, "Love your enemies and do good to them that hate you." For it was one of the express provisions of Moses' law (*Ex. 23 : 4, 5*) : "If thou meet *thine enemy's* ox or his ass going astray, thou shalt surely bring it back to him again. And if thou see the ass of him that *hateth thee* lying under his burden, and wouldst forbear to help him, thou shalt surely help with him." The spirit of this law is precisely the same with that of the ethical code taught by Jesus in the Gospel ; and it is simply ignorance, or the necessities of some theory that have led to the too current notion of the narrow and less benevolent spirit of the Old Testament religion. *S. R.*

Not only the ox or the ass that had strayed was to be taken and restored to its owner, but articles of raiment, and, in short, anything that had been lost was, when found by another, to be carefully kept until it could be restored to the person to whom it belonged. *W. L. A.*—We have here such express directions given as should have made of the Israelites a most neighborly people. The finding of lost oxen, or sheep, or asses, or raiment, is here made to carry with it the obligation of brotherly kindness ; it is the law of love in practice. *Elgar.*

De. 25 : 4. Thou shalt not muzzle the ox when he treadeth out the corn. This prohibition was dictated by a regard to the rights and claims of animals employed in labor ; but there is involved in it the general principle that all labor is to be duly requited, and hence it seems to have passed into a proverb, and was applied to men as well as the lower animals. The use of oxen to tread out the corn and the rule of leaving the animals so employed unmuzzled still prevail among the Arabs and other Eastern peoples. *W. L. A.*—This instance of the beast that trod out the corn (to which there is an allusion in that of the prophet, *Hos. 10 : 11*), is put for all similar instances. That which makes this law very remarkable above its fellows (and which countenances the like application of other such laws), is, that it is twice quoted in the New Testament, to show that it is the duty of the people to give their ministers a comfortable maintenance. *H.*—Whoever or whatever does us useful service brings us under obligation. To the extent of our power we are bound to recompense such. This sense of indebtedness is a channel of blessing to the soul. A muzzle is a shackle forged by wanton selfishness. *D. D.*

Thou shalt not seethe a kid in its mother's milk (*Ex. 23 : 19 ; 34 : 26. De. 14 : 21*).

No doubt this prohibition relates to the sacrifices, for in the first and second passages it is added in connection with the offering of the first-fruits ; and so also in the third passage : "Ye shall not eat of anything that dieth of itself, etc., for thou art an holy people unto the Lord thy God ; nor shalt thou seethe a kid in his mother's milk." God would not admit a monstrous thing in his sacrifices, that the flesh of the young should be cooked in its mother's milk. *Culv.*—The prohibition suggests the duty of cherishing the finer instincts of our nature. The act here forbidden could hardly be called cruelty, the kid being dead, but it was

unnatural. It is beautiful to see the ancient Law inculcating this rare and delicate fineness of feeling. The lesson is that everything is to be avoided which would tend to blunt our moral sensibilities. *Orr.*

Protection of Birds' Nests—a "Commandment with Promise" (*De.* 22 : 6, 7). There is no question but that it was God's intention to accustom his people to study humanity. For if there be one drop of compassion in us, it will never enter into our minds to kill a little bird, which so burns with love toward its little ones as to be heedless of its life, and to prefer endangering itself to the desertion of its eggs or its brood. *Calv.*—He who can wantonly destroy birds' nests can wantonly do a hundred other things of the same kind. To be cruel at all is to be cruel through and through the substance and quality of the character. *J. P.*

Doubtless the purpose of the Law was partly economic ; but the special motive urged, **that it may be well with thee**, shows that higher considerations also ruled. It seems to be but another specification, or illustration, under the Law given in *Leviticus* (22 : 28) which prohibits the killing of an animal and its young,

"whether it be a cow or ewe," both in one day. There is no evidence whatever that the Deuteronomic law antedates the Levitical. The one looks simply toward the open fields and ordinary life ; the other toward the sanctuary and its sacrifice. *E. C. B.*

It is plain that in this small example are portrayed more important relations—that in pity toward animals is inculcated mercy toward men. The promise, **that thou mayest prolong thy days**, is added, according to the observation of the Rabbins, to this least of all commandments as to the greatest, "Honor thy father and thy mother," in order to show that the keeping of all the commandments flows from one source. *Gerl.*—This is a vivid illustration of the minuteness of Divine government, and as such it affords the beginning of an argument which must forever accumulate in volume and force, on the ground that if God is so careful of a bird's nest he must be proportionately careful of all things of higher quality. So we may add, If God is so careful of birds' nests, what must he be of human hearts, and human homes, and the destinies of the human family? *J. P.*

Section 161.

ADDITIONAL PRECEPTS : RESPECT TO PARENTS, TO THE SABBATH AND SANCTUARY, TO THE AGED, THE DEAF AND THE BLIND, ENJOINED. TALE BEARING, NEIGHBOR HATE, STEALING, LYING, DEFRAUDING IN SEVERAL PARTICULARS, AND VARIOUS IDOLATROUS AND INDECENT CUSTOMS FORBIDDEN.

LEVITICUS 19 : 3, 4, 11, 12, 14, 16-19, 27, 28, 30, 32, 35-37. *DE.* 14 : 1, 2 ; 19 : 14 ; 22 : 5, 9-12 ; 23 : 1, 2 ; 25 : 13-16.

Lev. **19** 3 YE shall fear every man his mother, and his father, and ye shall keep my sabbaths : I am the LORD your God. Turn ye not unto idols, nor make to yourselves molten gods : I am the LORD your God. Ye shall keep my sabbaths, and reverence my sanctuary : I am the LORD. Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy God : I am the LORD. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but thou shalt fear thy God : I am the LORD. Thou shalt not go up and down as a talebearer among thy people : neither shalt thou stand against the blood of thy neighbour : I am the LORD. Thou shalt not hate thy brother in thine heart : thou shalt surely rebuke thy neighbour, and not bear sin because of him. Thou shalt not take vengeance, nor bear any grudge against the children of thy people : I am the LORD. Ye shall not steal ; neither shall ye deal falsely, nor lie one to another. And ye shall not swear by my name falsely, so that thou profane the name of thy God : I am the LORD. Ye shall do no unrighteousness in judgement, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have : I am the LORD your God, which brought you out of the land of Egypt. And ye shall observe all my statutes, and all my judgments, and do them : I am the LORD.

De. **25** 13 Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. A perfect and just weight shalt thou have ; a perfect and just measure shalt thou have : that thy days may be long upon the

16 land which the Lord thy God giveth thee. For all that do such things, *even* all that do unrighteously, are an abomination unto the Lord thy God.

De. 19 14 Thou shalt not remove thy neighbour's landmark, which they of old time have set, in thine inheritance which thou shalt inherit, in the land that the Lord thy God giveth thee to possess it.

Lev. 19 27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you : I am the Lord.

De. 14 1 Ye are the children of the Lord your God : ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all peoples that are upon the face of the earth.

Lev. 19 19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind : thou shalt not sow thy field with two kinds of seed : neither shall there come upon thee a garment of two kinds of stuff mingled together.

De. 22 9 Thou shalt not sow thy vineyard with two kinds of seed : lest the whole fruit be forfeited, the seed which thou hast sown, and the increase of the vineyard.

10 Thou shalt not plough with an ox and an ass together. Thou shalt not wear a mingled stuff, wool and linen together.

12 Thou shalt make thee fringes upon the four borders of thy vesture, wherewith thou coverest thyself.

5 A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment : for whosoever doeth these things is an abomination unto the Lord thy God.

You may perhaps have looked with astonishment upon that indefinite number of external ceremonies and statutes with which Moses encompassed the children of the Old Dispensation. An Israelite could scarcely spend a single hour without being reminded of some one of the many outward duties which were prescribed for him. These outward disciplinary laws were the very barrier for the sinful inclinations of such a heart as was not swayed by the Spirit. If from the depth of the Israelite's consciousness the feeling did not force itself upon him that he was dependent, constantly and in all his deeds, upon the invisible King of all kings, still by such a system of outward legal discipline this feeling must have been ever freshly excited in his bosom. He was not permitted to resign himself to his impulses. Every one of these commands would be a fact preaching to the heart that had forgotten its Creator—man, thou art a servant of God. *Tholuck.*

Reverence to Parents and to Age—The Sabbath and Sanctuary. Lev. 19 : 3, 4, 12, 30, 32.

3. Ye shall fear every man his mother and his father. The "fear" here required is virtually the same with the honor commanded by the fifth commandment. It includes inward reverence and esteem, outward expression of respect, obedience to the lawful commands of parents, care and endeavor to please and render them comfortable, and to avoid anything that may offend and grieve

them, or incur their displeasure. It will be noticed that the "mother" is mentioned before the "father." The two precepts, "Honor thy father and thy mother," and "Fear thy mother and thy father," when taken together plainly evince that both father and mother are to be regarded as entitled to *equal* tokens of honor, respect, and reverence. *Bush.*

And keep my Sabbaths. Fearing parents and keeping the Sabbath are associated here as they are in the Decalogue, where they unite the first and second tables of the Law—our duty to God and our duty to man. Reverence to parents is the foundation of all piety and equity. Up to the years of discretion the parent is in the place of God to the child. Reverence for the parents and their faithful lessons will beget reverence for God in the heart. The Sabbath is the appointed season of rest from labor, of leisure for holy converse, of convocation for religious instruction and worship in all our dwelling-places. It is, therefore, the fountain of all social religion, peace, purity, and liberty. In the eyes of him who inspired the legislator it stands on a par with obedience to parents, among the very pinnacles of holiness. And the history of Jew and Christian corroborates the sentence that lays honor to parents and the keeping of the Sabbath at the foundation of all morality and religion. *M.*

30. The command in this verse differs from that in verse 3 by adding the injunction to reverence my sanctuary to that requiring the ob-

servance of the Sabbath. It is a matter of experience that where the Sabbath is not kept, God's sanctuary is not revered, and that that reverence increases or falls away according as the obligation of the Sabbatical Law, whether in its Jewish form or its Christian form, be more or less recognized. The Sabbatical ordinance is necessary as a previous condition of religious worship. Without it, the business and pleasure of the world are too strong to give way to the demands upon time made by the stated service of God. The verse is repeated in Lev. 26:2: "When the Lord's Day is kept holy, and a holy reverence for the Lord's sanctuary lives in the heart, not only are many sins avoided, but social and domestic life is pervaded by the fear of God, and characterized by devoutness and propriety" (Keil). F. M.

These precepts are enforced on the simple supreme authority of him who enacts them; **I am the Lord your God**—a declaration which in this connection is a royal signature to a solemn edict. *Bush*.—This lofty and solemn reminder is the one emphatic sanction annexed to all the Divine precepts, and in form or substance to all Divine promises and threatenings. It is linked, as we have already seen, with a multitude of special commands covering particular duties, ritual, moral, and social. Its expression is here emphasized, in connection with these injunctions concerning personal holiness, reverence to parents and elders, keeping the Sabbath and honoring the sanctuary, turning from idolatry, stealing, false dealing, lying and profanity, just weights and balances, changing of landmarks, and hurtful mourning practices. As we read the text in its orderly arrangement above, this intensely solemn and sublime sanction constantly repeats its momentous and impressive refrain, **I AM THE LORD!** B.

Lev. 19:32. With remarkable solicitude the Law of Moses impresses reverence for the authority and attention to the wants of the aged, delivering as the direct command of Jehovah, "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord." How much praise have the Spartan institutions justly obtained for cherishing this principle; yet how much more energetic and authoritative is the language of the Jewish Lawgiver! *Graves*.—There is probably no object in creation so fitted to inspire reverence as the sight of the snowy locks of the old man, and consequently the duty here enjoined has been recognized in all civilized nations as one the violation of which is deserving of the severest punishment. *Bush*.

Respecting the Deaf and the Blind.

Lev. 19:14.

Curse the deaf. The general meaning is, thou shalt not take advantage of a man's incapacity to defend himself, and hurt him either in his body, fortunes, or reputation. To abuse an absent person, to calumniate in secret, to attack another's reputation in the dark and in disguise, to defame those who are dead, to hurt in any manner those who are unable to help and redress themselves—all this may be called, "to curse the deaf." *Dr. Jortin*.

Thou shalt not put a stumbling-block before the blind. For this is to add affliction to the afflicted, and to make God's providence a servant to our malice. This prohibition implies a precept to help the blind, and remove stumbling-blocks out of their way. The Jewish writers, thinking it impossible that any should be so barbarous as to put a *stumbling-block in the way of the blind*, understood it figuratively, that it forbids giving bad counsel to those that are simple and easily imposed upon, by which they may be led to do something to their own prejudice. We ought to take heed of doing anything which may occasion our weak brother to fall. It is added, as a preservative from these sins, *but fear thou God*. "Thou dost not fear the deaf and blind, they cannot right themselves; but remember it is the glory of God to help the helpless, and he will plead their cause." The fear of God will restrain us from doing that which will not expose us to men's resentments. H.

Against Tale-bearing (Lev. 19:16).

Go up and down as a tale-bearer. It is as bad an office as a man can put himself into to be the publisher of every man's faults, divulging what was secret, aggravating crimes, and making the worst of everything that was amiss, with design to blast and ruin men's reputation, and to sow discord among neighbors. The word signifies a *peddler* or *petty chapman*, the interlopers of trade; for tale-bearers pick up ill-natured stories at one house, and utter them at another, and commonly barter slanders by way of exchange. H.

For the evil done by mere idle tale-bearing, see Bishop Butler's sermon "Upon the Government of the Tongue," and four sermons by Bishop Jeremy Taylor on "The Good and Evil Tongue; Slander and Flattery; the Duties of the Tongue." Neither shalt thou stand against the blood of thy neighbor; that is, thou shalt not endanger his life, which is the result of the

worst kind of tale-bearing—namely, bearing false witness against him. Thus the effect of the false witness of the two men of Belial against Naboth was that “they carried him forth out of the city, and stoned him with stones, that he died.” F. M.—“Standing against the blood,” must mean taking ground against the very life, and must not be construed to forbid truthful testimony against the real murderer. But the informer should constantly remember that his neighbor's interests and life are too precious to be lightly tampered with. H. C.

Neighbor-hate and Revenge Forbidden. Faithful Rebuke Enjoined (Lev. 19 : 17, 18).

This double precept forms the introduction to the great law, “Thou shalt love thy neighbor as thyself” (Section 110).

17. Thou shalt not hate thy brother in thine heart; for malice is murder begun. If our brother has done us an injury, we must not return it upon him, that is avenging; we must not upon every occasion upbraid him with it, that is bearing a grudge; but we must both forgive it and forget it, for thus we are forgiven of God. H.—The Jews explain the precept thus: “When any man is sinned against by another, he must not inwardly hate him and keep silence; as it is said of the wicked, ‘And Absalom spake unto his brother Amnon neither good nor bad, for Absalom hated Amnon’ (2 Sam. 13 : 22); but he is commanded to make it known unto him, and to say, Why hast thou done thus unto me?” This is confirmed by the Gospel rule (Luke 17 : 3), “If thy brother sin against thee, rebuke him; and if he repent, forgive him.”

Thou shalt in any wise rebuke thy neighbor. Heb. thou shalt by all means rebuke, or, thou shalt freely, plainly, soundly rebuke. The true force of the original is to *convince of wrong by reasoning and argument.* Bush.—Thou shalt rebuke thy neighbor for his fault, and endeavor to convince him of it: and “not bear sin because of him;” meaning, that by forbearing to reprove thy neighbor thou mayest not bring his guilt upon thyself. Bp. Patrick.—In many cases direct remonstrances to the faulty are necessary, which, therefore, such as with propriety can, are bound to make whatever reluctance they may find in so painful a work. Timely admonition may stop him short just at the entrance upon a wrong course. Even those who are farther gone may yet be recalled by a lively representation of their guilt and danger. But we must be very careful that we never bring a charge unless we have incontes-

table proof of its truth; that a genuine friendly concern be evidently the principle of all we say; that we express more sorrow than anger, where circumstances will allow it; that we use tender expostulations by choice, and strong expressions only when nothing else will prevent ruin. Secker.

Stealing, Lying, False Dealing and False Swearing, and Profaning God's Name, Included in a Single Prohibition (Lev. 19 : 11, 12).

Stealing had been before forbidden in the eighth commandment, and lying in the ninth, but they are here repeated and put together, because they generally go together. He that will steal will lie to hide it; and he that will lie shows that the first moral barrier is broken down which stands in the way of the commission of any and all crimes. Bush.

Cheating is to stealing as equivocation is to lying. Cheating and equivocating only differ morally from stealing and lying by being more mean and cowardly. The law of man cannot prevent cheating. It can indeed send inspectors to see that there are “*just balances and just weights*;” but that is not enough to prevent cheating. The only thing that will do this is the fear of the Lord and the consciousness that the unjust appropriation of anything, however small, is contrary to the will of God. “Thou shalt not deceive thy neighbor” is the rule of conduct. Whether this deception takes place by means of a lie, or of an equivocation, or of a mental reservation makes no difference in the morality of the act. The defence of equivocation rests upon a confusion of two things totally different—material truth and moral truthfulness. The statement that the sun rises or sinks is materially false, because it remains stationary. But the man who makes such a statement is morally truthful, if he makes it not intending to deceive his neighbor and knowing that he will not be deceived. F. M.

Just Balances, Just Weights, Just Measures.

Lev. 19 : 35-37. De. 25 : 13-16.

Lev. 19 : 35, 36. These verses, beginning with the same words as verse 15, **Ye shall do no unrighteousness in judgment,** contain another and wider application of that principle. Verse 15 prohibited unrighteousness in the judge, or in one who was in the position of a judge; these verses forbid it in merchants and tradesmen. It is the more necessary to condemn dishonesty in unmistakable terms, as men who make a profession of religion, and therefore

would be shocked at stealing, have often less scruple in cheating. Here and in Deuteronomy, where the Law is repeated, a religious sanction is given to the command ; " For all that do unrighteously are an abomination unto the Lord thy God." F. M.

The ephah is here taken as the standard of dry measure, and the hin as the standard of liquid measure (cf. Ezek. 45 : 10-12). Two very different estimates of the capacities of these measures have been formed. *Clark*.

De. 25 : 13. Thou shalt not have divers weights. They must not only not use them, but they must not have them ; not have them in the bag, not have them in the house ; for if they had them they would be strongly tempted to use them. They must not have a great weight and measure to buy by and a small one to sell by, for that was to cheat both ways, when either was bad enough ; as we read of those that made the *ephah* small, in which they measured the corn they sold, and the *shekel* great, by which they weighed the money they received for it (Am. 8 : 5). But *thou shalt have a perfect and just weight* (verse 15). That which is the rule of justice must itself be just ; if that be otherwise it is a constant cheat. This law is enforced with two very good reasons. (1) That justice and equity will bring down upon us the blessing of God. The way to have our days lengthened and to prosper, is to be just and fair in all our dealings ; *honesty is the best policy*. (2) That fraud and injustice will expose us to the curse of God (verse 16). Not only unrighteousness itself, but all that do unrighteously, are an *abomination to the Lord*. And miserable is that man who is abhorred by his Maker. How hateful all the arts of deceit are to God, Solomon several times observes (Prov. 11 : 1 ; 20 : 10, 23), and the apostle tells us *that the Lord is the Avenger of all such as overreach and defraud in any matter* (1 Thess. 4 : 6). H.

16. Besides what everybody calls theft, there are many practices which amount indirectly to much the same thing, however disguised in the world under gentle names. Thus in the way of trade and business, if the seller puts off anything for better than it is by false assertions or deceitful arts ; if he takes advantage of the buyer's ignorance or particular necessities or good opinion of him to insist on a larger price for it than the current value ; or if he gives less in quantity than he professes or is understood to give ; the frequency of some of these cases cannot alter the nature of any of them. No one can be ignorant that they are wrong but such as are wilfully or very carelessly ignorant ;

and the declaration of Scripture against the last of them is here extended to every one of the rest. " For all that do such things, even all that do unrighteously, are an abomination unto the Lord thy God " (verse 16). *Secker*.

It is apparently easy to make money by light weights and short measures. It is not only securing the ordinary profits, but gaining by the deficiency palmed off for the perfect measure. It is a gain by quantity as well as by price. And plenty of people who look only at the surface imagine that they can easily enrich themselves by a little dishonesty, which will never be detected. Inspectors of weights and measures are the embodiment of the suspicions of society. *Elgar*.—" On the average," says Mr. Spencer, " men who deal in bales and tons differ but little in morality from men who deal in yards and pounds. Illicit practices of every form and shade, from venial deception up to all but direct theft, may be brought home to the higher grades of the commercial world. Tricks innumerable, lies acted or uttered, elaborately devised frauds, are prevalent—many of them established as ' customs of the trade : ' nay, not only established, but defended." The saddest feature in the outlook is the apparent prevalence of the feeling that trickery of this kind is absolutely essential to success—that a man can't get on without it. Trade dishonesty should, if possible, be checked : (1) *In view of its inherent immorality*. Nothing can be more despicable, more mean and disgraceful, than the lies, frauds, bribes, malpractices, adulterations, which abound in all branches of trade. (2) *In view of its corrupting effect on morals generally*. It saps principle, eats out faith in virtue, unfits the individual for every moral task. (3) *In view of its effects on national prosperity*. God's displeasure rests on the nation, and he is certain to chastise it. (4) *As a measure of self-protection*. Each individual suffers as part of the whole. He is frequently cheated, sometimes incurs serious losses. Hard-earned money finds its way into the pockets of clever but unscrupulous scoundrels, who as rapidly squander it in reckless living. *Orr*.

Business men and devout women may be Christians, and devising liberal things for their Master, whose hands have never learned to wipe out the small dust of deceit which usage and precedent have left in the balance. But the sooner they make away with it, the better honor for the Head, and the better progress and power for the Church. Remember, nothing stays her wheels like the frauds of her defenders. Nothing under the Holy Spirit speeds them like

saints whose ways, patterned after their Eternal King's, are true and just. F. D. II.

It is interesting to notice in these regulations, and throughout the entire law, the care which is taken to keep religion and morality closely wedded and welded together. "I am the Lord your God," is continually put forth, not as a creed article, but as an unanswerable argument for strictest obedience and the most scrupulous integrity. The relations of privilege which the people enjoyed are continually set forth as increasing their responsibility. "To whom much is given, of them much shall be required," is a principle taken for granted all through. "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: *I am the Lord your God, which brought you out of the land of Egypt.*" J. M. G.

Against Removing Landmarks (De. 19:14). Landmarks placed by a man's ancestors to mark the boundaries of possessions were not to be surreptitiously altered. Landmarks were held sacred, and a curse is pronounced against those who remove them. Among other nations also landmarks were regarded as sacred. W. L. A. —He who fraudulently removes a landmark is convicted because he disturbs the lawful owner in his possession of the land; while he who advances the boundaries of his own land to his neighbor's loss, doubles the crime by the concealment of his theft. Whence we gather that not only are those thieves who actually carry away their neighbor's property, who take his money, or pillage his granaries, but also those who unjustly possess themselves of his land. *Cult.*—This, without doubt, is a moral precept, and to us it forbids the invading of any man's right, and taking to ourselves that which is not our own, by any fraudulent arts or practices, as by forging, concealing, destroying, or altering, deeds and writings, which are our landmarks, to which appeals are made; or by shifting hedges, meer-stones, and boundaries. H.

Cutting of the Hair and Beard (Lev. 19:27). Idolatrous priests, ministers of a false religion, made the mode of cutting the hair and beard, forbidden by Moses, essential to the acceptable worship of the gods, and efficacious in procuring the several blessings prayed for by the worshippers. It was to eradicate idolatry that Moses introduced this prohibitory statute into his code. E. C. W.

Self-Laceration or Maiming for the Dead Forbidden (Lev. 19:28. De. 14:1, 2). Among the excitable races of the East this custom appears to

have been very common. The Persians, Abyssinians, Bedouins, and many other nations still practise it. *Clark.*—They were not to maim or lacerate their persons in any manner in their mourning ceremonies, as with the vain idea of pacifying or propitiating the infernal spirits in behalf of the dead, a notion very prevalent among the heathen idolaters. Mourning habits they might put on if they chose, and, with the exception of the high-priest, rend their garments in token of grief; but they were not to disfigure their bodies. This would be utterly unbecoming a people who were instructed to a better knowledge of a future state and of the invisible world than the ignorant heathen could be supposed to possess. *Bush.*

Ye are the children of the Lord : ... An holy people unto the Lord.

These words suggest the principle which underlies these precepts. It was unbecoming their dignity and privileges to disfigure themselves in mourning, as the heathen which have no hope. *Espin.*—It is an excellent passage which Mr. Ainsworth here quotes from one of the Jewish writers, who understands this as a law against immoderate grief for the death of our relations. "If your father die you shall not cut yourselves—that is, you shall not sorrow more than is meet, for you are not fatherless; you have a Father who is great, living, and permanent, even the holy blessed God whose children ye are. But an infidel when his father dies hath no father that can help him in time of need; for he hath said to a stock, Thou art my father, and to a stone, Thou hast brought me forth (Jer. 2:27), therefore he weeps, cuts himself, and makes him bald." We that have a God to hope in and a heaven to hope for must bear up ourselves with that hope under every burden of this kind. II.

Against Mixing Diverse Things (Lev. 19:19. De. 22:5, 9–11). The law in Deuteronomy against sowing a field with diverse seed, ploughing with an ox and ass yoked together, wearing garments of mingled woollen and linen, and forbidding one sex to wear the clothing of the other, is, as it would appear, but an enlargement of that of Leviticus, two of the particulars being precisely the same, and the unlike one in the latter code—that cattle of diverse kinds shall not be allowed to gender together—not being of such a nature as to suggest priestly improvements of a later date. A peculiar dual form is found only in these two places. The same is true of another word, which is explained in the more popular code as meaning a material made up of woollen and linen. Deuteronomy speaks

of "vineyard," in place of "field" found in Leviticus; but it is an unimportant variation. The motive urged in Deuteronomy for not sowing with diverse seeds is worthy of notice, "lest it be made holy"—that is, be consecrated to feed the priests and Levites of the sanctuary (cf. Lev. 6:11). E. C. B.

The different directions here given may be reduced to one idea, that of *genuineness*. The vineyards were to be sown with pure seed, that the plants might have a fair chance of growing luxuriantly. The ploughing was not to be done by an ox and ass together, for the contrariety in temper and inequality in power would prevent good work. Linsey-woolsey was to be avoided as poor stuff compared with either woollen or linen alone. *Edgar*.

There should be no unnatural mixtures. For the examples furnished, sound economic and hygienic reasons may be given. But the spirit of the Law is moral. The people of God are taught by it to avoid everything that would compromise their simplicity and sincerity (2 Cor. 6:14). They must avoid marriages with the ungodly. In business they must be careful not to join in ungodly partnerships. In friendships they must choose those who are of the household of faith. J. A. M.

De. 22:5. The divinely instituted distinction between the sexes was to be sacredly observed, and, in order to this, the dress and other things appropriate to the one were not to be used by the other. That which pertaineth unto a man; literally, *the apparatus of a man*, including not dress merely, but implements, tools, weapons, and utensils. This is an ethical regulation in the interests of morality. Whatever tends to obliterate the distinction between the sexes tends to licentiousness; and that the one sex should assume the dress of the other has always been regarded as unnatural and indecent. Such a change of vesture was here declared to be an abomination to the Lord, because of its tendency to immorality. W. L. A.

It was an idolatrous custom for men to wear the flowered garments of women, when they worshipped Venus; and for women to wear a coat of mail and armor, when they worshipped Mars; these dresses being accounted more pleasing to them, as better suiting their particular characters; for Venus was supposed to be the goddess of pleasure and love, and Mars the god of arms and war. The idolatrous notion of deities of different sexes was a great corruption of the knowledge of the true God, and gave

great occasion for impure rites, even in their religious worship. It was this custom which the present law was designed to discountenance. *Lowman*.—If men and women were wont to dress alike, there could be no enforcement of decorum such as difference in dress renders possible. The sexes are intended to be distinct, and it is a deep injury to both to obliterate the distinctions Providence has made. Whatever tends to render the male sex effeminate and the female sex masculine is an injury to both; and those reformers are not friends of either sex who try to break down the barriers between them. *Edgar*.

De. 22:12. Make fringes upon thy vesture. This also had regard to modesty in dress. Divine provisions were made even with respect to their garments, so that the elect people should cultivate decency, and diligently guard against everything immodest and whatever is repugnant to purity. *Calv*.

De. 23:1, 2. The meaning of these prohibitions is mainly a symbolical one; what was perfect and pure only was to be used for sacrifice. In like manner, no one might belong to the people of the Lord on whose person the Divine creation had been disfigured by man's wilful act. Mutilation, so frequent in the East, was therefore prevented by this law. *Gerl*.—Though exclusions of this kind are done away in Christ, there was a fitness under the Theocracy in the exclusion of the classes specified from full participation in covenant privilege, such exclusion being in harmony with the idea of "a holy nation." The truth conveyed is that the impure are unalterably debarred from membership in God's kingdom. Impurity of heart and life exclude from inward membership in it now, and will do so forever. Known impurity should exclude from Church fellowship on earth. *Orr*.

All these laws, with others of an apparently like trivial nature, were aimed against the idolatrous customs then prevalent in the world. There were some things condemned in them which are in themselves innocent and harmless, as worshipping God in groves, sowing mixed seeds, wearing clothes of wool and flax mingled together, etc. But in that age these things were so closely connected with others which were evil, that the permission of the one would be likely to draw after it the practice of the other. E. C. W.

Section 162.

CONCLUSION OF MOSAIC LEGISLATION: ISRAEL'S THREEFOLD RELATION TO THE THREEFOLD LAW. CENTRAL PLACE OF THE LEGISLATION IN THE OLD TESTAMENT HISTORY; COEVAL WITH ISRAEL'S EXISTENCE AS A NATION. PRINCIPLES OF THE CIVIL CODE OF UNIVERSAL APPLICATION. THE WRITTEN LAW THE GREAT CAUSE OF NATIONAL UNITY AND SEPARATION. THIS DIVINE CODE SUPERSEDED BY TWO HUMAN CODES.

ISRAEL'S THREEFOLD RELATION TO THE THREEFOLD LAW.

The people of Israel, standing at the base of Mount Sinai, are to be contemplated in three different relations, with reference to each of which these laws were given.

First. They stood as men representative of all men of the Adam race, owing duties to God and to his other creatures.

Second. As the chosen, organized, spiritual body under the covenant with Abraham, constituting them Jehovah's peculiar people, and him their God.

Third. As a social and civil organization which is to possess a country guaranteed to them as an inheritance for a special purpose.

Contemplated in the first aspect, they needed a moral law, or ethical rule of life, definitely pointing out their duties to God and man. Such a law of two tables they received, as the foundation of all other laws which are but the detailed application of its principles. Its provisions are arranged with marvellous logical method, so as to be exhaustive on the subject of moral duty. Those concerning God, the invisible, begin with the invisible acts of the heart, and proceed outward to the words and deeds of the life; those concerning man, visible, begin with the outward deeds and proceed inwardly to the desires of the heart. The substance of the ten commands is, thou shalt worship God only; in his appointed way only; using his name reverently in worship only; specially worship him at his appointed times; honor father and mother, his representatives, and types of all that earthly authority which he has delegated for social order; nor shalt thou injure thy fellow-man either in deed, against his life, affections or property—in word, against his reputation—nor in desire, against anything that is his. So perfect and exhaustive is this ethical code, few as its words are and simple, that the human mind can conceive of no moral act or impulse that comes not under one or other of its categories.

Contemplated in the second aspect, as the chosen and organized spiritual body under the

covenant with Abraham, they needed—not an ecclesiastical constitution organizing them, for that they already had; nor a theological creed and ritual of worship, for that they also had already—but a further development of their ecclesiastical constitution, adapting it to their new condition; and a fuller detail of their theology and ritual, in order to set forth more clearly, by its symbols, both the objective theology of redemption by atonement, and the subjective theology of that atonement, applied by the faith of the individual, to the renewal and purification of his nature. Such an adaptation of their ecclesiastical constitution they received, in various incidental precepts and enactments; and such an expansion of the ritual, in the elaborate detail of Leviticus, with incidental precepts and enactments elsewhere.

Contemplated in the third aspect of a social organization to dwell together as a nation—they needed not organization and a political constitution, for that they already had. And had it been the purpose of Jehovah to leave them simply an ordinary civil community, with his church established among them, there would have been no revelation of civil law, save by way of illustrating and applying the moral law as before mentioned. They would have modified and changed their civil polity as experience and the counsels of wise statesmen, such as Jethro, might suggest; just as any other people under the guidance of natural law and reason may modify their civil laws. But it being the purpose of Jehovah to dwell among them by his visible presence, and to be a perpetual prophecy of the coming Messiah, it was needful to introduce various modifications of their civil code with reference to that purpose. Hence those peculiar laws forbidding the alienation of their lands by any family, or the alienation, permanently, of his liberty by any Israelite; hence the various ordinances making idolatry, consultation of evil spirits, false prophecies, etc., treasonable. Hence, in short, the whole of the peculiar principles of civil law in the Mosaic Code and in the administration under it.

But while, for purposes of analysis and expo-

sition, we may thus contemplate the Sinai covenant as aiming to meet the threefold aspect of the body with whom it was made—viz., men as men, as church-members, and as citizens of a peculiar civil commonwealth, we must not forget that, in its great practical aspect, these divisions all merge together, and, practically, it is to be considered in its twofold character of a law to convict of sin, and a gospel to teach the pardon and justification of the sinner by faith, and that a faith which purifies the heart. In this view it is, on the one hand, a law of commandments "exceeding broad, reaching to the thoughts and intents of the heart," with Divine annotations showing the application of its precepts to every relation of man as a creature of God, and as a social being with relations to his fellow-men. On the other hand, it sets before the convicted sinner, in fullest detail, the Gospel salvation by symbols and types. The perpetual daily offering of the lamb upon the altar is its central symbol, and around that ancient figure of the Old Covenants is arranged, in eloquent symbols, the whole subjective process of salvation—faith, purification—consecration to Jehovah. And while many of the Mosaic enactments, practically applying principles, expired by limitation, all the great Gospel truths and principles of the Sinai covenant remained, notwithstanding the fashion of uttering them changed and the concrete ritual and typical organisms which they animated passed away.

No one who is familiar with the reasonings of that great apostle, whose specialty it was to be the Jewish iconoclast, and dash in pieces the narrow perverted ritualism of his age, but must be filled with admiration at the heights and depths of his inspired logic, when, planting his premises upon these Old Covenants with Adam and Abraham and Israel at Sinai, and David, as the great Gospel bonds in which Jehovah hath bound himself to secure the sinner's salvation—he proceeds to reason out the title of all that believe, irrespective of blood, or nation, or age, to the benefit of those covenants as being represented in them. And with what transcendental generalization does he, in the Epistle to the Hebrews, take the dead symbolism to which a contracted, unspiritual ritualism still clings, and reanimate it with the new, fully developed Gospel truths, until tabernacle, and smoking altar, and flowing blood, and floating cloud of incense become so many infinite transparencies blazing with excess of light, exhibiting to us the actual scenes transpiring in the inner temple of the spiritual universe.

This is the true spirit in which to study the

Gospel of this Sinai covenant. It is no curious and amazing history, merely, of how Jehovah once spake and covenanted with certain Israelites at Sinai. "Not with your fathers merely," said Moses forty years afterward, "did he make this covenant at Horeb, but with us who are all alive here this day." And said Stephen, fifteen hundred years afterward, under his own dispensation, "He spake in Mount Sinai with our fathers who received the lively oracles to give unto us." And just as truly was it with us, "who are all alive this day," that He made that covenant. It was to us that He spake these "ten words" of command to show us our sin and make us feel it. For us He appointed that ritual of atoning sacrifice to teach us, by its beautiful symbols, how the sin is to be taken away; for us those typical purifications for sin and uncleanness and those signs and the cleansings of the leprosy; for us those cities of refuge, and that singular typical commonwealth with its curious laws and constitution. All this is just as really and truly the Word of Jehovah to us, and as really deserving of our reverence, as though we heard the voice of the thunders, and had seen the lightnings and the smoke and the shaking of the huge mountains, and nature herself, half dissolved in fear, prostrating herself in reverent awe to attest the words of her Maker and Lord, as the word of the Almighty to men. *Stuart Robinson.*

THE CENTRAL PLACE AND RELATION OF THE LEGISLATION.

The central mass, both of the history and antiquities of the Old Testament, is the Mosaic legislation. The only way in which the parts of the Old Testament can be brought into agreement, so as to constitute one harmonious whole, is by assuming that what goes before the Law of Moses was intended to prepare the way for it, and that what follows was designed to show how far it was observed departed from, or modified in later times. Nor is this true only of the history. The prophecies bear a definite relation to the Law, without due regard to which they are almost unintelligible. The same is true, though in a less degree, of the remaining books. *J. A. A.*

THE LEGISLATION COEVAL WITH THE EXISTENCE OF THE NATION.

The connection between religion and history, the first great distinctive character of the religion of the Old Testament Scriptures, is strongly marked with regard to these three essential elements of the system set up by Moses:

the Tabernacle, the Priesthood, the Sacrificial Ritual. All three are inseparably interwoven with the main facts of Hebrew story: the deliverance from Egypt, the encampment at Sinai, the covenant between Jehovah and his people, the giving of the Law, the stubborn rebelliousness of Israel, and the consequent delay of their entrance into Canaan until the death of Moses in the fortieth year from the exodus. You cannot explain the religion apart from the history, nor the history apart from the religion. And throughout the Old Testament the religion bears witness to the history. Solomon's temple presupposes the tabernacle. It actually contained the ark. But the ark and the tabernacle presuppose the wandering in the wilderness; which in turn presupposes Sinai and the deliverance. David's institutions, which survived the captivity and lasted into the Christian era, attest the national importance and numerical strength of the tribe of Levi, their sacred character, and the hereditary priesthood of the descendants of Aaron. How can these (joined with the fact that Levi was a landless tribe) be explained apart from a legislation coeval with the existence of the nation? In a word, is it rationally conceivable that a nation so numerous, compact, tenacious of tradition, yet sturdily independent, prone to strife, and obstinately addicted to forbidden rites, should have been persuaded (before, during, or after the reigns of David and Solomon) to receive a body of new institutions, forged laws, and fictitious public annals, and that this astonishing fabrication, unparalleled in all literature, should have gained that prodigious hold on national belief and reverence which the writings ascribed to Moses undeniably possessed after the return from Babylon? The demands made on our faith by modern sceptical criticism far exceed in fact those made by all the miracles of the Bible. In the latter case, apparent physical impossibilities find an adequate explanation in the exercise of Divine power for worthy ends; whereas in the former case, moral impossibilities are presented for our belief with no explanation at all. *E. R. Conder.*

At Sinai, after the most solemn preparations and under the most terrific circumstances, the great Lawgiver of the Jews delivered that singular constitution to his people, which presupposed their possession of a rich and fertile territory in which as yet they had not occupied an acre, but had hitherto been wandering in an opposite direction, and not even approached its borders. The laws of a settled and civilized community were enacted among a wandering

and homeless horde who were traversing the wilderness, and more likely, under their existing circumstances, to sink below the pastoral life of their forefathers, than advance to the rank of an industrious agricultural community. Yet, at this time, judging solely from its internal evidence, the Law must have been enacted. Who but Moses ever possessed such authority as to enforce submission to statutes so severe and uncompromising? Yet as Moses incontrovertibly died before the conquest of Canaan, his legislation must have taken place in the desert. To what other period can the Hebrew constitution be assigned? To that of the judges? a time of anarchy, warfare, or servitude! To that of the kings? when the republic had undergone a total change! To any time after Jerusalem became the metropolis? when the holy city, the pride and glory of the nation, is not even alluded to in the whole Law! After the building of the temple? when it is equally silent as to any settled or durable edifice! After the separation of the kingdoms? when the close bond of brotherhood had given place to implacable hostility! Under Hilkiah? under Ezra? when a great number of the statutes had become a dead letter! The Law depended on a strict and equitable partition of the land. At a later period it could not have been put into practice without the forcible resumption of every individual property by the State; the difficulty, or rather impossibility, of such a measure, may be estimated by any reader who is not entirely unacquainted with the history of the ancient republics. In other respects the Law breathes the air of the desert. Enactments intended for a people with settled habitations, and dwelling in walled cities, are mingled up with temporary regulations, only suited to the Bedouin encampment of a nomad tribe. There can be no doubt that the statute book of Moses, with all his particular enactments, still exists, and that it recites them in the same order, if it may be called order, in which they were promulgated. *Milman.*

It is sometimes alleged that Moses borrowed his institutions from Egypt. But from what fountain did Egypt herself, in all likelihood, draw her best principles of law? There is a common fact in the history of the Hebrews and the Egyptians which sheds an important light on this subject. By an extraordinary concurrence of circumstances, an Israelite, some centuries prior to the age of Moses, had been raised to the primacy of Egypt. For eighty successive years Joseph swayed the destinies of that empire; and an inspired writer has told us that he

taught her senators wisdom (Ps. 105 : 22). It cannot be doubted, therefore, that many of the wisest maxims of Egyptian policy were due to the genius of that illustrious minister, and to the special Divine guidance vouchsafed to him in his administration. The argument for the Divine legation of Moses may be stated in one sentence. The general credibility of the Pentateuch, the publication of a theology worthy of the true God, the overthrow of idolatry and the substitution of a better faith and worship in its place, the superhuman purity and excellence of his moral code, and the clear and well-established power of miracles—such is the array of proofs which concentrate their force in a blaze of demonstration around the warrant of Moses to publish laws in the name of Jehovah. E. C. W.

PRINCIPLES OF THE HEBREW CIVIL CODE OF UNIVERSAL APPLICATION.

The Hebrew Code of civil law simply expands and applies the general principles expressed or implied in the Ten Commandments. The great principles of this code should underlie every code of human law. These principles must be good for all time—for man in his social and civil relations everywhere. For example, its doctrine of equity ; its law of love ; its regard for the personal rights of life, chastity, property ; its doctrine of the essential equality of every man's rights before the Law ; and its assumption that the poor, being otherwise defenceless, have special need of the protection of law, and should be regarded therefore as the special wards of government and its officers. And as the Hebrew Civil Code, while accepting the supreme authority of the Ten Commandments and aiming to embody and apply its principles, did yet allow to itself a certain latitude in adjusting its "precepts and statutes" to the condition of the people, so may human legislators. Lessons of wisdom may be drawn from this code in both these lines of its examples—viz., its fidelity to the principles and doctrines of the perfect moral law of Sinai, and its careful adaptation of these principles to the actual status of the people so as to reach the highest possible amount of practical efficiency in securing the ends of justice and of virtue. H. C.

THEIR WRITTEN LAW THE GREAT CAUSE OF THE SOLITARY UNITY OF THE HEBREWS.

Subdued yet unvanquished, scattered yet not lost, the dispersion of a people without their

dissolution is a phenomenon in the annals of mankind ; no human power has broken the solitary unity of this ancient people. Their separation from all the generations of mankind is to be ascribed mainly to the written Law of Moses, received as of Divine institution, including especially the institution of the Sabbath, the multitude and the minuteness of their rites in their ceremonial law, and the prohibition of certain aliments.

The restriction of the education of the Jewish people to their Divine Law unquestionably preserved them during their national independence as a great and religious community. There could be no non-conformity in the land of Israel ; any opposition to the code of the Theocracy from a protester or a dissenter would have involved them in an overt act of treason, since *their religion was their law* ; and the citizen who violated the civil precepts of the Mosaic Code necessarily incurred the pains of the blasphemer, since *their law was their religion*. And it is the abiding attachment of the Israelites to their sacred code that has perpetuated their immutable faith. As members of a political institution they were to be made entirely different from every other people ; and what no other nation had imagined, their governing principle was to be that of a religious republic. *D'Israeli.*

A HUMAN SUPERSEDES THE DIVINE CODE.

The religious Judaism of the Theocracy degenerated into Rabbinical Judaism. Two human codes have superseded the code delivered from heaven ; the one originates in imposture—that of their *traditions* ; and the other is founded on tyranny—that of their *customs*. Twelve folios of the Babylonish Talmud, or "the Doctrinal," the labor of nearly five hundred years, form this portentous monument in the intellectual history of man. Here we find a prodigious mass of contradictory opinions, an infinite number of casuistical cases, a logic of scholastic theology, some recondite wisdom, and much rambling dotage ; many puerile tales and Oriental fancies ; ethics and sophisms, reasonings and unreasonings, subtle solutions, and maxims and riddles ; nothing in human life seems to have happened which these doctors have not perplexed or provided against. The children of Israel, always children, were delighted as their Talmud increased its volume and their hardships. The Gemara was a third law to elucidate the Mishna, which was a second law, and which had thrown the first law, the Law of Moses, into obscurity. *D'Israeli.*

Section 163.

DEATH OF NADAB AND ABIHU BY FIRE.

LEVITICUS 10 : 1-20.

Lev. 10 1 AND Nadab and Abihu, the sons of Aaron, took each of them his censer, and put
 fire therein, and laid incense thereon, and offered strange fire before the LORD, which he had
 2 not commanded them. And there came forth fire from before the LORD, and devoured them,
 3 and they died before the LORD. Then Moses said unto Aaron, This is it that the LORD spake,
 saying, I will be sanctified in them that come nigh me, and before all the people I will be
 4 glorified. And Aaron held his peace. And Moses called Mishael and Elzaphan, the sons of
 Uzziel the uncle of Aaron, and said unto them, Draw near, carry your brethren from before
 5 the sanctuary out of the camp. So they drew near, and carried them in their coats out of the
 6 camp ; as Moses had said. And Moses said unto Aaron, and unto Eleazar and unto Ithamar,
 his sons, Let not the hair of your heads go loose, neither rend your clothes : that ye die not,
 and that he be not wroth with all the congregation : but let your brethren, the whole house of
 7 Israel, bewail the burning which the LORD hath kindled. And ye shall not go out from the
 door of the tent of meeting, lest ye die : for the anointing oil of the LORD is upon you. And
 8 they did according to the word of Moses. And the LORD spake unto Aaron, saying, Drink no
 9 wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting,
 10 that ye die not : it shall be a statute for ever throughout your generations : and that ye may
 put difference between the holy and the common, and between the unclean and the clean ;
 11 and that ye may teach the children of Israel all the statutes which the LORD hath spoken unto
 them by the hand of Moses.
 12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left,
 Take the meal offering that remaineth of the offerings of the LORD made by fire, and eat it
 13 without leaven beside the altar : for it is most holy : and ye shall eat it in a holy place, because
 it is thy due, and thy sons' due, of the offerings of the LORD made by fire : for so I am com-
 14 manded. And the wave breast and the heave thigh shall ye eat in a clean place ; thou, and
 thy sons, and thy daughters with thee : for they are given as thy due, and thy sons' due, out
 15 of the sacrifices of the peace offerings of the children of Israel. The heave thigh and the
 wave breast shall they bring with the offerings made by fire of the fat, to wave it for a wave
 offering before the LORD : and it shall be thine, and thy sons' with thee, as a due for ever ;
 as the LORD hath commanded.
 16 And Moses diligently sought the goat of the sin offering, and, behold, it was burnt : and he
 17 was angry with Eleazar and with Ithamar, the sons of Aaron that were left, saying, Wherefore
 have ye not eaten the sin offering in the place of the sanctuary, seeing it is most holy, and he
 hath given it you to bear the iniquity of the congregation, to make atonement for them before
 18 the LORD? Behold, the blood of it was not brought into the sanctuary within : ye should
 19 certainly have eaten it in the sanctuary, as I commanded. And Aaron spake unto Moses,
 Behold, this day have they offered their sin offering and their burnt offering before the LORD ;
 and there have befallen me such things as these : and if I had eaten the sin offering to-day,
 20 would it have been well-pleasing in the sight of the LORD? And when Moses heard that, it
 was well-pleasing in his sight.

This incident of personal history furnishes
 various points of comment and illustration re-
 specting the ceremonial laws, and probably a
 reason for the special enactment that immedi-
 ately follows. It occurred on the day of the
 consecration of Aaron and his sons, which took
 place in the early part of the first month of the
 second year. And it preceded the observance
 of the Passover on the fourteenth day of the
 first month, as will be seen in the next section.
 It is therefore placed here, as the first incident
 of the history, following the legislation. B.

1, 2. *The Death of Nadab and Abihu, the sons
 of Aaron.* The first day of Aaron's ministry had
 not yet closed. He had offered the sacrifices,
 and had entered into the holy place with Moses,
 and had returned to the court of the tabernacle,
 where the people had been standing in mute ex-
 pectation, and God had shown his approval and
 his confirmation of him in his priestly acts by
 consuming the sacrifices, as they lay on the
 altar, with a miraculous fire emblematic of him-
 self, when a presumptuous act on the part of
 his two eldest children changed the day from

one of rejoicing to one of mourning. They lit their censers from one of the fires which had been made for boiling the sacrificial flesh, and, putting incense upon them, started forward, with the intention of carrying the burning incense to the golden altar of prayer in the holy place. They reached the door of the tabernacle, where Moses and Aaron were standing, when they were met by a blast of the same fire which had already swept to the brazen altar, and they fell dead. They had acted presumptuously. They had not, according to the Divine command, taken the fire for the altar of incense from the altar of burnt sacrifice alone. They—the newly-ordained priests—had done what God had not commanded, and in doing it had done what he had forbidden. Like Uzzah afterward (2 Sam. 6:7), they died for it, that others might fear to do the same. Will-worship received thereby an emphatic condemnation, and priests and people were taught, in a manner not to be forgotten, that “to obey is better than sacrifice.” F. M.

They had been honored with the high distinction of accompanying Moses and their father to the summit of the hallowed mount, where they were favored with a vision of God, such as had never before been accorded to mortal eyes. They had just been consecrated, along with their father, to the dignity of the priestly office. They had just been assisting him and Moses in the sacred offerings. They had been prominent actors in the solemnities of an occasion which should above all others have filled their souls with reverence and holy awe. Yet in the midst of it all they sinned a sin, the enormity of which is most effectually proclaimed by the tremendous punishment which it immediately drew after it. They were struck dead with their censers in their hands, without a moment's warning! What a fearful exhibition of the truth, that God's jealousy burns fiercest about his altar! *Bush.*

While the people with fear and joy see God lighting his own fire, fire from heaven, the two sons of Aaron in careless presumption will be serving him with a common flame; as if he might not have leave to choose the forms of his own worship. If this had been done some ages after when the memory of the original of this heavenly fire had been worn out, it might have been excused with ignorance; but now when God had newly sent his fire from above, while it still flamed to fetch profane coals to God's altar, could savor of no less than presumption and sacrilege. When we bring zeal without knowledge, misconceits of faith, carnal affec-

tions, the devices of our will-worship, superstitious devotions, into God's service, we bring common fire to his altar: these flames were never of his kindling; he hates both altar, fire, priest, and sacrifice. And now behold, the same fire which consumed the sacrifice before consumes the sacrificers. It was the sign of his acceptance, in consuming the beast; but while it destroyed men, the fearful sign of his displeasure. By the same means can God bewray both love and hatred. *Bp. H.*—The very fire at whose appearing the people had before rejoiced was fatal to them who now despised it. The same Gospel is to one a savor of life, to others a savor of death. It “devoured”—i.e., it killed them; since, according to verse 5, their clothes were not singed. They died “before the Lord”—before the tent of his dwelling, in which he had shown himself as present by means of the fire: as in the case of Uzzah (1 Ch. 13:10). The history reminds us of Ananias and Sapphira. *Gerl.*

All those who contrive modes of prayer, or symbols of prayer, other than those which the Lord has himself prepared and revealed in his Word, will do well to study this lesson of the doom of Nadab and Abihu. All *will-worship*, however attractive in its forms; all worship which leaves out of view the one great sacrifice on the altar as its spring source, should find here their warning. There is no longer an earthly tabernacle and visible mercy-seat from which the fire may shoot forth to destroy, yet not less surely will God visit with his anger the priests who lead the people astray with these symbols and ritual, which pretend to kindle the incense with “strange fire.” S R.

The penalty which was inflicted upon the transgressors was indeed severe. But the case called for severity. The rank and station of the offenders was a high aggravation of their crime. It was their duty to set an example of scrupulous regard to the known will of God. They had been admitted to more intimate communion with God than others, and had seen more of the terrors of his power, more of the wonders of his grace. Moreover, the Levitical institute had been just established, and was now for the first time going into operation. It behoved, therefore, that everything should be done in exact conformity to the Divine prescription. The sanctity of the whole system would be gone at once, if the ministry of it might with impunity presume, in its setting out, to dispense with any of its fixed regulations. As, then, the deed was daring and high-handed in the extreme, so the expiation was proportionably fearful; and

the whole transaction forcibly impresses the admonition of the apostle, "Let us have grace whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire." *Bush.*

3. The Lord "is sanctified" by showing mercy on those who are his (Ezek. 20 : 41), and likewise by punishing those who despise him (Ezek. 38 : 16). In both cases he shows and reveals himself as the Holy One. The Lord has "said" this actually (Ex. 19 : 22 ; 29 : 34), and it is also implied in the words so often appended to the commandments relating to the priests, "that they die not." *Gerl.*—Nadab and Abihu, despising the Divine fire, are consumed by it. In a moment they experience how God is a "consuming fire" to all presumption. Ananias and Sapphira feel the same. They fall before the deserved vengeance of the Most High. God offers us the great alternative—either sanctification through the fire of the Holy Ghost, or destruction from the presence of the Lord and the glory of his power. God will be sanctified in some way. *Elgar.*—Thus it is that the same thing serves as a means of glorification or of destruction, according to the qualities of that with which it comes in contact. The discipline of daily life makes one a saint, another a more determined sinner. The discipline of suffering softens one heart, hardens another. The difficulties of religious belief make one the more submissive, another an unbeliever. *F. M.*

Aaron held his peace. This was not out of an amazement nor sullenness, but out of patient and humble submission; seeing God's pleasure and their desert he is content to forget that he had sons. He submits to the will of God, and holds his peace because the Lord had done it. There is no greater proof of grace than to smart patiently, and humbly and contentedly to rest the heart in the justice and wisdom of God's proceeding, and to be so far from chiding that we dispute not. *Bp. II.*—"He held his peace." Never did that eloquent tongue utter words so cogent or so beautiful as was this silence then. This simply natural and touching circumstance raises Aaron in our esteem. We view his veiled sorrows with respect and feel more than ever disposed to extenuate the weakness which belonged to some parts of his career. *Kil.*

6, 7. The commandments which follow were based upon the foregoing event. The command to the priests not to uncover their heads or tear their clothes (both signs of mourning) was based upon the fact that their clothes and head-dress

formed part of their official costume, and therefore, by laying aside or tearing them, their priestly vocation and character would be affected. As the heads of the priests had been anointed with holy oil, the uncovering of the head, which was required by custom in times of mourning (Lev. 13 : 45), would have been an act of profanation. *K.*

8-11. It would seem that Nadab and Abihu were betrayed into this act of presumption by intemperance at the feast upon the peace-offerings; for immediately after Moses delivers the injunctions against the priests' drinking wine and strong drink when they approached the sanctuary. *Graves.*—It cannot be denied that there was a connection between the prohibition to partake of strong drink before entering the sanctuary and the event which had just occurred; yet it would be going too far to infer from this that Nadab and Abihu committed the crime in a state of intoxication. "There is a connection, however," as *Baumgarten* says, "between the state of mind in which Nadab and Abihu forced their way into the sanctuary and a state of intoxication, for it was an act of presumptuous audacity which was altogether at variance with calmness and moderation;" and in the juxtaposition of the prohibition to drink wine and the command to abstain from the signs of mourning, it was distinctly intimated, as *O. von Gerlach* says, that "while nothing from without should depress the priest, he was not to allow his senses to be taken away by unnatural excitement. His whole attention was to be fixed upon the sacred acts which he was commanded to perform." *K.*

The propriety of the prohibition is obvious. The worship of God is an intelligent service, and therefore requires a clear and collected mind; it is a holy exercise, and therefore demands a pure and undivided heart. This is therefore to be a perpetual statute for all generations. *M.*—The spirit of the precept requires of gospel ministers that they be "*sober, not given to wine*" (1 Tim. 3 : 2, 3). "Lest they drink and forget the Law, and pervert judgment" (Prov. 31 : 5). *Bush.*

16-20. Moses takes care that the remaining part of the ritual of the day shall be carried out in spite of the terrible interruption that has occurred. But he finds that the sin offerings, which ought to be eaten by the priests, had been burned. The rule was that, when the blood was presented in the tabernacle, the flesh was burned; when it was not, the flesh was eaten by the priests. In the present case, the blood had not been brought within the holy place,

and yet the flesh had been burned instead of being eaten. Moses was angry with Eleazar and Ithamar, and demanded an explanation. F. M.

19. Aaron's apology appears to amount to this—"Behold this very day, in which we have done our part in sacrificing sin-offerings and burnt-offerings to the Lord, this great calamity has befallen me. Could it have been well-pleasing to the Lord if those who have been so humbled as I and my sons have been by the sin of our relations and the Divine judgment had feasted on the most-holy flesh of the sin-offering?" He and his sons would seem to have been bowed down by a sense of self-humiliation and awe suggested by the fearful example which they had witnessed and by grief at the loss of their kindred. This working of natural feeling seems to be sufficient to account for their abstinence and for Aaron's words. *Clark.*—*Such things have befallen me, such sad things, which could not but go near his heart and make it very heavy. He was a high-priest taken from among men, and could not put off natural affection when he put on the holy garments. He held his peace, yet his sorrow was stirred. He makes that an excuse for his varying from the appointment about the sin-offering. He could not have eaten it but in his mourning, and with a sorrowful spirit; and would that have been accepted? Moses acquiesces in the excuse (verse 20). Our unfitness for duty, when it is natural and not sinful, will have great allowances made for it; and God will have mercy*

and not sacrifice. *The spirit was willing but the flesh was weak.* God by Moses showed that he considered his frame. Aaron sincerely aimed at God's acceptance; and those that do so with an upright heart shall find he is not *extreme to mark what they do amiss*. Nor must we be severe in our animadversions upon every mistake, *considering ourselves, lest we also be tempted.* H.

There is something profoundly touching in the excuse which Aaron urged. His sons who "were left" had, spite of their bereavement, "offered their sin-offering and their burnt-offering before the Lord;" they had striven to render the service required of them. And when "such things had befallen him;" when Aaron "held his peace," indeed, but his parental heart was bleeding—would the eating of the flesh of the goat have been an acceptable service in the sight of the Lord? Moses was content with Aaron's plea. We may infer that he was right in accepting it. Had Aaron repined or murmured against God, he would have sinned. But this he did not. He summoned himself and his sons to continue in the service of the Lord, and only stopped at the point where overcoming sorrow laid its arresting hand upon him. God desires of us the will to serve him, the faith which uncomplainingly accepts his decisions when these are painful and perplexing, and the endeavor, to the height of our power, to continue at our post. When the spirit of obedience is thus in our hearts, he does not exact a strict measure of work to be accomplished by our hands. W. C.

Section 164.

THE PASSOVER (OF THE SECOND YEAR) AT SINAI. LAW OF A SUPPLEMENTARY PASSOVER. THE CLOUD. A DIVINE GUIDE. HOBAB, A HUMAN GUIDE.

EXODUS 40 : 36-38. Nu. 9 : 1-14, 17-23 ; 10 : 29-32.

Nu. 9 1 ANN the LORn spake unto Moses in the wilderness of Sinai, in the first month of
2 the second year after they were come out of the land of Egypt, saying, Moreover let the chil-
3 dren of Israel keep the passover in its appointed season. In the fourteenth day of this month,
at even, ye shall keep it in its appointed season : according to all the statutes of it, and ac-
4 cording to all the ordinances thereof, shall ye keep it. And Moses spake unto the children of
5 Israel, that they should keep the passover. And they kept the passover in the first month, on
the fourteenth day of the month, at even, in the wilderness of Sinai : according to all that the
6 LORn commanded Moses, so did the children of Israel. And there were certain men, who were
unclean by the dead body of a man, so that they could not keep the passover on that day :
7 and they came before Moses and before Aaron on that day : and those men said unto him, We
are unclean by the dead body of a man : wherefore are we kept back, that we may not offer
8 the oblation of the LORn in its appointed season among the children of Israel? And Moses
9 said unto them, Stay ye ; that I may hear what the LORn will command concerning you. And
10 the LORn spake unto Moses, saying, Speak unto the children of Israel, saying, If any man of
you or of your generations shall be unclean by reason of a dead body, or be in a journey afar

11 off, yet he shall keep the passover unto the LORD : in the second month on the fourteenth day
 12 at even they shall keep it ; they shall eat it with unleavened bread and bitter herbs : they
 shall leave none of it unto the morning, nor break a bone thereof : according to all the statute
 13 of the passover they shall keep it. But the man that is clean, and is not in a journey, and
 forbearth to keep the passover, that soul shall be cut off from his people : because he offered
 14 not the oblation of the Loan in its appointed season, that man shall bear his sin. And if a
 stranger shall sojourn among you, and will keep the passover unto the LORD : according to the
 statute of the passover, and according to the ordinance thereof, so shall he do : ye shall have
 one statute, both for the stranger, and for him that is born in the land.

Ex. 40 36 And when the cloud was taken up from over the tabernacle, the children of Israel
 37 went onward, throughout all their journeys : but if the cloud were not taken up, then they
 38 journeyed not till the day that it was taken up. For the cloud of the LORD was upon the tab-
 ernacle by day, and there was fire therein by night, in the sight of all the house of Israel,
 throughout all their journeys.

Nu. 9 17 And whenever the cloud was taken up from over the Tent, then after that the
 children of Israel journeyed : and in the place where the cloud abode, there the children of
 18 Israel encamped. At the commandment of the LORD the children of Israel journeyed, and at
 the commandment of the LORD they encamped : as long as the cloud abode upon the taber-
 19 nacle they remained encamped. And when the cloud tarried upon the tabernacle many days,
 20 then the children of Israel kept the charge of the LORD, and journeyed not. And sometimes
 the cloud was a few days upon the tabernacle ; then according to the commandment of the
 LORD they remained encamped, and according to the commandment of the LORD they journeyed.
 21 And sometimes the cloud was from evening until morning ; and when the cloud was taken
 up in the morning, they journeyed : or if it continued by day and by night, when the cloud
 22 was taken up, they journeyed. Whether it were two days, or a month, or a year, that the
 cloud tarried upon the tabernacle, abiding thereon, the children of Israel remained encamped,
 23 and journeyed not : but when it was taken up, they journeyed. At the commandment of the
 LORD they encamped, and at the commandment of the LORD they journeyed : they kept the
 charge of the LORD, at the commandment of the LORD by the hand of Moses.

Nu. 10 29 And Moses said unto Hobab, the son of Reuel the Midianite, Moses' father in
 law, We are journeying unto the place of which the LORD said, I will give it you : come thou
 30 with us, and we will do thee good : for the LORD hath spoken good concerning Israel. And
 31 he said unto him, I will not go ; but I will depart to mine own land, and to my kindred. And
 he said, Leave us not, I pray thee ; forasmuch as thou knowest how we are to encamp in the
 32 wilderness, and thou shalt be to us instead of eyes. And it shall be, if thou go with us, yea,
 it shall be, that what good soever the LORD shall do unto us, the same will we do unto thee.

Nu. 9 : 1-5. The Passover was kept at Sinai in the first month of the second year. This was before the census and all the other events previously recorded in this book, except the offerings of the princes (ch. 7). There was, however, an obvious reason for mentioning together the two passovers, the second of which (the supplementary) immediately preceded the departure from Sinai. *Espin.*

6-14. When certain men, "defiled by a dead body," complained that they had thereby been excluded from the feast, Moses would not decide the matter himself, but brought their case before God. The direction given was, that under such or similar circumstances the Passover should be observed exactly a month later, it being at the same time added, to guard against any wilful neglect, that whoever omitted the ordinance without such reason should "but cut off from among his people." A. E.

—For those who, on account of ceremonial disqualification, had not been able to join with the rest in the celebration on the regular day, a special Passover service on the fourteenth day of the second month was appointed. And a general rule was adopted in future for the benefit of those who, for no fault of their own, had been deprived of the privilege at the appointed season. All this goes to show the great importance which was attached to this observance. J. M. G.

The later Jews speak of this as the Little Passover. Coming, as it did, a month after the proper Passover, it afforded ample time for a man to purify himself from legal defilement, as also to return from any but a very distant journey. It was in conformity with the spirit of this ordinance that Hezekiah, at the opening of his reign, celebrated the Great Passover in the second month, being unable to complete

the sanctification of the temple and priesthood against the regular season of the feast (2 Ch. 29). *Espin.*

THE PILLAR OF CLOUD AND FIRE.

Ex. 40 : 36-38. Nu. 9 : 17-23.

In this pillar from the first the Lord accompanied and led the people. The appearance of this symbol of the Divine Presence was various, but it is uniformly spoken of as itself one—a lofty column rising toward heaven. By day it would seem to have expanded as it rose and formed itself into a shade between the Israelites and the sun, as the Lord is said by means of it to have “spread a cloud for a covering,” while by night it exchanged the cloudy for the illuminated form, and diffused throughout the camp a pleasant light. At first it went before the army, pointing the way; but after the tabernacle was made it became more immediately connected with this, though sometimes appearing to rest more closely on it and sometimes to rise higher aloft. Sometimes, however, as when a manifestation of Divine glory needed to be given to overawe the people, or when some special revelation was to be given to Moses, the fire discovered itself through the cloud. So that it may be described as a column of fire surrounded by a cloud, the one or the other appearance becoming predominant according as the Divine purpose required, but that of fire being more peculiarly identified with the glory of God. P. F.

The *ordinary* form which it assumed was that of a *pillar*, which moved forward at the head of the Israelites, and showed the way to the hindmost ranks of the whole procession (Ex. 13 : 21 ; De. 1 : 33). When the people were to encamp for the purpose of resting, the cloud descended; and when they were to set out again, it was taken up. The fire in the pillar was a symbol of the holiness of God, which moved before the sanctified people, both as a covering and a defence. It was the same fire which Moses had seen in the bramble, and the same which came down upon Sinai enveloped in a thick cloud. As the fire was a symbol of the *holiness* of God, the cloud in which it was enveloped was a symbol of his *mercy*. In and with the symbol was Jehovah himself, with his holiness and mercy, or the angel who represented him in the Old Testament, and foreshadowed his future incarnation. Thus in the pillar of cloud and fire there dwelt the *holiness of the Lord* (cf. Ex. 16 : 10 ; 40 : 34 ; Nu. 16 : 42).

This relation between the symbol and that which it represented was afterward designated in Jewish theology the *Shekinah*. From it proceeded all the commands of Jehovah; from it he terrified the enemies of Israel; from it he threatened the murmuring people; and from it went forth the devouring flame, which slew the disobedient and rebellious. K.

The lifting of the cloud was the signal of departure. The cloud by day and the fire by night were conspicuous before the eyes of “all the house of Israel in all their journeys.” Young and old, male and female, the numbered and marshalled host and the wandering clans tending their flocks and herds, were alike spectators of this wondrous sign of the Divine presence, of the central encampment of their race, and of their perfect security under the Divine protection. M.—It was a threefold token of the Divine *presence, protection, and guidance*. In this sublime symbol the journeying host could but feel that God was always nigh them, resting with them when they rested, and moving with them when they moved. Never could they cast their eyes upon that towering pillar, ever dark by day and bright by night, always maintaining its position, and not, like other clouds, changing, breaking, and dissipating into the surrounding air; never could they look upon this august object without being reminded that “a God at hand, and not afar off, was the Lord in his holy habitation.” It conducted them in all their movements, and indicated to them all their rests. They rose up and journeyed whenever it began to move; they stopped when it became stationary. When it rose they knew not whither it would go, but it led them constantly in the right way; they had nothing to do but to yield themselves implicitly to its guidance. *Bush.*

And as he chooses, so he guides their way. That they might not err in that sandy and untracked wilderness, himself goes before them: who could but follow cheerfully, when he sees God lead him? He that led the wise men by a star leads Israel by a cloud: that was a higher object, therefore he gives them a higher and more heavenly conduct; this was more earthly, therefore he contents himself with a lower representation of his presence; a pillar of cloud and fire: a pillar, for firmness; of cloud and fire, for visibility and use. The greater light extinguishes the less; therefore in the day he shows them not fire, but a cloud: in the night nothing is seen without light; therefore he shows them not the cloud but fire: the cloud shelters them from heat by day; the fire digests

the rawness of the night. The same God is both a cloud and a fire to his children ; ever putting himself into those forms of gracious respects that may best fit their necessities. *Bp. Il.*—There it glows whenever night begins to fall : no clouds conceal it, no tempest drives it hence : and when once more the sun arises in the east, its brightness fades, but changes then into a pillar of cloud, hovering above and sheltering the camp or the march. Well might, centuries thereafter, the Psalmist in ecstasy claim : " He spread a cloud for a covering, and fire to give light in the night " (Ps. 105 : 39). *Van O.*—And the conduct of this cloud is spoken of as signifying the guidance of the blessed Spirit (Is. 63 : 14) ; *The Spirit of the Lord caused him to rest, and so didst thou lead thy people.* We are not now to expect such sensible tokens of the Divine presence and guidance as this was, but the promise is sure to all God's spiritual Israel. That he will *guide them by his counsel* (Ps 73 : 24), *even unto death* (Ps. 48 : 14). That all the children of God shall be *led by the Spirit of God* (Rom. 8 : 14). That he will *direct their paths*, who in all their ways *acknowledge him* (Prov. 3 : 6). Those that by faith commit their works to the Lord, though they are bound to the prudent use of means, yet may be easy in the expectation of the event ; " *Father, thy will be done ; dispose of me and mine as thou pleasest ; here I am, desirous to be found waiting on my God continually, to journey and rest at the commandment of the Lord.* What thou wilt, and where thou wilt, only let me be thine, and always in the way of my duty." H.

All these circumstances are recited thus particularly by Moses, to show that the Israelites did not wander so long in the wilderness from being bewildered and unable to find their way out ; but that all their motions were directed by the special appointment of God. *Patrick*—These tokens continued with them *throughout all their journeys* : for, notwithstanding their frequently repeated disobedience and rebellion, God never withdrew these tokens of his presence from them till they were brought into the promised land. When, therefore, the tabernacle became *fixed*, because the Israelites had obtained their inheritance, this mark of the Divine presence was no longer visible in the sight of all Israel, but appears to have been confined to the holy of holies, where it had its fixed residence upon the mercy-seat, between the cherubim ; and in this place continued till the first temple was destroyed ; after which it was no more seen in Israel till God was manifested in the flesh. A. C.

HOBAB, THE HUMAN GUIDE.

Nu. 10 : 29-32.

It seems evident that Hobab was in fact the brother-in-law, not father-in-law of Moses, and the Hebrew word signifies simply any relation by marriage. Hobab is described as the " son of Reuel ;" and the desire of Moses to obtain his services as guide through the wilderness indicates that he was younger than Moses's father-in-law could now have been. It is stated in Ex. 18 : 27 that Jethro quitted the Israelites before they reached Sinai, to return to his own land ; while it appears from the passage now before us compared with Judges 1 : 16 ; 4 : 11, that Hobab eventually accompanied them, and obtained a settlement with them in the land of Canaan. *Espin.*—It seems probable that Hobab was the son of Jethro, and that when the father, being aged, went to his own land (Ex. 18 : 27), he left his son Hobab with Moses, as Barzillai left Chimham with David ; and the same word signifies both a *father-in-law* and a *brother-in-law*. Hobab stopped contentedly with Israel while they encamped at Mount Sinai near his own country ; but now that they were removing, he was for going back to his own country and kindred and his father's house. H.

Moses offers the inducement of great good to the man whom he invites to accompany him—one near to him, whose society he had daily enjoyed while he abode in the tents of Midian. For this good Hobab had not altogether to wait for forty years. He realized much of it even in the wilderness—more than he could have enjoyed among his own people and in his own land. It was good to be among a people under God's special covenant. He had opportunities unattainable elsewhere of *realizing* the presence of God among his people. The air he breathed, the sights he saw every day—the sounds he heard—all were full of God. And all tended to build up his faith, to cheer his heart, to keep him from being " discouraged because of the way." We need not apply this. It is applied, even by the terms in which it is expressed. In the conviction of the high privileges which belong to their condition the people of God may freely and confidently say to those who go with them, that it shall be good for them—good for them in the wilderness—and good for them in the promised land. *Kil.*

It is no idle fancy which sees in all this a parable of the Christian faith and the Christian profession. We also look for an inheritance and rest. As truly as the tribes in the wilderness, we (unless we have believed in vain) have

turned our backs upon Egypt, and have set our faces toward the better country. We are journeying. We are strangers and pilgrims. "Come thou with us." Even under the Old Testament the Church had an open door and a welcome for all who desired to enter. In point of fact, a considerable proportion of those who constituted the Hebrew commonwealth at any given time were of Gentile descent. Moses did not act without warrant when he invited Hobab to come in—he and all his. *Binnie*.—The inducement was, "we will do thee good." Not of their own ability or of their own abundance, but by communicating unto him the good things which God should bestow on them. We may fearlessly say to the child of this world, "we will do thee good." As a fact men find peace, support, sympathy, consolation here—heaven hereafter—in the society of the faithful, not out of it. *R. W.*—And what argument can be more powerful with us to take God's people for our people than this, that God *hath spoken good concerning them*. It is good having fellowship with those that have fellowship with God (1 John 1:3), and going with those with whom God is (Zech. 8:23). *H.*

31. "Forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." It is an obvious conclusion, from the reasons here urged by Moses, that the many and wonderful promises of Divine guidance and Divine direction did *not* supersede in his eyes the use of all available human aids. In the broken and difficult country which they were to traverse, which had been familiar to Hobab from his youth, there would be scope enough for all his ability as a guide. And it would seem that it was just this prospect of being really useful to the people of Israel that prevailed with Hobab. *R. W.*—The Divine guidance of the pillar of the cloud would not render superfluous the human conductor who could indicate the spots where water, fuel, and pasture might be found, and the dangers from hurricanes. Probably indeed the pillar prescribed only the general direction of the journey. Nor would it be according to the general analogy of God's dealings had he miraculously rendered his people independent of such aids from human experience and sagacity as were within their reach. *Espin*.—Parties took several journeys while the host lay still. They therefore needed such a person as Hobab, who was well acquainted with the desert, to direct these particular excursions. What man cannot under the direction of God's providence do for himself, God will do in the way of especial

mercy. He could have directed them to the fountains and to the places of fuel; but *Hobab* can do this, therefore let Hobab be employed; and let Hobab know, for his encouragement, that while he is serving others in the way of God's providence he is securing his own best interests. On these grounds Hobab should be invited; and for this reason Hobab should go. Man cannot do God's work; and God will not do the work which he has qualified and commanded man to perform. Thus then the Lord is ever seen, even while he is helping man by man. *A. C.*—Moses had the Divine signal of the moving pillar and cloud of fire, but he would not neglect any subordinate aids that were available. An important lesson is here for our guidance both in private and public life. *D. F.*

Moses said, "Thou mayest be to us instead of eyes; and what goodness the Lord shall do unto us, the same will we do unto thee." There was true friendship, consisting in the interchange of mutual help. Those are ever the most profitable fellowships in which the weakness of one party is fortified by the strength of the other. Moses was ears to Hobab to hear what the Lord might say, and to share with him the knowledge which he thus obtained; and Hobab was eyes to Moses to communicate to him all his familiarity with that trackless desert in which he had lived so long. So they journeyed on, each helping the other. Moses received the earthly assistance, and sought to reward it by sharing the spiritual blessing. *W. M. T.*

There can be no doubt that eventually Hobab yielded to the solicitations of Moses. The scriptural account leaves very little room to doubt of this. In fact, it is fully proved by Judges 1:16; 4:11, and 1 Sam. 15:6, where the descendants of Hobab, who are called children of the *Kenite*, the name by which they were distinguished from the rest of the Midianites, are said to have gone up with the Israelites into Canaan, and to have settled among them there, probably without relinquishing their nomadic mode of life. *K.*—From Judges 1:16 we learn that the sons of Hobab joined themselves to the sons of Judah, and dwelt among them on the southern border of the land. Here is an "undesigned coincidence," albeit a slight one. Judah led the way on the march from Sinai to Canaan, and Hobab's duties as guide and scout would bring him more into contact with that tribe than with any other. *R. W.*

All through the subsequent history of Israel we come on the traces of the Kenites, living

their free desert life, dwelling in tents, and drinking no wine ; one with the people of the Jews, and yet retaining their Arab customs ; producing men distinguished in the worst times by their fidelity to God and to the habits of their fathers—as, for instance, Jabez, who was “ more honorable than his brethren ;” Jonadab,

the austere sectary, who rode with Jehu when that vehement prince sought to extirpate every worshipper of Baal throughout the land ; and that little band of Rechabites, who, in the final siege of Jerusalem, pitched their tents in the streets, and rather than drink wine endured the parching thirsts of famine. *Cor.*

Section 165.

BOOK OF NUMBERS. PREPARATIONS FOR LEAVING SINAI : NUMBERING OF THE FIGHTING MEN ; ARRANGEMENT OF THE CAMP AND ORDER OF THE MARCH ; NUMBERING OF THE LEVITES, AND ASSIGNMENT OF SERVICE TO THE THREE FAMILIES.

NUMBERS, chapters I-4.

Nu. I 1 AND the LORD spake unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land 2 of Egypt, saying, Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of the names, every male, by their 3 polls ; from twenty years old and upward, all that are able to go forth to war in Israel, thou 4 and Aaron shall number them by their hosts. And with you there shall be a man of every 5 tribe ; every one head of his fathers' house. And these are the names of the men that shall 6 stand with you : of Reuben ; Elizur the son of Shedeur. Of Simeon ; Shelumiel the son of 7, 8 Zurishaddai. Of Judah ; Nahshon the son of Amminadab. Of Issachar ; Nethanel the son 9, 10 of Zuar. Of Zebulun ; Eliab the son of Helon. Of the children of Joseph : of Ephraim ; 11 Elishama the son of Ammihud ; of Manasseh ; Gamaliel the son of Pedahzur. Of Benjamin ; 12, 13 Abidan the son of Gideon. Of Dan ; Ahiezer the son of Ammishaddai. Of Asher ; Pagiel 14, 15 the son of Ochran. Of Gad ; Eliasaph the son of Deuel. Of Naphtali ; Ahira the son of 16 Enan. These are they that were called of the congregation, the princes of the tribes of their 17 fathers ; they were the heads of the thousands of Israel. And Moses and Aaron took these 18 men which are expressed by name : and they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by their fathers' houses, according to the number of the names, from twenty years old and upward, by 19 their polls. As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

44 These are they that were numbered, which Moses and Aaron numbered, and the princes of 45 Israel, being twelve men : they were each one for his fathers' house. So all they that were numbered of the children of Israel by their fathers' houses, from twenty years old and up- 46 ward, all that were able to go forth to war in Israel ; even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

52 And the children of Israel shall pitch their tents, every man by his own camp, and every 53 man by his own standard, according to their hosts. But the Levites shall pitch round about the tabernacle of the testimony, that there be no wrath upon the congregation of the children 54 of Israel : and the Levites shall keep the charge of the tabernacle of the testimony. Thus did the children of Israel ; according to all that the LORD commanded Moses, so did they.

2 I, 2 And the LORD spake unto Moses and unto Aaron, saying, The children of Israel shall pitch every man by his own standard, with the ensigns of their fathers' houses : over against 3 the tent of meeting shall they pitch round about. And those that pitch on the east side toward the sunrising shall be they of the standard of the camp of Judah, according to their hosts.

9 All that were numbered of the camp of Judah were an hundred thousand and fourscore thousand and six thousand and four hundred, according to their hosts. They shall set forth first.

10 On the south side shall be the standard of the camp of Reuben according to their hosts.

16 All that were numbered of the camp of Reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, according to their hosts. And they shall set forth second.

17 Then the tent of meeting shall set forward, with the camp of the Levites in the midst of the camps : as they encamp, so shall they set forward, every man in his place, by their standards.

- 18 On the west side shall be the standard of the camp of Ephraim according to their hosts.
 24 All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred, according to their hosts. And they shall set forth third.
 25 On the north side shall be the standard of the camp of Dan according to their hosts.
 31 All that were numbered of the camp of Dan were an hundred thousand and fifty and seven thousand and six hundred. They shall set forth hindmost by their standards.
 32 These are they that were numbered of the children of Israel by their fathers' houses : all that were numbered of the camps according to their hosts were six hundred thousand and three thousand and five hundred and fifty. But the Levites were not numbered among the children of Israel ; as the Lord commanded Moses. Thus did the children of Israel ; according to all that the Lord commanded Moses, so they pitched by their standards, and so they set forward, every one by their families, according to their fathers' houses.

3 1 Now these are the generations of Aaron and Moses in the day that the Lord spake with 2 Moses in mount Sinai. And these are the names of the sons of Aaron ; Nadab the firstborn, 3 and Abihu, Eleazar, and Ithamar. These are the names of the sons of Aaron, the priests 4 which were anointed, whom he consecrated to minister in the priest's office. And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children : and Eleazar and Ithamar ministered in the priest's office in the presence of Aaron their father.

[The text covering the numbers of the several tribes, and names of the particular tribes in each camp ; also the double enumeration of the three families of Levi, with the special charge of each in the care of the tabernacle and its furniture, omitted for economy of space.]

THE BOOK OF NUMBERS.

The titles of the five books of Moses in our Bibles are all borrowed from the Greek translation of the Seventy. But the title of this book only we turn into English ; in all the rest we retain the Greek word itself. This book might as well have been called *Arithmoi*, the Greek title, as the first *Genesis*, and the second *Exodus*. H. — The book is so called from the two numberings (ch. 1 and ch. 26) of the people at the beginning and end of the wanderings. The book relates to a period of thirty-eight years and three months, from the completion of the Law-giving, "the first day of the second month of the second year" of the Exodus, to the first day of the fifth month of the fortieth year. Its contents have been thus summarized : (1) The breaking up of the encampment at Sinai ; arrangement of the army, and the service of the priestly tribe, with an inventory of their charge ; the parting service and blessing. (2) The march upon Canaan and its repulse. (3) Rebellions ; confirmation of Moses and Aaron in authority ; condemnation of the people to death in the wilderness. (4) Various events in the forty years' wandering. (5) Events of the fortieth year, the deaths of Miriam and Aaron ; Balaam's mission ; the corruption of the people by the Midianites, and its consequences ; laws of inheritance, etc. From the death of Aaron to the opening of Deuteronomy there is a space of exactly six months. The first month of the six was passed at the foot of Mount Hor mourning for Aaron. Next en-

sued the journey to the brook Zered, accomplished within four weeks. Then came the two battles at Jahaz and Edrei. During the next two months the Israelites were engaged in completing and consolidating their conquest of Gilead and Bashan. J. P.

The Book of Numbers possesses characteristics which point unmistakably in the direction of a Mosaic authorship. [After enumerating these (*Pal. Com.*), Mr. Whitelaw concludes :] This book, when fairly and dispassionately interrogated, not only does not support the modern hypothesis of its being a late compilation from pre-existing documents, some of which had descended from primitive times but the majority of which were only the praiseworthy endeavors of subsequent ages to preserve the national traditions of the Beni-Israel from becoming extinct, but abundantly warrants the belief that while there is every probability that, like the rest of the Pentateuchal writings, it has been subjected to one or more revisions and may even have suffered interpolation in unimportant passages, yet in the main, and substantially as we still possess it, it proceeded as an original composition from the hand of Moses. T. W. [See also Introduction to Numbers, by Mr. Espin, *Bib. Com.*, p. 650-52.]

PREPARATIONS FOR LEAVING SINAI.

The design of the encampment at Sinai was now fulfilled. The covenant was concluded ; the Law had been given ; the sanctuary was erected ; the priests were consecrated ; the wor-

ship had been arranged ; and Jehovah dwelt in the midst of his chosen people. It was now time to think of departing, in order that the purpose to which the Israelites had been set apart might be accomplished. The immediate object was to take possession of the promised land. But this could not be done in a peaceable manner, for Canaan was inhabited by powerful and warlike tribes. It must be conquered ; and the conquest of the land was to be connected with the extermination of the inhabitants, for the iniquity of the Amorites was now full. They had become ripe for judgment, and Israel was to execute it in the name and by the command of Jehovah. It was necessary, therefore, that the Israelites should be organized as an army of Jehovah. To this end a census was taken of those who were fit for war—viz., all the men of twenty years old and upward. The tribe of Levi alone was omitted. For this tribe, which had changed the curse of the patriarch Jacob into a blessing, through its zeal for the honor of God, was to be set apart from the rest of the tribes, and spend its life in the service of the sanctuary. Through this separation of an entire tribe, the significant number, twelve, which had been disturbed by the adoption of Joseph's sons, was once more restored. As the numbering of the tribes was so closely related to the vocation of Israel, it was carried out with fitting pomp and ceremony. Moses and Aaron performed the task themselves, attended by one of the princes from each of the twelve tribes. K.

A month had passed away since the setting up of the tabernacle ; and the Sinaitic legislation was now complete.

The labor involved in taking the census had already been partially anticipated. An order had been issued some months before that, whenever the sum of the Israelites was taken, every person numbered should offer an atonement-money of half a shekel, to be applied for the service of the tabernacle (Ex. 30 : 11 *sqq.*). Before the construction of the tabernacle was complete, such a poll-offering had been actually received (Ex. 38 : 25-28). The accordance of numerical results shows that the present census was based, not upon any fresh registration of individuals, but upon that which necessarily accompanied the previous collection of the offerings. From the round numbers in which the results are given, we may infer that the offerings had been tendered by the people in groups, and these probably determined by kindred. If certificates of registration were furnished to such groups, the new census might be easily carried out by means of these documents, and

got through, as seems suggested by verse 18, in a single day. But while, for the purpose of the poll-offering, it sufficed to note merely the number of persons, it was now required to enroll them "after their families, by the house of their fathers." The former registration too had been superintended by the Levites (Ex. 38 : 21) ; but now (verse 4) an assessor is to be named for each tribe to act in the business with Moses and Aaron ; for the purpose now in view was not religious only. The census now taken would serve as a basis for various civil and military arrangements. *Espin.*

Israel, who had been numbered already (Ex. 38 : 26) as the Lord's *people*, to be taxed for the sanctuary, are here numbered as the Lord's *host*, with a view to the order of encampment. Here women and children, old men and strangers, are not included, but such only as were capable of military service ; "all that are able to go forth to war," "every male from twenty years old and upward." C. G. B.—A careful distinction was to be made of *tribes, families, and households* ; that every one might know, and deliver to his posterity, the tribe and family to which he belonged. God hereby further provided for the certain genealogy of the Messiah, hereafter to be born of this nation. Further, God hereby demonstrated to them how faithful he had been to the promise, made to Abraham and their forefathers, of multiplying and preserving their posterity. *Pyle.*

4-16. The significance of the names of these princes shows how much God was in the thoughts of those that gave them their names ; for most of them have *El, God*, at one end or other of their names. *Nelhanee*, the gift of God ; *Eliab*, my God a father ; *Elizur*, my God a rock ; *Shelumiel*, God my peace ; *Eliasaph*, God has added ; *Elishama*, my God has heard ; *Gamaliel*, God my reward ; *Pagiel*, God has met me. By which it appears that the Israelites in Egypt did not quite forget the name of their God, but preserved the remembrance of it in the names of their children, and therefore comforted themselves in their affliction. H.

41-46. *The number of the fighting men.* It appears from the record that on three several occasions—in the third month of the first year after the exodus for the purpose of raising a poll-tax (Ex. 30 : 11 *sqq.*) ; now, in the second month of the second year, for the organization of an army, and in the fortieth year, in the steppes of Moab, with a view to the prospective division of Canaan among the tribes (Nu. 26 : 4)—in accordance with Divine instructions, a formal registration of the male heads of the people

from twenty years old and upward was effected, the result being that in each case the numbers were practically the same—603,550, 603,550, and 601,730 ; the Levites, who were reckoned separately, numbering 22,000 in the second census, and 23,000 in the third. The historic accuracy of the second and third lists receives authentication from the circumstance that, while the totals of both so nearly approximate, the difference being only 1820, considerable variations exist in the numbers of the individual tribes, as appears from the appended table, and that these can in no small degree be accounted for.

	Snai.	Plains of Moab.
Reuben	46,500	43,730
Simeon	59,300	22,200
Gad	45,650	40,500
Judah	74,600	76,500
Issachar	54,400	64,300
Zebulun	57,400	60,500
Ephraim	40,500	32,500
Manasseh	32,200	52,700
Benjamin	35,400	45,600
Dan	62,700	64,400
Asher	41,500	53,400
Naphtali	53,400	45,400
Total	603,550	601,730

The number of the congregation. Accepting then what seems to be indisputable, that the census of the adult males reached the round sum of 600,000, and estimating the proportion of those adult males or persons in the prime of life and capable of bearing arms to the rest of the population, in accordance with the somewhat precarious standard of modern statistics, as that of one to four or five, it may be safely concluded that the entire body of the people, or "the whole congregation," numbered between two and three millions. T. W.

2 : 1-34. The tribes being mustered, registered, and formed into companies, the next orders given were about the form of their encampments and of their marches. Their general camp was to be in the form of a square ; of which the four sides were to be placed toward the four quarters of the compass. Each side was to consist of three tribes, nearest related to each other ; and they were to pitch at such a distance from the tabernacle, which was in the midst of all, as might show their reverence for it, at the same time that the whole camp might serve for its protection. *Pyle.*

Those tribes were placed together under the same standard, that were nearest of kin to each other ; Judah, Issachar, and Zebulun, were the three youngest sons of Leah, and they were put

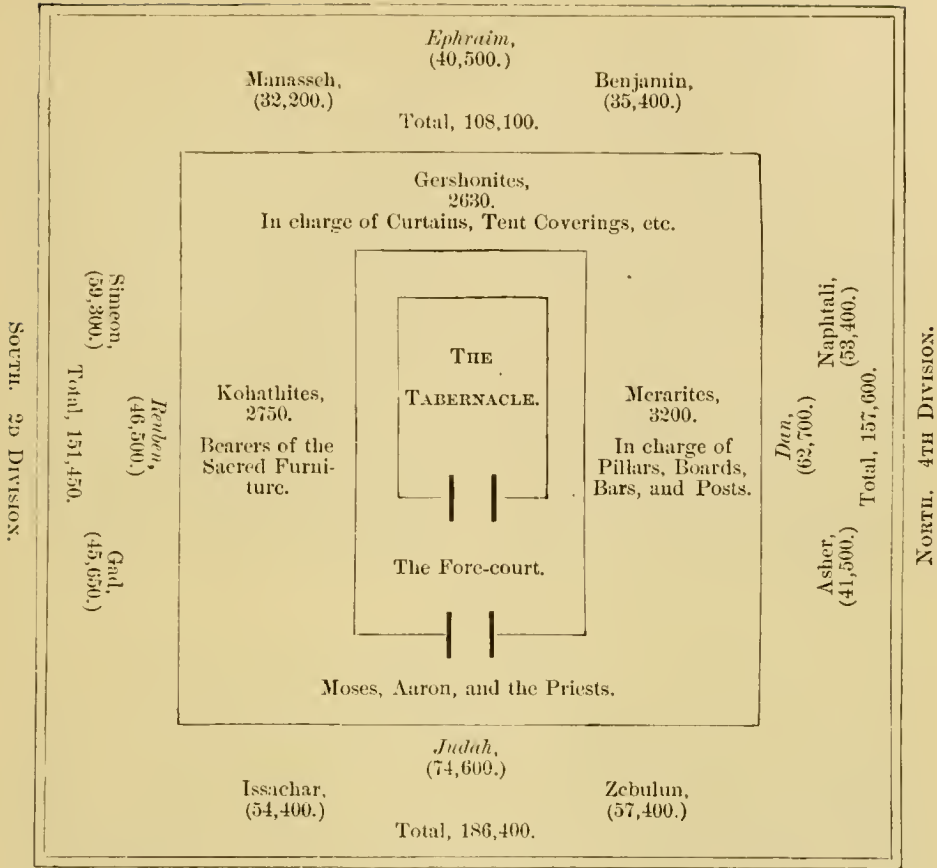
together ; Issachar and Zebulun would not grudge to be under Judah, since they were younger brethren. Reuben, Jacob's eldest son, is made chief of the next squadron ; Simeon no doubt is willing to be under him, and Gad, the son of Zilpah, Leah's handmaid, is fitly added to them in Levi's room. Ephraim, Manasseh, and Benjamin, are all the posterity of Rachel. Dan, the eldest son of Bilhah, is made a leading tribe, and to him were added the two younger sons of the handmaids. Thus unexceptionable was the order in which they were placed. God himself appointed them their place, to prevent strife and envy among them. Had they been left to determine precedence among themselves, they would have been in danger of quarrelling with one another ; each would have had a pretence to be first, or at least not to be last. Had it been left to Moses to determine, they would have quarrelled with him and charged him with partiality ; therefore God does it who is himself the Fountain and Judge of honor, and in his appointment all must acquiesce. If God in his providence advance others above us, we ought to be satisfied in his doing it. II.

Every three of the tribes had a common *banner*, while every one of them had besides a particular *standard*, with the ensign of "the house of their fathers." The centre of the camp was occupied by the tabernacle ; around this and nearest to it were the habitations of the priests and Levites ; toward the east—Judah, Issachar, and Zebulun ; toward the south—Reuben, Simeon, and Gad ; toward the west—Ephraim, Manasseh, and Benjamin ; and toward the north—Dan, Asher, and Naphtali. The whole formed a square according to the sketch on the following page. C. G. B.

Such was the ideal form of the encampment in the wilderness : a form reproduced in the square court with which the temple was eventually surrounded, and in the vision of the heavenly city as seen by Ezek. 48 : 20 ; and by John (Rev. 21 : 16 ; 20 : 9). Thus the camp of God's earthly people was divinely ordered so as to set forth the completeness of his Church ; and to illustrate by its whole arrangement, which was determined by the tabernacle in the centre, both the dependence of all on God, and the access which all enjoyed to God. The actual form of the encampment would no doubt, while observing this arrangement generally, vary in different places according to local exigencies. *Espin.*

On the march the camp of Judah, consisting of 186,400 soldiers, led the van. These were followed by the Gershonites and Merarites,

WEST. 3D DIVISION.



EAST. 1ST DIVISION.

The whole may be said to consist of three camps—viz.: (1) The camp of the *Lord*: the inner square. (2) The camp of the *Levites*: the intermediate square. (3) And the camp of the *people*. These, in the grand camp in the wilderness, corresponded with the *holy of holies*, the *holy place*, and the *outward court* of the temple at Jerusalem. A. C.

13,700 strong, accompanied by the tabernacle furniture on wagons. Next came the camp of Reuben, numbering 151,450 men of war. Behind these the Kohathites, 8600, kept the charge of the sanctuary. These were succeeded by the camp of Ephraim, containing 108,100 adult males; while the camp of Dan, with 157,600 warriors, brought up the rear. In each case the soldiers were accompanied by their families, so that, counting women and children, each of the four camps may be roughly estimated at half a million. T. W.

3:1-4. The family of Aaron are alone mentioned, because these belonged to the priesthood. Moses passes by his own family or immediate descendants; he gave no rank or priv-

ilege to them during his life and left nothing to them at his death. They became incorporated with the Levites, from or among whom they are never distinguished. What a strong proof is this of the celestial origin of his religion! A. C.

44-51. The above numbers, besides excluding the tribe of Levi, included some who had no right there—namely, the *first-born*, who were consecrated to Jehovah. Of both these classes, the Levites and the first-born, the census included the males from one month old and upward, and there were found to be: Of the first-born, 22,273, and of the tribe of Levi, 22,000. The difference amounted to 273 (verse 46). The Levites were taken for the service of Jehovah,

in place of the first-born, man for man ; the remaining 273 were redeemed for five shekels each ; and this sum of 1365 shekels was given to Aaron and his sons (verse 50). This substitution of the Levites for the first-born gave the former a sacrificial as well as a sacerdotal holiness to Jehovah, an idea extended to all the redeemed, as "the church of the first-born."

1 : 1-19. The Levites were again numbered from thirty to fifty years, for the service of the sanctuary ; and to each of their three families their respective duties were assigned. The numbers were : of the Kohathites, 2750 ; of the sons of Gershon, 2630 ; of the sons of Merari, 3200 ; total of priests and Levites, 8580. P. S.

1. The sense is, "this is the charge of the sons of Kohath, the most holy things"—i. e., the Ark of the Covenant, the Table of Shew-bread, the Candlestick, and the Golden Altar, as appears from the verses following, together with the furniture pertaining thereto. **5-20.** Particular directions are laid down as to the pre-

paration of these for being transported when the camp set forward, and strict injunction given that none but the priests were to take part in that duty. After the priests had covered the most holy things and made them ready according to the rules here prescribed, then only were the Kohathites to lift their burden (verse 15). It appears, from a comparison of verses 16, 28, and 33, that the ministry of the Kohathites was superintended by Eleazar, the elder of the two surviving sons of Aaron ; as was that of the two other families by Ithamar *Espin.*—God commands the sons of Aaron to take down and carefully cover the veil, the altar, and other sacred vessels with their proper covers, before the sons of Kohath laid a finger upon them, that thus the reverence of the people for holy things might be increased. For like reason the sons of Kohath are threatened with death if they touch any forbidden thing ; and the sons of Aaron are admonished lest by their careless neglect of covering the sacred things they should destroy their brethren. *Calv.*

Section 166.

ADVANCE MARCH OF THREE DAYS FROM SINAI TO KIBROTH-HATTAVAH.

NUMBERS 10 : 11-28, 33-36 : 33 : 16. DE. 10 : 11.

Nu. 10 11 AND it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony.
12 And the children of Israel set forward according to their journeys out of the wilderness of Sinai ; and the cloud abode in the wilderness of Paran. And they first took their journey
14 according to the commandment of the LORD by the hand of Moses. And in the first place the standard of the camp of the children of Judah set forward according to their hosts : and over
15 his host was Nahshon the son of Amminadab. And over the host of the tribe of the children
16 of Issachar was Nethanel the son of Zuar. And over the host of the tribe of the children of
17 Zebulun was Eliab the son of Helon. And the tabernacle was taken down ; and the sons of
18 Gershon and the sons of Merari, who bare the tabernacle, set forward. And the standard of
the camp of Reuben set forward according to their hosts : and over his host was Elizur the
19 son of Shedeur. And over the host of the tribe of the children of Simeon was Shelumiel the
20 son of Zuisaddai. And over the host of the tribe of the children of Gad was Eliasaph the
21 son of Deuel. And the Kohathites set forward, bearing the sanctuary : and the other did set
22 up the tabernacle against they came. And the standard of the camp of the children of
Ephraim set forward according to their hosts : and over his host was Elishama the son of
23 Ammihud. And over the host of the tribe of the children of Manasseh was Gamaliel the son
24 of Pedabzur. And over the host of the tribe of the children of Benjamin was Abidan the son
25 of Gideon. And the standard of the camp of the children of Dan, which was the rearward
of all the camps, set forward according to their hosts : and over his host was Ahiezer the son
26 of Ammishaddai. And over the host of the tribe of the children of Asher was Pagiel the son
27 of Ochran. And over the host of the tribe of the children of Naphtali was Ahira the son of
28 Enan. Thus were the journeyings of the children of Israel according to their hosts ; and
they set forward.
33 And they set forward from the mount of the LORD three days' journey ; and the ark of the
covenant of the LORD went before them three days' journey, to seek out a resting place for
34 them. And the cloud of the LORD was over them by day, when they set forward from the

35 camp. And it came to pass, when the ark set forward, that Moses said, Rise up, O LORD, and 36 let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O LORD, unto the ten thousands of the thousands of Israel.

Nu. 33 16 And they journeyed from the wilderness of Sinai, and pitched in Kibroth-hattaavah.

The march out of Egypt to Mount Sinai occupied six weeks, making, with the fourteen days before the Passover, two months; and they were encamped before Sinai, receiving the Divine laws, for the remaining ten months of the first ecclesiastical year. The tabernacle was set up on the first day of the first month (Abib) of the second year; and its dedication occupied that month. On the first day of the second month Moses began to number the people, and their encampment was broken up on the twentieth day of the second month of the second year. On that day the cloud of Jehovah's presence was lifted up from the tabernacle, as the sign of departure; and the tabernacle itself was taken down. At the alarm blown by the two silver trumpets, which God had commanded to be made, each of the four camps set forward in its appointed order, and the host followed the cloud. P. S.

When the silver trumpets sounded, the tribe of Judah, mustering 74,600 fighting men, defiled forward from the east side of the camp, and led the van, followed by Issachar, with 54,400, and Zebulun, 57,400. Then came a division of the tribe of Levi, the descendants of Gershom and Merari, bearing the tabernacle, which was carefully taken down, and, thus moving after the advanced guard, might be set up, ready for the reception of the ark. Then Reuben, numbering 46,500; Simeon, 59,300; Gad, 45,650, broke up, and advanced from the southern part of the encampment. The second division of the Levites, the family of Kohath, next took their station, bearing the sanctuary and the ark, and all the sacred vessels, with the most religious care, lest any hands but those of Aaron and his assistants should touch a single part. All the males of the house of Levi amounted only to 22,000. Ephraim, 40,500; Manasseh, 32,200; Benjamin, 35,400, defiled, and formed the western wing of the encampment. Dan, 62,700; Asher, 41,500; Naphtali, 53,400, brought up the rear. The whole number of fighting men was 603,550. This formidable army set forward, singing, "*Rise up, O Lord, and let thine enemies be scattered;*" and thus—already furnished with their code of laws, irresistible both in their numbers and the promised assistance of their God—they marched onward to take possession of the fruitful land which had been promised as the reward of their toils. *Milman.*

After leaving Horeb, the Israelites marched northward, and traversing the grand gorge of El Watiyeh, turned to the east along the valleys of Zillegah and El Ain. Turning northward they entered the region of the Tih (Desert of Paran); and then proceeding onward across the great plains of limestone reached their halting place at Kadesh-Barnea. The whole distance would be about one hundred and fifty miles, and for eleven days would be at the rate of nearly fourteen miles a day. *Holland.*

12. The wilderness of Paran. This tract comprised about one third of the entire extent of the peninsula, which lies between Egypt and Canaan, and is the eastern half of the great limestone plateau, which constitutes the centre of that peninsula. It was bounded on the north by the Canaanitish frontier; on the west by the brook or river of Egypt, which parted it from the other half of the plateau, the Wilderness of Shur; on the south by the great sand-belt, which sweeps across the peninsula in a northwardly-concave line, from gulf to gulf, and forms a broad demarcation between it and the cliffs of Sinai; and on the east by the northern portion of the Elanitic Gulf, and by the great valley of the Arabah, which divides it from the mountains of Edom. The Wilderness of Zin (to be carefully distinguished from that of Sin), forming the immediate boundary of Canaan, was its northeastern extremity; and it is thus that Kadesh is indifferently spoken of as in the Wilderness of Zin, or in that of Paran. The Wilderness of Paran is, on the whole, to European eyes, a blanched and dreary waste; intersected by watercourses, almost always dry except in the rainy season, and crossed by low ranges of horizontal hills which relieve but little the general monotony of its appearance. It does not exhibit the savage and frightful desolation of the Arabah; but neither, on the other hand, is it enlivened by the fertile valleys to be found amid the granite mountains of Sinai. Its soil is mostly strewn with pebbles, through which a slight coating of vegetation struggles; yet here and there level plains may be found in it of rich red earth fit for culture, or valleys abounding in shrubs and trees. *Es-pin.*

The whole district still bears the name Badiet et Tih, "the desert of the wanderings." Its southern portion seems, as it were, driven in

wedgeways into the Sinaitic peninsula proper, from which it is separated by a belt of sand. From the scene of the first year of Israel's pilgrimage and of the Sinaitic legislation, the Tih might be entered by one of several passes through the mountains which form its southern boundary. The Et Tih itself "is a limestone plateau of irregular surface." It may generally be described as "open plains of sand and gravel broken by a few valleys," and is at present "nearly waterless, with the exception of a few springs, situated in the larger wadies," which yield rather an admixture of sand and water than water. A. E.

After they had received the Law, and completed the year of discipline, and put everything in order for their journey, they turned northward, through the wadies of granite, into the wadies of sandstone, crossed the sandy plain of Debbet-er-ramleh between Sinai and Et-Tih, and, climbing the steep escarpment of the Tih plateau, began their wanderings. *Post.*

They went out of the wilderness of Sinai, and rested in the wilderness of Paran. All our removes in this world are but from one wilderness to another. The changes which we think will be for the better do not always prove so; while we carry about with us wherever we go the common infirmities of human nature, we must expect wherever we go to meet with its common calamities; we should never be at rest, never at home, till we come to heaven, and all will be well there. H.

33. Three days' journey. There is not much room for doubt that it was a "three days' journey" from Mount Sinai to their first resting-place; not that they marched day and night without stopping to rest; but that the first two nights they bivouacked, and on the third day they formally encamped. This is what we should gather from the text itself; and all outside examination as to the probabilities tends to confirm this view. H. C. T.

34. The cloud of the Lord was upon them by day. It would seem as if the cloud, which was luminous by night, dense and dark by day, spread itself upward and backward from over the ark, overshadowing the host as it followed. There is no doubt that it dwelt in the memory of the nation, and gave meaning to such expressions as the "shadow of the Almighty" (Ps. 91: 1), and "the shadow of a cloud" (Is. 25: 4, 5). R. W.

35, 36. "And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when

it rested, he said, Return, O Lord, unto the ten thousands of the thousands of Israel." Moses uttered a prayer of faith both in the marching and at the standing still. It was a petition from the mouth of the mediator of the covenant, and contained at the same time an earnest encouragement to the people themselves, reminding them of their entire dependence on God. *Gerl.*—Each forward movement of the ark betokened the going forth of God against his enemies; each rest his gathering of his own people to himself: the one was the pledge of victory, the other the earnest of repose. *Espin.*—When the ark and the cloud set forward, it was the Almighty God going on before to victory; when the ark and the cloud rested, it was the all-merciful God returning to protect and cherish his own. This is clearly recognized in the morning and evening prayer of Moses. The typical and spiritual character of that setting forward and that resting could not well have been lost upon any religious mind—that God going before us is the certain and abiding pledge of final victory, that God returning to us is the only hope of present safety. "Rise up, Lord, and let thine enemies be scattered." The sixty-eighth Psalm, which we have learned to associate with the wonders of Pentecost and the triumphs of the Church on earth, seems to be an expansion of Moses' morning prayer. R. W.

Unless the ark went with them, and the cloud of the Divine glory with it, they could have neither direction nor safety; unless the ark rested with them, and the cloud of glory with it, they could have neither rest nor comfort. How necessary the Word of God and the Spirit of God, for direction, comfort, and defence. A. C.—Here we have two prayers—one for the hours of warfare and journeying, another for the hours of repose and recreation. Both turn to the one thing, the symbolic presence of God in that ark of the covenant. Is it not beautiful to think that the One Presence takes any shape that a man wants? When he needs it to be a spear and a shield, it is a spear and a shield for him; when he needs it to be a pillow on which to rest his head, it is a pillow on which he reposes. A. M.

NUM. 33: 16. The first station after Sinai in the list of stations is Kibroth-hattaavah. It is evident from the narrative that the tabernacle was set up at Kibroth-hattaavah, and that the people remained there a month or more. There were dug "the graves of lust"—for those who died as a penalty of their gluttonous and faithless lusting; and Taberah (the place of burning) was the name given to the rear of that vast

camping field. Palmer thinks that he has discovered the site of that encampment, at a place called by the Arabs "Erweis el-Ebeirig," some thirty miles, more or less. II. C. T.

It would be natural that the host should move north-easterly out of Wady Sheikh six miles from Jebel Mûsa, along the great thoroughfare through Wady Sa'al. The region of Erweis el-Ebeirig, with its mysterious remains, its line of passage for great flocks of birds, and its vicinity to Hudherah, might answer to Kibroth-hattaavah; and the copious spring of Ain Hudherah represents the etymology of Hazeroth. S. C. B.

THE HEBREW ELEMENT A MAIN CONSTITUENT OF MODERN CIVILIZATION. ITS DISTINCTIVE CHARACTERISTIC, THE INSTINCT OF STATICAL ORDER.

Modern civilization has received its impulse, not from Greece and Rome only, but from the ancient people of Palestine also, and, indeed, from these last mainly. This inherited influence has not been confined to the impartation of a religion; for the Hebrew mind has entered very largely among the constituents of our secular civilization, and its presence may be traced where least we might imagine it to exist. This suffused influence needs only to be pointed out to be recognized.

It is trite to say that the Hellenic people, and these without a rival, possessed the instinct of symmetry and the consciousness of beauty. This prerogative of the race developed itself, not only in matchless works of art—in its sculpture and its architecture, but also in its abstract and speculative philosophy. Symmetry in FORM and symmetry in THOUGHT were the two excellent products of the one endowment of the race. It is also trite to say that the Roman stock—whencesoever derived—signalized itself in a wholly different manner. The race-endowment of the Roman people was the instinct of ORDER—order *Dynamic*; and this distinction evolved itself in the several modes of administrative ability. The outspoke of this gift was command; its passion was power; its means was military organization, and its result was extended empire.

In thus following the method of comparison, we find the distinctive characteristic of the Hebrew race to be the instinct of ORDER; not *dynamic*, as the Roman, but STATICAL ORDER; and, as such, it has suffused itself in different degrees among the modern European nations. This instinct of *statistical* order, as the endowment of the Hebrew race, the evidences of which are marked and unquestionable, evolved itself in

its clanship, carried out with a rigorous adherence to its principle; and also in adjustments, and in administrative managements, and in fitnesses, either among material objects, or in the constantly recurrent operations of life ecclesiastical, or life secular. *Order in position*, order in daily observances: order was the law of a tranquil, a peaceful, a regulated, and unambitions perpetuity. Thus it stood contrasted with the Roman *dynamic* order, the law of which was restlessness, onward movement, and progress.

It is manifest that, in whatever way so strange an event had come about, a vast multitude—mainly the men of one race, but not wholly so—had come to spread itself up and down through the wadies of the Sinaitic peninsula—a great multitude indeed, but it was not a crowd. This people, by the fixed usages of centuries, had long before divided and subdivided itself, on the patriarchal platform, into clans, and these clans into families, and the chief of each clan had his subordinates, and each family had its head, and the head had its subalterns. Each separate tribe constituting this people was swathed in ancestral loyalties—in its own traditions—in its rivalries. The mass was thoroughly an *organic mass*; and the cementing principle possessed binding energy enough to afford ample security against any widespread confusion or social disintegration. Seditions might and did spring up here and there; but there would not occur a national chaos. Recent national sufferings had imparted strength to every bond; and, in a word, as if in preparation for the shocks and throes of the new life in the desert, the Hebrew instinct of order—*statistical*—had recently become intense in a degree that had not before been known.

This people had become wealthy—not in herds only, but in all kinds of personal appointments. It possessed the costumes and the decorations of superfluous wealth. The mechanical and the decorative arts had long been in practice among them: quite familiar were they with the luxuries of an advanced material civilization; and they were adepts in the laborious arts of common life. The movable wealth of the people, and the appurtenances of rank, they had brought with them. As to the wealth they had created upon the Egyptian soil, they received from their masters a bare tithe of its value in jewelry. These were the visible or exterior conditions of this ousted multitude.

But the people had also their inner habits, and these got expression in the tone and purport of those ordinances—in those regulations, mixedly religious and secular—in those forecast-

ing appointments, which were to be carried out, years later, in a land of rest. In all these legal elements, whether sacred or civil, the race-instinct makes itself manifest; and thus, also, was it in the specialties, and in the measurements, and in the fitting of every hook to its eye and of every cord to its pole, of every vessel to its use and of every movement to its movement—everything was in harmony with and was an expression of statical order. Now read the Book of Numbers with this key in your hand; and while keeping in view analogous instances occurring in later histories, give license for a moment to the imagination while you bring before you, by the various aids of modern travel and of pictorial illustration, *first*, the Sinaitic scenery which the people were at this moment leaving; and then the broad expanses of the northward table-land—the wilderness of Paran. I see—as if I were carried back through the forty centuries—I see the host, for it is just now pushing its upward way through the passes of Jebel et Tih, and it is fanning itself out, in a predetermined order, upon the flats of this upland. What I see is not a rabble, is not a promiscuous crowd or horde; it is not a deluge of struggling, countless human forms; but it is a sample of what may be done in marshalling the millions of a people *whose native instinct is order*, and whose daily habits render conformity thereto far more easy to them than confusion could be.

“Who is this that looketh forth as the morning, fair as the moon, clear as the sun, terrible as an army with banners?” Thus I read the record: “When the cloud rested in the wilderness of Paran, and the host took their journey according to the commandment of the Lord, by the hand of Moses. In the first place went the

standard of the camp of Judah, according to their armies: and over his host was Nahshon, the son of Amminadab”—and so, and so, on, and on, and on, in their turns, came all the tribes and families of Israel. “Thus were the journeyings of the sons of Israel according to their armies, when they set forward.”

Now, if such passages do not breathe the very life of reality—if they be not pre-eminently exact and *historical*, then there is nothing true, there is nothing real, in all the hundred folios upon which our modern industry has employed itself these three centuries past. Not only are these Pentateuchal records manifestly real and true, but they carry with them, to the conviction of every unsophisticated mind, that inimitable impression of grandeur, that aspect of sublimity which no art can counterfeit, and which arises of itself to accompany and to signalize those notable occasions when the movements of vast multitudes of the human family are seen to be governed, in tranquil silence, by an instinctive sense of order. Here now before us a great people is outspreading its ranks—bright and banner-led, upon a scene fitting the action. The stony plain may vibrate far beneath the measured tread of these millions of men; but as the heaven above them is clear, and as the one cloud sharply outlines itself against the burning azure, so are the human masses free from din and uproar, or confusion—one voice in front is listened to, and this is the utterance:

“And when the ark set forward, Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel.”
Isaac Taylor.

Section 167.

MURMURING PUNISHED BY FIRE AT TABERAH, AND MOSES INTERCEDES. A SECOND MURMURING, AND MOSES COMPLAINS TO GOD. SEVENTY ELDERS ENDUED WITH THE PROPHETIC GIFT. QUAILS FOLLOWED BY PLAGUE AT KIBROTH-HATTAABAH

NUMBERS 11 : 1-34.

Nu. 11 1 AND the people were as murmurers, *speaking* evil in the ears of the LORD: and when the LORD heard it, his anger was kindled; and the fire of the LORD burnt among them, 2 and devoured in the uttermost part of the camp. And the people cried unto Moses; and 3 Moses prayed unto the LORD, and the fire abated. And the name of that place was called Taberah: because the fire of the LORD burnt among them.

4 And the mixed multitude that was among them fell a lusting; and the children of Israel 5 also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt for nought; the cucumbers, and the melons, and the leeks, and the onions,

6 and the garlick : but now our soul is dried away ; there is nothing at all : we have nought
 7 save this manna to look to. And the manna was like coriander seed, and the appearance
 8 thereof as the appearance of bdellium. The people went about, and gathered it, and ground
 it in mills, or beat it in mortars, and seethed it in pots, and made cakes of it : and the taste
 9 of it was as the taste of fresh oil. And when the dew fell upon the camp in the night, the
 10 manna fell upon it. And Moses heard the people weeping throughout their families, every
 man at the door of his tent : and the anger of the Lord was kindled greatly ; and Moses was
 11 displeased. And Moses said unto the Lord, Wherefore hast thou evil entreated thy servant ?
 and wherefore have I not found favour in thy sight, that thou layest the burden of all this peo-
 12 ple upon me ? Have I conceived all this people ? have I brought them forth, that thou
 shouldest say unto me, Carry them in thy bosom, as a nursing-father carrieth the sucking
 13 child, unto the land which thou swarest unto their fathers ? Whence should I have flesh to
 14 give unto all this people ? for they weep unto me, saying, Give us flesh, that we may eat. I
 15 am not able to bear all this people alone, because it is too heavy for me. And if thou deal
 thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight ; and let me
 not see my wretchedness.

16 And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom
 thou knowest to be the elders of the people, and officers over them ; and bring them unto the
 17 tent of meeting, that they may stand there with thee. And I will come down and talk with
 thee there : and I will take of the spirit which is upon thee, and will put it upon them ; and
 18 they shall bear the burden of the people with thee, that thou bear it not thyself alone. And
 say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh : for ye
 have wept in the ears of the Lord, saying, Who shall give us flesh to eat ? for it was well with
 19 us in Egypt : therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day,
 20 nor two days, nor five days, neither ten days, nor twenty days ; but a whole month, until it
 come out at your nostrils, and it be loathsome unto you : because that ye have rejected the Lord
 21 which is among you, and have wept before him, saying, Why came we forth out of Egypt ? And
 Moses said, The people, among whom I am, are six hundred thousand footmen ; and thou hast
 22 said, I will give them flesh, that they may eat a whole month. Shall flocks and herds be slain
 for them, to suffice them ? or shall all the fish of the sea be gathered together for them, to
 suffice them ?

23 And the Lord said unto Moses, Is the Lord's hand waxed short ? now shalt thou see whether
 24 my word shall come to pass unto thee or not. And Moses went out, and told the people the
 words of the Lord : and he gathered seventy men of the elders of the people, and set them
 25 round about the Tent. And the Lord came down in the cloud, and spake unto him, and took
 of the spirit that was upon him, and put it upon the seventy elders : and it came to pass,
 26 that, when the spirit rested upon them, they prophesied, but they did so no more. But there
 remained two men in the camp, the name of the one was Eldad, and the name of the other
 Medad : and the spirit rested upon them ; and they were of them that were written, but had
 27 not gone out unto the Tent : and they prophesied in the camp. And there ran a young man,
 28 and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son
 of Nun, the minister of Moses, one of his chosen men, answered and said, My lord Moses,
 29 forbid them. And Moses said unto him, Art thou jealous for my sake ? would God that all the
 30 Lord's people were prophets, that the Lord would put his spirit upon them ! And Moses gat
 31 him into the camp, he and the elders of Israel. And there went forth a wind from the Lord,
 and brought quails from the sea, and let them fall by the camp, about a day's journey on this
 side, and a day's journey on the other side, round about the camp, and about two cubits
 32 above the face of the earth. And the people rose up all that day, and all the night, and all
 the next day, and gathered the quails : he that gathered least gathered ten homers : and they
 33 spread them all abroad for themselves round about the camp. While the flesh was yet be-
 tween their teeth, ere it was chewed, the anger of the Lord was kindled against the people,
 34 and the Lord smote the people with a very great plague. And the name of that place was
 called Kibroth-hattaavah : because there they buried the people that lusted.

This and the following three chapters recount the successive rebellions of the Israelites after their departure from Sinai ; culminating in that by which they brought upon themselves the sen-

tence of personal exclusion from the land of promise. Incidentally the narrative furnishes some details of the northward march. *Espin.*

I. We read of their murmurings several times

when they came first out of Egypt. But we do not read of any plagues inflicted on them for their murmurings, as there were now ; for now they had had great experience of God's care of them, and therefore now to distrust him was so much the more inexcusable. Now a *fire was kindled against Jacob* (Ps. 78 : 21). H.—The indulgence allowed to their weakness at the first is no longer conceded to them after the training and organization they had undergone—and after the further opportunities afforded them of understanding their relations to the Lord, and their experience of his care and bounty, his power and judgments. All murmurings before Sinai are passed over, or merely rebuked—all murmuring and rebellion after Sinai bring down punishment and doom. They have now a law, and know what it exacts from them, and by that law they must be judged. So in this case, the fire of the Lord came, and “consumed them that were in the uttermost parts of the camp.” The name of Taberah, or *the burning*, was given to the spot in sorrowful memory of the event. *Kil.*

2. The prevalency of Moses's intercession for them ; *when Moses prayed unto the Lord* (he was always ready to stand in the gap to turn away the wrath of God), God had respect to him and his offering, and *the fire was quenched*. By this it appears that God delights not in punishing, for when he has begun his controversy, he is soon prevailed with to let it fall. Moses was one of those worthies who *by faith quenched the violence of fire*. H.

3. **Taberah. 31. Kibroth-hattaavah.** The “burning,” which gave to the place the name of Taberah, occurred on the outer edge of the camp (verse 1). Taberah was then the name of a spot in or near the station of Kibroth-hattaavah, and accordingly is not named in the list of encampments given (Nu. 33). *Espin.*

4. **Mixed multitude.** We should very imperfectly realize to our minds the idea of the great Hebrew camp if we ignored the existence in it of a large body of Egyptian people of the lowest order. In Ex. 12 : 38 they are described as “a great rabble,” for such is the literal import of the Hebrew phrase. In the grosser discontents and low repinings, it is “the mixed multitude” who take the lead ; and in De. 29 : 10, the members of this great body—the strangers of the camp—seem to be described as having become servants to the Hebrew host : “Thy stranger that is in thy camp, from the hewer of thy wood to the drawer of thy water,” *Kil.*

5, 6. God “had opened the doors of heaven,” so as to supply them with the “corn of heaven,” and the bread “of angels,” and yet they complain that they are famished, while they are abundantly supplied. They complain that there is nothing before their eyes but manna : as if their loathing of this excellent and abundant food was actual famine. *Calv.*—They were madly in love with the idolatries of Egypt. Hence, on every little distress, “Let us go back to Egypt,” was their never-ceasing cry. It was not merely the flesh-pots—the fish, the cucumbers, the melons, the leeks, the onions, and the garlic—it was the spiritual luxury of Egypt, her superstitions, with which the people were so debauched ; a debauchery, which neither gentleness nor severity, neither mercy nor vengeance, neither the blaze of miracle nor the terrors of prophetic denunciation, could ever wholly overcome ; a debauchery, of whose malignant virus the nation was at last purged only in the fiery furnace of a seventy years' captivity. E. C. W.

Oh, the precious time that is buried in the grave of murmuring ! When the murmurer should be praying, he is murmuring against the Lord ; when he should be hearing, he is murmuring against Divine providences ; when he should be reading, he is murmuring against instruments ; and in these and a thousand other ways do murmurers expend that precious time which some would redeem with a world. *Brooks.*

7–9. The manna was sufficiently palatable for all practical purposes and had the necessary elements for the real bread—the staff of life—for a whole nation during forty years of wilderness life, with its alternations of marchings and encampments ; of labor and of rest.

The points which evinced the miraculous hand of God were—that it came from no known or possible source of supply in the kingdom of nature ; that it fell in the full amount needed for the thousands of Israel ; fell on each of six mornings but not at all on the seventh, the Sabbath ; that the average amount on five of these mornings was a supply for one day, while on the morning next preceeding the Sabbath, a double quantity fell, being a supply for two days ; that the gathering for the first five days of the week could be kept only one day, but the double supply of the sixth day remained sweet and pure for two days ; and moreover, a quantity laid up by God's command in the sacred ark remained unchanged for many generations. Thus wonderfully did the Almighty impress his hand upon every feature of this bread from heaven ! H. C. (See Section 97.)

11-15. These murmurings of theirs reflected great dishonor upon God, and Moses laid to heart the reproaches cast on him. They knew that he did his utmost for their good, and that he did nothing, nor could, without a Divine appointment; and yet to be thus continually clamored against by an unreasonable ungrateful people would break in upon the temper even of Moses himself. God considered this, and therefore we do not find that he chid him. Yet Moses expressed himself otherwise than became him upon this provocation, and came short of his duty both to God and Israel in these expostulations. He speaks distrustfully of the Divine grace, when he despairs of being *able to bear all this people* (verse 14). Had the work been much less, he could not have gone through it in his own strength: but had it been much greater, through God strengthening him he might have done it. It was worst of all passionately to wish for death, and desire to be killed out of hand because just at this time his life was made a little uneasy to him (verse 15). Is this Moses? Is this the meekest of all the men on the earth? The best have their infirmities, and fail sometimes in the exercise of that grace which they are most eminent for. But God graciously overlooked Moses's passion at this time. H.—God was exceeding merciful to the sin of Moses, because it was of human infirmity, and because it was the petulant outbreak of a mind and heart overcharged with grief and failure. Even so did our Lord bear with his apostles, and will bear with all the errors and outbreaks of an honest heart. R. W.

The Lord permits even the stronger language of dissatisfaction in his servant, as already before (Ex. 32:11). The wish to die was certainly a despairing and therefore a sinful wish. But God would rather that his servants should lay open before him in their prayers even such unholy movements of their heart, than that they should express their sorrow in any other way. In no way can this hidden sin of murmuring, of fear, of despondency, be so completely removed as by making it known to the merciful and gracious One. *Gerl.*

16. Note the Divine dignity and goodness of the Lord's answer. The one thing in Moses's prayer which was reasonable he allowed at once; the rest he passed over without answer or reproof, as though it had never been uttered. R. W.

16, 17, 24. Seventy men of the elders of Israel. The selection of the seventy elders and the prophetic gift bestowed on them is plainly distinct in character from the selection

of judges (Section 155), as well as later in time. Not merely the exclusive judgeship, but the sole exercise of the prophetic office was too heavy a burden, and needed to be shared with others. *Birks.*

The Hebrew Theocracy was engrafted upon a previously existing patriarchal government, and therefore it recognized this previous system as substantially the common law of the land, to be in force except so far as modified by special legislation under the new *régime* given from the Lord through Moses. This principle is illustrated in the powers and functions of the *elders*, known as "heads of the house of their fathers;" "princes;" "heads of the thousands of Israel" (Ex. 6:25, and Nu. 3:24, 30, 35, and 1:16, and 10:4). H. C.—The elders or chiefs of the tribes, who appear as the background of the primitive constitution, existed before the exodus (Ex. 4:29). The priests were not part of them (2 Ch. 31:2). Through all the changes of the office, the name still continued. From time to time it appears in the settled period of the monarchy. On the dissolution of the kingdom it reasserts something of its original importance. Out of the elders of the desert thus grew the elders of the synagogues; and out of the elders of the synagogues—with no change of name except that which took place in passing from Hebrew to Greek and from Greek to the languages of modern Europe—the "Presbyters" of Christendom. That word and that office, so limited in its present meaning, is the direct descendant of the rudest and most primitive forms of the Jewish nation. The Christian Presbyter represents not the sacerdotal, but the primitive element of the ancient Church. *Stanley.*

The distinguishing office, in every age alike, is the "elder," the successor of the patriarch. Already, when Moses comes to Egypt there are elders to receive him and examine his commission. Moses makes no change in the government—the elders continue to rule. One great source of confusion in reading the Law of Moses and his history arises from the fact that, like all other nations, the title of elder was given also to the civil magistrates of the courts set up at the suggestion of Jethro. But the careful reader will find that no ancient system of government kept the civil and ecclesiastical so distinct as the system of Moses. It is very easy in any case to see whether the elders who act are Church elders or civil magistrates, even though the ultimate appeal of both was to Jehovah himself at the tabernacle. In all subsequent times the same government is found. Jeremiah is

condemned to prison by an ecclesiastical court of the elders; Ezekiel, a captive among the captives on the far-distant Chebar, is found sitting with the "elders" of Judah in council when the message of Jehovah comes to him. So chief priests and elders counselled at Christ's birth and death—so the Apostle Paul, called the elders at Ephesus—so at Jerusalem a synod was of elders with apostles. Now you may see significance of John's vision of twenty-four elders that represented the Church still organized, as it stands before the great throne.

To Israel as a church was given the Passover, the Sinai Law with its ritual of worship and ecclesiastical law. To the Israelites as a State was given, in fulfilment of the covenant with Abraham, to inherit as a civil government the land of Canaan. As a church, not as a State, Israel, under the Mosaic forms of ordinance, worshipped Jehovah. As a State, not as a church, the people administered civil government and punished with pains and penalties the transgression of the civil law. Nor did it make it less a civil government that Jehovah was its theocratic King, to direct and decide cases in the last resort. As a church, not as a State, Israel had priests and elders and Levites to administer in spiritual things. As a State, not as a church, Israel had judges and magistrates who wielded the sword of power. As a church, not as a State, Israel had ecclesiastical courts to adjudge in what were called the "Lord's matters," with a supreme court of last resort (see De. 17:8-12 and 2 Ch. 19:5-11). As a State, not as a church, Israel had a series of civil courts for "the King's matters," appealing in the last resort to a supreme court and the oracle, as may be seen from the same passages. As a church, Israel admitted foreigners into membership by the rite of circumcision and to all the privileges of the people of God. As a State, Israel excluded foreigners from civil dignities and from the right to inherit or hold real estate. As a church Israel changed not, nor could change, the form and order of the Church's administration. As a State Israel could and did change its form of government from chieftain and republican to monarchical rulers. As a church Israel continued to exist, even after being carried away from Canaan. In the captivity, though without the temple and altar, the prophets still conferred with the presbytery or eldership; and after the captivity the Church still continued, whereas the State as an independent government perished at the captivity. Any one bearing these points in mind as he studies the Mosaic institutes and the subsequent his-

tory will be surprised to find how readily the whole system may be understood with this key; and how strange is the confusion of ideas under either the popular or the scientific theory of the Mosaic system, which represents the Law at Mount Sinai as certain vague moral and ritual precepts, together with certain semi-political laws organizing a sort of half church, half State, with which the Christian Church has nothing to do. S. R.

21-23. The record of this weakness of faith on the part of one who, according to the same history, had been accustomed to Divine interpositions equally remarkable with anything here promised, shows the thorough honesty of the narrator; while it affords some measure whereby to estimate the extent to which so great a multitude must have been indebted to extraordinary sources for their daily supply. Had there been anything like a suitable provision for their subsistence, either in the desert or obtainable from friendly tribes, the above promise would not have been received by Moses with such incredulity as to call forth the rebuke that followed (verse 23). D. M.—How, in these wide deserts, this host of more than two millions of souls could find supplies for their support without a constant miracle, I am unable to divine. Yet among them we read only of occasional longings and complaints; while the tribes that now roam over the same regions, numbering scarcely as many thousands, are exposed to famine and privation of every kind; and at the best obtain only a meagre and precarious subsistence. *Robinson.*

The sacred writer, with singular candor, under the moving of the Holy Spirit, records not only his own utter disgust with a temper in his people so unreasonable and ungrateful, but the influence of such a spirit in enfeebling his own faith. With the giving way of his patience there comes upon him also a spirit of unbelief that leads him also to murmur. And when the fullest assurance is given by Jehovah—"The Lord will give you flesh, and ye shall eat"—the querulous, desponding Moses replies with incredulity and unbelief. We are ready to exclaim in amazement: Is this the Moses, the man of heroic faith? And yet, with all this exhibition of an improper spirit, there is no record of any fault found with him. The Lord is merciful and gracious. He knoweth our frame; he remembereth that we are dust. It is simply of the Lord's mercy that we are not consumed. How often comes home this reproof: "Is the Lord's hand shortened?" S. R.—Whatever our unbelieving hearts may suggest to the con-

trary, it is certain that God's hand is not short, his power cannot be restrained by anything but his own will, with him nothing is impossible. That hand is not short which measures the waters, metes out the heavens, and grasps the winds. And this is sufficient to silence all our distrusts when means fail us, *Is anything too hard for the Lord?* H.

25. Then, to show in sight of all men that he had appointed such help, *yet only as a help to Moses*, God "came down in a cloud," spake unto Moses, and then put of his spirit upon these "elders." In manifestation of this new gift "they prophesied," by which, however, we are to understand probably that "speaking in the spirit" which in the New Testament also is designated as "prophesying." A. E.

27. Eldad and Medad do prophesy. These, it seems, made two of the seventy elders—they were written though they went not out to the Tabernacle—they were enrolled as of the elders, but went not to meet God at the Tabernacle, probably at that time prevented by some hindrance—but they continued in the camp using their new function in exhorting the people. A. C.—The Spirit of God found them out in the camp, and there they prophesied—that is, they exercised their gift of praying, preaching, and praising God. The Spirit of God is not tied to the Tabernacle, but, *like the wind, blows where he listeth*. There was a special providence in it that these two should be absent, for thus it appeared that it was indeed a Divine Spirit which the elders were actuated by, and that Moses gave them not that Spirit, but God himself. H.

28. My lord Moses, forbid them. Probably he did not know that they had been enrolled, and he was naturally jealous for the honor of Moses—a jealousy which was not at all unnecessary, as the events of the next chapter proved. The prophesying of Eldad and Medad in the camp might well seem like the setting up of an independent authority not in harmony with that of Moses. R. W.

Moses, having no aim to his own glory, replied that he wished "all the Lord's people were prophets, and that the Lord would put his Spirit upon them." If God would have thus immediately revealed his will to every Israelite, the people would all have known what they were to do, as well as Moses himself; and he, not seeking his own honor, but sincerely desiring to be "faithful to him that appointed him," would have heartily rejoiced to see the Divine purpose and design thus effectually taking place among his people. *Shuckford*.

"Would God," was the longing of Moses, "that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" His desire was fulfilled at Pentecost, and is realized now. Every believer possesses the Holy Spirit, not for his own spiritual life only, but to be a witness for Christ, as were the hundred and twenty at Pentecost. Equally does the charge to publish the glad tidings, and the promise of adequate power come to every one, according to that closing command of inspiration, "Let him that heareth say, Come!" Nay, more, the tongue of fire, the gift of utterance in its fitting measure, is always bestowed upon the kindled heart. Every one who seeks humbly and prayerfully to be a witness for Christ, in the home, in the ways of toil, in the spheres of intercourse, in the house of prayer, by the printed page, with the lips, and by the life, every such faithful disciple of the living Master shall receive his promised gift, the Pentecostal power of the Holy Ghost! B.

31, 32. The quail migrates in vast flocks and regularly crosses the Arabian Desert, flying for the most part by night. The period when they were brought to the camp of Israel was in spring, when on their northward migration from Africa. According to their well-known instinct, they would follow up the coast of the Red Sea till they came to its bifurcation by the Sinaitic peninsula, and then, with a favoring wind, would cross at the narrow part, resting near the shore before proceeding. Accordingly, we read that the wind brought them up from the sea, and that, keeping close to the ground, they fell thick as rain about the camp in the month of April, according to our calculation. Thus the miracle consisted in the supply being brought to the tents of Israel by the special guidance of the Lord in exact harmony with the known habits of the bird. The Israelites "spread them out," when they had taken them before they were sufficiently refreshed to escape, "round about the camp," to dry them and prepare them for food, exactly as Herodotus tells us the Egyptians were in the habit of doing, drying them in the sun. Again, it was at even that they began to arrive, and by the morning the whole flock had settled. I have myself seen the ground in Algeria, in the month of April, covered with quails for an extent of many acres at daybreak, where in the preceding afternoon there had not been one. *Tristram*.

33. Hardly had they tasted the flesh ere the plague began among them. Even so greed has its natural reaction of misery, even in the life of this world, but it has its Divine punishment

in the soul. "He gave them their request, but sent leanness into their soul," says the Psalmist (106:15), revealing the spiritual truth which lay hid in this history. No man can cater greedily for his body without impoverishing his soul; no man can gratify eagerly his carnal appetites without incurring spiritual disease. R. W.—He had formerly pardoned the murmurings for which he now punished them. The same sin repeated is death, whose first act found remission: relapses are desperate where the sickness itself is not. It is a mortal thing to abuse the lenity of God: it is presumptuous madness to hope that God will quietly suffer us

to provoke him how we will. It is more mercy than we are entitled to if he forbear us once: it is his justice to punish us the second time: it is our own fault if we will not profit by former warnings. *Bp. H.*

34. The remembrance of this is preserved in the name given to the place. Moses called it *Kibroth-hattaavah*, the *graves of lusts*, or of *lust*. And well it had been, if these graves of Israel's lust: the warning was designed to be so, but it had not its due effect, for it follows (Ps. 78:32), *For all this, they sinned still.* H.

Section 168.

MIRIAM AND AARON SPEAK AGAINST MOSES. JEHOVAH VINDICATES MOSES AND PUNISHES MIRIAM. AT HAZEROTH.

NUMBERS 11:35; 12:1-15; 33:17.

Nu. 11 35 FROM Kibroth-hattaavah the people journeyed unto Hazereth; and they abode at Hazereth.

12 1 And Miriam and Aaron spake against Moses because of the Cushite woman whom he
2 had married: for he had married a Cushite woman. And they said, Hath the Lord indeed
3 spoken only with Moses? hath he not spoken also with us? And the Lord heard it. Now
4 the man Moses was very meek, above all the men which were upon the face of the earth. And
5 the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three
6 unto the tent of meeting. And they three came out. And the Lord came down in a pillar of
7 cloud, and stood at the door of the Tent, and called Aaron and Miriam: and they both came
8 forth. And he said, Hear now my words: if there be a prophet among you, I the Lord will
9 make myself known unto him in a vision, I will speak with him in a dream. My servant
10 Moses is not so; he is faithful in all mine house: with him will I speak mouth to mouth,
11 even manifestly, and not in dark speeches; and the form of the Lord shall he behold: where-
12 fore then were ye not afraid to speak against my servant, against Moses? And the anger of
13 the Lord was kindled against them; and he departed. And the cloud removed from over the
14 Tent; and, behold, Miriam was leprous, as *white as snow*: and Aaron looked upon Miriam,
15 and, behold, she was leprous. And Aaron said unto Moses, Oh my lord, lay not, I pray thee,
16 sin upon us, for that we have done foolishly, and for that we have sinned. Let her not, I
17 pray, be as one dead, of whom the flesh is half consumed when he cometh out of his mother's
18 womb. And Moses cried unto the Lord, saying, Heal her, O God, I beseech thee. And the
19 Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven
20 days? let her be shut up without the camp seven days, and after that she shall be brought in
21 again. And Miriam was shut up without the camp seven days: and the people journeyed not
22 till Miriam was brought in again.

1. Miriam stands foremost as the *author* of this revolt against Moses, which originated in spiritual pride; and for that reason she is chiefly subjected to the punishment. Aaron, consistently with the well-known softness of his character, allows himself to be drawn by his sister into the same sin, takes her side, and joins her in reproaching their brother. C. G. B.—Is not this Aaron, that was brother in nature, and by office joint commissioner with Moses,

that made his brother an intercessor for him to God in the case of his idolatry, that climbed up the hill of Sinai with Moses, whom the mouth and hand of Moses consecrated a high-priest unto God? Is not this Miriam, the elder sister of Moses, Miriam that led the triumph of the women and sung gloriously to the Lord? Who would not have thought this should have been their glory, to have seen the glory of their own brother? *Bp. H.*

A Cushite woman. The name of Cush, the son of Ham, is applied in Scripture not only to Africa but to Arabia. Zipporah may have been called a Cushite, not as being herself of the children of Cush, but as belonging to a country which had received from them its name. *Kil.*

For the first time we here encounter that pride of Israel after the flesh and contempt for all other nations, which appeared throughout their after history in proportion as they misunderstood the spiritual meaning of their calling. Miriam and Aaron now actually boasted in that prophetic gift, which should have only wrought in them a sense of deep humility. A. E.—Admitting the existence of any sense in which Jethro's daughter could be called a Cushite, it is obvious that her arrival might be very unwelcome to Miriam, since the wife of Moses would at least share the deference and attention which had hitherto belonged to his sister alone. The high consideration with which Jethro had been treated on his visit to the camp, and the influential position now taken by his son Hobab, may have been distasteful to Aaron. Yet his own position in the commonwealth was in some respects superior to that of Moses himself. The function of Moses was temporary, and would pass away with his life; whereas his own was permanent in himself and his heirs, and would leave him and them the foremost and most important persons in the State. He might not, therefore, always regard with patience the degree in which the full development of his own high office was superseded by the existing authority of Moses. That he was discontented is certain—that he made no secret of that discontent is clear—and that it had its principal source in the jealousy entertained of the powers exercised by Moses, is plainly stated. *Kil.*

By this contention of his own brother and sister with respect to the supremacy it was clearly shown that Moses was sustained by the power of God alone. At the same time it appears how natural is ambition to the minds of almost all men. Aaron and Miriam contend with their own brother for the supremacy; and yet they had received the most abundant proofs that he, whom they desire to overthrow, had been elevated by the hand of God, and was thus maintained in his position. For Moses had arrogated nothing to himself; therefore it was not allowable that man should attempt to undermine the dignity of that high office which God had conferred upon him. Besides, God had ennobled their own house and name in the per-

son of Moses, and out of favor to him they had also been endued with peculiar gifts of their own. Aaron too had been by his brother associated with himself: Moses had allowed the high-priesthood to be transferred to him and his descendants, and thus had placed his own in subjection to them. What, then, was there for Aaron to begrudge his brother, when so exalted a dignity was vested in his own sons, while all the race of Moses was degraded? *Cate.*

God had spoken by Moses, but he had sometimes spoken also by them; and they intended to make themselves equal with him, though God had so many ways distinguished him. Striving to be greatest is a sin which easily begets disciples themselves, and it is exceeding sinful. Even those that are well preferred are seldom pleased if others be better preferred. Those that excel are commonly envied. H.—Pride is lightly the ground of all sedition. Which of their faces shined like Moses? Which of them had fasted twice forty days? Which of them ascended up to the top of Sinai, and was hid with smoke and fire? Which of them received the Law twice in two several tables, from God's own hand? And yet they dare say, "Hath God spoken only by Moses?" They do not deny Moses's honor, but they challenge a part with him; and as they were the elder in nature, so they would be equal in dignity, equal in administration. And yet how unfit were they? One, a woman, whom her sex debarred from rule; the other, a priest, whom his office sequestered from earthly government. Self-love makes men unreasonable, and teaches them to turn the glass to see themselves bigger, others less than they are. It is a hard thing for a man willingly and gladly to see his equals lifted over his head, in worth and opinion. Nothing will more try a man's grace than questions of emulation. That man hath true light which can be content to be a candle before the sun of others. *Bp. H.*

3. There is about these words, as also about the passages in which Moses no less unequivocally records his own faults (Nu. 20:12; Ex. 4:24; De. 1:37), the simplicity of one who bare witness of himself, but not to himself (cf. Matt. 11:28, 29). The words are inserted to explain how it was that Moses took no steps to vindicate himself, and why consequently the Lord so promptly intervened. *Espin.*

No man could have given more proofs of his courage than Moses. He slew the Egyptian; he confronted Pharaoh in his own court; he beat the Midianite shepherds; he feared not the troops of Egypt; he durst behold the face of

God amid all the terrors of Sinai: and yet that Spirit which made and knew his heart, says, "He was very meek above all men upon earth." Mildness and fortitude may well lodge together in one breast: to correct the misconceptions of those men who think none valiant but those that are fierce and cruel. *Bp. H.*—When God's honor was concerned, as in the case of the golden calf, no man more zealous than Moses, but when his own honor was touched, no man more meek. God's people are the *meek of the earth* (Zeph. 2:3), but some are more remarkable than others for this grace, as Moses, who was thus fitted for the work he was called to, which required all the meekness he had and sometimes more. And sometimes the unkindness of our friends is a greater trial of our meekness than the malice of our enemies. Christ himself records his own meekness (Matt. 11:29), *I am meek and lowly in heart*; and the copy of meekness which Christ has set was without a blot, that of Moses was not. *H.*

At his earliest call Moses prayed that Aaron might be the leader instead of himself; at Sinai he besought that his name might be blotted out if only his people might be spared; in the desert, he wished that not only he, but all the Lord's people might prophesy. He founded no dynasty; his own sons were left in deep obscurity; his successor was taken from the rival tribe of Ephraim. He himself presents the highest type and concentration of endurance and self-abnegation. *Stanley.*—As we read this history, we can see that the service of Moses was rendered all for love, and nothing for reward. All he desired was the welfare of his countrymen, and their prosperous settlement in the land which God had covenanted to give them. He was the most heavily-burdened man in the encampment, and was literally only the highest among them, because he was the servant of all. *W. M. T.*

Meekness is the attribute assigned to Moses. But he was not meek to begin with. He was not meek when he smote the Egyptian and hid him in the sand; nor when, descending the mountain at sight of the people's idolatry, he dashed in pieces the tables consecrated by the holograph of heaven, and for the moment felt that it was no use taking further pains with such a people. But seldom has the triumph been more complete. The man Moses became exceeding meek; and throughout all the sequel Meribah is the one brief outburst which interrupts the sweetness and self-control of nearly forty years. *Hamilton.*

4, 5. But there was One who guarded the

honor of Moses too well for him to be afflicted at the hard speeches even of a sister and a brother. It is emphatically remarked that "the Lord heard it." They were all three—the two brothers and the sister—suddenly summoned before the door of the tabernacle. To that door the pillar of cloud visibly moved, and the voice of the Lord spoke to them from it in words well suited to fill their hearts with shame. *Kil.*

—Moses had often showed himself zealous for God's honor, and now God showed himself jealous for his reputation; for *those that honor God he will honor*, nor will he ever be behind-hand with any that appear for him. Judges of old sat in the gate of the city to try causes, and so on this occasion the *Shechinah* in the cloud of glory stood at the door of the tabernacle. *H.*

—**Come out ye three unto the tabernacle.** God calls Aaron and Miriam to the tabernacle, that the very sanctity of the place may cast down their haughtiness; that in the presence of God they at length might learn to revere Moses, whose cause is upheld by God. *Calv.*

5-8. Because he was meek and complained not, therefore the Lord struck in for him the more. The less a man strives for himself, the more is God his champion. No sooner is the word out of Miriam's mouth than the word of God's reproof meets it. Moses was zealously careful for God's glory, and now God is zealous for his. They had equalled themselves to Moses, God prefers him to them. Their plea was that God had spoken by them, as well as by Moses; God's reply is, That he hath in a more entire fashion spoken to Moses than them. God spake to the best of them but either in their dream, sleeping; or in vision, waking; but to Moses he spake with more inward illumination, with more lively representation; to others, as a stranger; to Moses, as a friend. God had never so much magnified Moses to them, but for their envy. *Bp. H.*

7. Moses was a man of great integrity and tried fidelity. He is *faithful in all my house*. This is put first in his character, because grace excels gifts, love excels knowledge, and sincerity in the service of God puts a greater honor upon a man, and recommends him to the Divine favor, more than learning, abstruse speculations, and an ability to *speak with tongues*. God intrusted Moses to deliver his mind in all things to Israel; Israel intrusted him to treat for them with God; and he was faithful to both. Moses was therefore honored with clearer discoveries of God's mind, and a more intimate communication with God, than any other prophet whatsoever. *H.*

8. With him will I speak mouth to mouth. Moses received the Word of God direct from him and plainly, not through the medium of dream, vision, parable, dark saying, or such like (cf. Ex. 33 : 11 ; De. 34 : 10). *Es-pm.*—"Were you not afraid to speak against my servant, against Moses?" Notice the emphasis of that expression, "against my servant, against Moses?" We ought to be afraid to speak against any one, much more against those whom God has a mind to honor. *This* is the devil's proper sin, for he is "the accuser of the brethren." *T. Mantou.*

9. God's departure was a sign of immediate condemnation, because there was no need of any further questioning. After God had convicted them of their sin, he first pronounced sentence against Miriam, and then suddenly withdrew. That "the cloud departed" is added in explanation. *Calv.*

10. Since she would acknowledge no difference betwixt herself and her brother Moses, every Israelite now sees his face glorious, hers leprous. Now both Moses and Miriam need to wear a veil : the one to hide his glory ; the other, her deformity. *Bp. II.*—God's wrath was exceedingly kindled against Miriam, because she had inflamed her brother's mind. It was just that the blame should rest on her, since she had been the origin of the evil. In sparing Aaron, he had regard to the priesthood, inasmuch as in his person it would have been subjected to disgrace. *Calv.*

11, 12. Aaron, that but just now joined with his sister in speaking against Moses, here is forced for himself and his sister to make a penitent address to him, and in the highest degree to magnify him (as if he had the power of God to forgive and heal), whom he had so lately vilified. *H.*—*Lay not the sin upon us.* Aaron speaks to Moses almost as if he were praying to God, so completely does he recognize in his brother the representative of God, in a far higher sense than himself. *R. W.*

13, 14. O admirable meekness of Moses ! His people rebelled against him : God proffers revenge ; he would rather die than they should perish. His sister rebels against him ; God works his revenge ; he will not give God peace till she be recured. Behold a worthy and noble pattern for us to follow. How far are they from this disposition who are not only content God should revenge, but are ready to prevent God's revenge with their own ! God's love to Moses suffers him not immediately to obtain his suit for Miriam. If the judgment had been at once inflicted and removed, there had been no ex-

ample of terror for others : God either denies or defers the grant of our requests for our good. It was fit for all that Miriam should continue some while leprous. There is no policy in a sudden removal of just punishment : unless the rain so fall that it lie and soak into the earth, it profits nothing. If the judgments of God should be only as passengers, and not sojourners for a little, they would be no whit regarded. *Bp. II.*

14. The act in question was not uncommon in itself, and in significance clearly marked (see De. 25 : 9). It was the distinctive note of public disgrace inflicted by one who had a right to inflict it. In the case of a father, it meant that he was thoroughly ashamed of his child, and judged it best (which would be only in extreme cases) to put his child to shame before all the world. So public a disgrace would certainly be felt in patriarchal times as a most severe calamity, and entailed by ordinary custom (as we learn here) retirement and mourning for seven days at least. How much more, when her Heavenly Father had been driven to inflict a public disgrace upon her for perverse behavior, should the shame and the sorrow not be lightly put away, but patiently endured for a decent period ! *R. W.*

15. The punishment was as humiliating as it was public. Her tongue, so free upon her brother's conduct, is mute enough now, except to cry if any approached her, "Unclean !" "unclean !" She who aspired to be Queen of Israel is cast forth as an unclean thing from the camp. When the dreadful punishment was finished she came back to the camp humbled, and no doubt strengthened in her soul by the correction she had received. There is no further record of her until the record of her death. *S. R.*

The Israelites are stayed seven days in the station of Hazereth, for the punishment of Miriam. Og, Sihon, and the kings of Canaan resisted Israel, but hindered not their passage ; *their own sins* only stay them from removing. Afflictions are not crosses to us in the way to heaven, in comparison to our sins. *Bp. II.*

These things were written for our instruction. The lesson here has a very close application to all who engage as the Lord's instruments and agents in the work of building up Christ's kingdom. When these so engaged forget the nature of their calling, and fall into contentions and bickerings about their relative position as agents for Jehovah, the result must in the end be shame and humiliation to the envious and jealous and damage to the cause of Christ, about

which he will surely make inquisition. How much of the strifes and bickering between Christians of the same church, and between different churches of the same body, and between different sects comes not from earnestly contending for the faith, but from the narrow jeal-

ousies and envyings wholly personal with those who indulge them? How often is it simply the Miriams and Aarons giving way to their petty jealousy under cover of scruples of conscience! S. R.

Section 169.

FROM HAZEROTH TO KADESH IN WILDERNESS OF PARAN. TWELVE SPIES TRAVERSE THE LAND OF CANAAN. REPORT OF TEN, AND OF CALEB AND JOSHUA. REBELLION OF THE PEOPLE. UPON MOSES' PLEADING JEHOVAH REMITS JUDGMENT OF DESTRUCTION, BUT ANNOUNCES THEIR DOOM OF FORTY YEARS' WANDERING AND DEATH IN THE DESERT. THE TEN SPIES DESTROYED BY PLAGUE. PRESUMPTUOUS ATTACK UPON THEIR NEAREST ENEMIES PUNISHED BY ISRAEL'S DEFEAT.

NUMBERS 12 : 16 ; 13 : 1-33 ; 14 : 1-45 ; 33 : 18. DE. 1 : 20-45.

Nu. 12 16 AND afterward the people journeyed from Hazeroth, and pitched in the wilderness of Paran.

13 1 And the LORD spake unto Moses, saying, Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel : of every tribe of their fathers shall ye send a man, every one a prince among them. And Moses sent them from the wilderness of Paran according to the commandment of the LORD : all of them men who were heads of the children of Israel. So they went up, and spied out the land from the wilderness of Zin unto Rehob, to the entering in of Hamath. And they went up by the South, and came unto Hebron. . . . And they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it upon a staff between two ; *they brought* also of the pomegranates, and of the figs. And they returned from spying out the land at the end of forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh ; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey ; and this is the fruit of it. Howbeit the people that dwell in the land are strong, and the cities are fenced, *and* very great : and moreover we saw the children of Anak there. Amalek dwelleth in the land of the South : and the Hittite, and the Jebusite, and the Amorite, dwell in the mountains : and the Canaanite dwelleth by the sea, and along by the side of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it ; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people ; for they are stronger than we. And they brought up an evil report of the land.

14 1 And all the congregation lifted up their voice, and cried ; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron : and the whole congregation said unto them, Would God that we had died in the land of Egypt ! or would God we had died in this wilderness ! And wherefore doth the LORD bring us unto this land, to fall by the sword ? Our wives and our little ones shall be a prey : were it not better for us to return into Egypt ? And they said one to another, Let us make a captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun and Caleb the son of Jephunneh, which were of them that spied out the land, rent their clothes : and they spake unto all the congregation of the children of Israel, saying, The land, which we passed through to spy it out, is an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it unto us ; a land which floweth with milk and honey. Only rebel not against the LORD, neither fear ye the people of the land ; for they are bread for us : their

10 defence is removed from over them, and the Lord is with us : fear them not. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tent of meeting unto all the children of Israel.

11 And the Lord said unto Moses, How long will this people despise me? and how long will they not believe in me, for all the signs which I have wrought among them? I will smite them with the pestilence, and disinherit them, and will make of thee a nation greater and mightier than they. And Moses said unto the Lord, Then the Egyptians shall hear it; for thou broughtest up this people in thy might from among them; and they will tell it to the inhabitants of this land: they have heard that thou Lord art in the midst of this people; for thou Lord art seen face to face, and thy cloud standeth over them, and thou goest before them, in a pillar of cloud by day, and in a pillar of fire by night. Now if thou shalt kill this people as one man, then the nations which have heard the fame of thee will speak, saying, 16 Because the Lord was not able to bring this people into the land which he swore unto them, 17 therefore he hath slain them in the wilderness. And now, I pray thee, let the power of the 18 Lord be great, according as thou hast spoken, saying, The Lord is slow to anger, and plenteous in mercy, forgiving iniquity and transgression, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth 19 generation. Pardon, I pray thee, the iniquity of this people according unto the greatness of 20 thy mercy, and according as thou hast forgiven this people, from Egypt even until now. And 21 the Lord said, I have pardoned according to thy word: but in very deed, as I live, and as all 22 the earth shall be filled with the glory of the Lord; because all those men which have seen my glory, and my signs, which I wrought in Egypt and in the wilderness, yet have tempted 23 me these ten times, and have not hearkened to my voice; surely they shall not see the land 24 which I swore unto their fathers, neither shall any of them that despised me see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I 25 bring into the land whereinto he went; and his seed shall possess it. . . . To-morrow turn ye, and get you into the wilderness by the way to the Red Sea.

26 And the Lord spake unto Moses and unto Aaron, saying, How long *shall I bear* with this 27 evil congregation, which murmur against me? I have heard the murmurings of the children 28 of Israel, which they murmur against me. Say unto them, As I live, saith the Lord, surely 29 as ye have spoken in mine ears, so will I do to you: your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old 30 and upward, which have murmured against me, surely ye shall not come into the land, concerning which I lifted up my hand that I would make you dwell therein, save Caleb the son of 31 Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, 32 them will I bring in, and they shall know the land which ye have rejected. But as for you, 33 your carcases shall fall in this wilderness. And your children shall be wanderers in the wilderness forty years. . . . After the number of the days in which ye spied out the land, 34 even forty days, for every day a year, shall ye bear your iniquities, even forty years, and ye 35 shall know my alienation. I the Lord have spoken, surely this will I do unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. And the men, which Moses sent to spy out the land, who 36 returned, and made all the congregation to murmur against him, by bringing up an evil report 37 against the land, even those men that did bring up an evil report of the land, died by the 38 plague before the Lord. But Joshua the son of Nun, and Caleb the son of Jephunneh, remained alive of those men that went to spy out the land. And Moses told these words unto 39 all the children of Israel: and the people mourned greatly. And they rose up early in the morning, and gat them up to the top of the mountain, saying, Lo, we be here, and will go up 40 unto the place which the Lord hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the Lord, seeing it shall not prosper? Go not 41 up, for the Lord is not among you; that ye be not smitten down before your enemies. For there the Amalekite and the Canaanite are before you, and ye shall fall by the sword: because 42 ye are turned back from following the Lord, therefore the Lord will not be with you. But they presumed to go up to the top of the mountain: nevertheless the ark of the covenant of 43 the Lord, and Moses, departed not out of the camp. Then the Amalekite came down, and the Canaanite which dwelt in that mountain, and smote them and heat them down, even unto 44 Hormah.

De. 1 44 And the Amorites, which dwelt in that mountain, came out against you, and 45 chased you, as bees do, and beat you down in Seir, even unto Hormah. And ye returned and wept before the Lord; but the Lord hearkened not to your voice, nor gave ear unto you.

De. 1 : 20-45. A condensed statement, the fuller account being in Nu. 13 and 14, of the occurrences which led to the banishment of the people for forty years into the wilderness. The facts are treated with freedom, as by one familiar with them, addressing those no less so, yet in consistency with the more strictly historical record of Numbers. There is no real discrepancy between these passages. The plan of sending the spies originated with the people; and, as in itself a reasonable one, it approved itself to Moses; was submitted to God, and sanctioned by him; and carried out under special Divine direction. *Espin.*—The mission of the spies is ascribed in Numbers to the express command of God, but in Deuteronomy to the wish of the people. But the two things perfectly agree. If Moses consulted God upon the request of the people, the answer would be a Divine command. So also in Numbers Moses is said to exhort the people to go up, only after the return of the spies, while in Deuteronomy it is before. But there is nothing in Numbers to exclude the earlier exhortation, and it is implied by the whole course of the previous history. *Birks.*

Nu. 13 : 21-23. Up by the South. The negeb, or south-country, was a well-defined tract of territory forming the southernmost and least fertile portion of the land of Canaan and of the subsequent inheritance of Judah. It extended northward from Kadesh to within a few miles of Hebron, and from the Dead Sea westward to the Mediterranean. The hill-country of southern and central Canaan commences a few miles south of Hebron, and extending northward to the plain of Jezreel, runs out eventually northwestward into the sea in the headland of Carmel. *Espin.*—The northern barrier of the Desert of Paran or Tih, which forms the terrace of the "Negeb" or south country of Judah, is well described by Williams as "a gigantic natural rampart of lofty mountains, which we could trace for many miles east and west of the spot on which we stood, whose precipitous promontories of naked rock, forming, as it were, bastions of Cyclopean architecture, jutted forth in irregular masses from the mountain barrier into the southern wilderness, a confused chaos of chalk." We can well understand how, with this barrier in front of them, the children of Israel always spoke of "going up" into Canaan. H. B. T.

Eluding the Canaanites, they entered Pales-

tine, and searched the land to its northernmost boundary, "unto Rehob, as men come to Hamath"—that is, as far as the plain of Coele-Syria. On their way back they descended by Hebron, and explored the route which led into the Negeb by the western edge of the mountains. A. E. —Hebron, being the most southerly place where grapes are now found, Eshcol has been generally identified with it. But Palmer and Drake discovered [on the route into the Negeb] miles upon miles of the small stone-heaps on which in former times the vines were trained. The spies, therefore, would be under no necessity of going so far as Hebron. In any case, these travellers would put Eshcol some way south of Hebron. *Work in Palestine.*

25. God had told them that Canaan was a land flowing with milk and honey, and they had therefore no need to distrust its advantages. God had promised to give the land to them, and it was needless for them to ascertain the strength of the inhabitants—as if *their* strength could render the performance of the promise difficult, or their weakness make it easy to him. It is profoundly remarked by Bishop Hall on this very case, "That which the Lord moves unto prospers; but that which we move him unto first, seldom succeedeth."

Forty days did they spend in the search, and forty years—a year for a day—of toilsome wanderings did that search cost them, connected as it was from beginning to end with distrust and unbelief. *Kit*

30. And Caleb stilled the people before Moses. His words show, what appears plainly in the verses following, that the ten spies sought to dissuade the people from advancing by asserting that it was impossible to overcome these powerful enemies. But Caleb, relying on God's promise, believed that they would be successful, and thus boldly foretold it. *Cabv.*—We have a short account of their sin, with which they infected the whole congregation (Ps. 106 : 24). They *despised the land, they believed not his word.* Though, upon search, they had found it as good as he had said, a land flowing with milk and honey; yet they would not believe it as sure as he had said, but despaired of having it, though Eternal Truth itself had engaged it to them. H.

14 : 2-4. They accuse God of deception and cruelty, as if he were betraying them to the Canaanitish nations, and leading them forth to slaughter. They also accuse God of weakness,

as if he were less powerful than the nations of Canaan. At length their blind senselessness comes to its climax when they consult as to their return, and, rejecting Moses, set themselves about choosing a leader who may again deliver them up to Pharaoh. *Caleb*.—What had they to complain of? They had plenty, and peace, and rest, were under a good government, had good company, had the tokens of God's presence with them, and enough to make them easy even in the wilderness, if they had but hearts to be content. But whither were they thus eager to go to mend themselves? To Egypt! Had they so soon forgotten the sore bondage they were in there? *H*.—How could they get thither without food? which they could not expect God would send them from heaven when they had forsaken him. Or how could they hope to find their way when his cloud that directed them was withdrawn? Or hope to resist such nations as might oppose their progress? And if they came into Egypt, what reception could they expect from a people whose king, princes, and first-born had lately perished on their account? *Patrick*.

5-10. Already Caleb had endeavored to still the people before Moses; already Moses himself (De. I : 29) had endeavored to recall the people to obedience. After the failure of these efforts Moses and Aaron cast themselves down in solemn prayer before God; and the appearance of the glory of the Lord in the tabernacle of the congregation was the immediate answer. *Espin*.

In the case of Caleb and Joshua, in contrast with their ten associate scouts, we have the illustration of how true heroism can be displayed only by souls staid on God. While the others portray the difficulties, these look simply to the fact "Jehovah will go with us." The theology which makes God everything and man nothing is the theology which makes most of men in the way of true energy and courage. All the world's great histories, ancient and modern, are full of this theology. All the world's great tragedies are full of the theology of Caleb and Joshua.

Proffer of Jehovah, and Answer of Moses (verses 11-20).

This is the second time that Jehovah, in his holy anger, had proposed to deal thus with Moses and make him the head of a righteous seed to receive the inheritance which Israel has so justly forfeited. How would any one else have acted in his place? As the offer comes from Jehovah, can the Judge of all the earth do wrong? And if the forbearance of Jehovah is

exhausted, may not the patience of Moses well be? Here is an offer that will release him from the thankless burden of a cowardly, degraded people which has again and again almost crushed him. Shall he not accept it, and not only free himself from trouble, but rise to the greatness in history of being the outflowing stock of the visible kingdom of God? No, Moses has in himself an intrinsic greatness of soul beyond all that, though it may make his name less celebrated. He will not dissociate himself from his people. He will rather be the type of the great Intercessor who is to come. The singleness of heart with which, as a saint, he loves God shall not impair the passionate love that bound him to his people. Yea, and above the love of his people rises his passionate earnestness for the honor of Jehovah. Lying there prostrate on the ground before the brightness at the tabernacle—hear—as you may almost hear in the Hebrew—his sobs in broken sentences, as he argues the case with Jehovah and pleads for his people. "And Egypt will hear that thou hast brought thy people in thy might out of the midst of her; and they will say 'to the inhabitants of this land, they have heard how thou, Jehovah, wert in the midst of thy people, seen of them face to face, and thy cloud standing over them; even thou, Jehovah, going in front of them in a pillar of cloud by day and in a pillar of fire by night. And thou wilt make thy people die as one man. And they will say, the nations that have heard tell of thee: *Through being not able to lead his people into the land that he had sworn to them, he hath slain them in the wilderness.* And now, I beseech thee, the might of Jehovah shall be magnified, even as thou hast spoken, saying Jehovah, long-suffering and of great mercy, bearing iniquity and transgression and not cleansing, but visiting the iniquity of fathers upon children to the third and fourth generation; *forgive, I pray thee, the iniquity of this people according to thy great mercy, and as thou hast been gracious to them from Egypt up to this present time.*" Do not these passionate pleadings raise Moses nearer than any born of woman to the type of the great Intercessor? And yet now with the great Intercessor on his side the least in the kingdom of heaven, who is truly in Christ—one with Christ, is greater in power than Moses at the throne. And Jehovah is moved by the passionate plea, and declares, "I have forgiven them according to thy word." *S. R.*

God's proposal, twice made to Moses, to cut off all Israel and make of him a great nation, in neither case does he ever even allude to,

But as the Lord seemed to overlook the glory of his own name before the nations, Moses took the responsibility (boldly, shall we say?) of reminding him as to this point. Apparently his soul was so much absorbed in this line of considerations—the glory of God as before the nations of the earth—that he could not let it drop from his range of view. Hence Moses was mighty (almost omnipotent we may say) in prayer. It would seem to have been the Lord's special purpose to bring out this prime quality of his religious character and set it in sunlight before all future ages—an illustration of the fact that *the great men of all time are mighty with God in prayer*. They know the secret of communion with God. They have easy, unrestricted access to his throne. H. C.

Of Moses it was to be said in miniature what of his antitype can be said in full—that his gentleness made him great. Not when he parted the waters of the Red Sea, not when he sang his hymn of triumph on the shores of liberty, is he half so great as when he bore the sorrows and endured the murmurings of that rude undisciplined multitude. If ever a man has inherited the earth by meekness, that man was Moses. His was a grand unselfish life made to wait upon the lives of others. He never reached the promised land; he received not the treasures of Canaan any more than the treasures of Egypt; he bore the toil, and Joshua entered in. He had to bear on his heart the interests of that motley multitude with no other encouragement than faith. Geo. Matheson.

The effectual intercession of Moses was based on two arguments: that God would not destroy his own work begun; that God would not belie his own character revealed. Even so is all-prevailing Christian prayer based upon the same foundations: we plead with God his own work begun in us or others; we plead with him his eternal love and mercy declared in Christ, and extended to sinners in days past. R. W.

21, 22. Once more, as before Sinai, the intercession of Moses prevailed; but in pardoning the nation, Jehovah swore by himself that "the whole earth should be filled with his glory," in the example he would make of the men who had rebelled against him, not one of whom, save Caleb, should see the promised land. The execution of the sentence was to begin on the morrow, by their turning into the wilderness by the way of the Red Sea. There they were to wander for forty years—a year for each day that the spies had searched the land—till all the men of twenty years old and upward had left their carcases in the desert. P. S.—

It was at Kadesh that the measure of their iniquity was filled up. At Sinai they had rejected Jehovah, who led them out of Egypt, and had desired a god such as they formerly possessed in Egypt; at Kadesh they rejected the land of Jehovah—the land of promise, and wished to return to Egypt. K.

24. "My servant Caleb." Caleb had *another spirit*, not only a bold, generous, courageous, noble, and heroic spirit; but the Spirit and influence of the God of heaven thus raised him above earthly fears; therefore he *followed God fully*. A. C.—This *other spirit* was the spirit of faith, which the Law cannot give, the spirit of adoption, not of bondage. By the guidance of this spirit, Caleb constantly followed the Lord and obtained the promised inheritance. Ainsworth.

26-35. The decree was gone forth, the consumption was determined, they did not seek the Lord while he might be found, and now he would not be found. H.—One significant addition in Deuteronomy (1:38): *Ye returned and wept before the Lord; but the Lord would not give ear to you.* Their tears were like those of Esau, on the borders of whose lands they were encamped, and could not reverse the settled judgment of God. They too, like him, had despised their birthright, and "thought scorn of that pleasant land." Birks.

36, 37. The sudden death of the ten evil spies. While the sentence was passing upon the people, before it was published, they *died of the plague before the Lord*. God hereby showed his particular displeasure against them who *sinned, and made Israel to sin*. They sinned themselves in bringing up a slander upon the land of promise. Those greatly provoke God who misrepresent religion, cast reproach upon it, and raise prejudices in men's minds against it, or give occasion to those to do so who seek occasion. H.

40-45. Against Jehovah's sentence they rebelled; and, having been afraid when they should have been bold, they were now bold when they should have been afraid. Disregarding the command of Moses, they attacked the Amalekites, and suffered a severe defeat, learning to their cost, and showing to us, that the bravery of presumption is just as fatal as the cowardice of unbelief. D. F.—Moses said, "Go not up, for Jehovah is not among you." The pillar of cloud did not move, and Moses remained in the camp. But they went up, notwithstanding; and the Amalekites and Amorites came down from the mountains, and drove them back to Horeb. K.

Hormah seems, with reason, identified with the ruins of Sebaita, twenty-four miles north of Kadesh. It is on the very northern extremity of the wilderness of Paran. H. B. T.—In the immediate neighborhood of Kadesh are the mountains of the Amorites, still called by their scriptural name in its Arabic form, *'Amarin*. An ancient fort guards a mountain-pass in these hills, by which we reach a fertile plain having the ruins of a fine town in its midst. The city is named *Sebaitah* (the Hebrew *Zephath*, or "watch-tower"); and the fort is called by an Arabic word meaning also watch-tower. Comparing Nu. 14 : 43, 45, and Judges 1 : 17 we find that Zephath and Hormah are the same, or rather that Hormah was called the city of the Zephath or watch-tower, because of the tower or fort which guarded the approach to it. *E. H. Palmer.*

Thus issued this sad case of strange, cruel unbelief. The conquest of Canaan was postponed almost forty years; the generation of twenty

years and over when they came out from Egypt were doomed to fruitless wandering and an early death in the wilderness; and that nation and the world had one more lesson on the wisdom of believing God, and on the infinite folly as well as guilt of refusing to believe and trust the Lord. Moses (in De. 1 : 19-46) gives a some what full recapitulation of these scenes. In Ps. 90 he puts in the form of sacred song his meditation and prayer on this sad yet most instructive event. H. C.

One of many internal proofs of the truthfulness of the record is that Moses does not conceal from us the difficulties and even the disasters which they met with. Had the Pentateuch been written in long subsequent times, when the sojourn in the wilderness was surrounded by a halo of romance, while its physical difficulties were probably magnified (Jer. 2 : 2, 6), the conduct of the Israelites would have been put in a better light, and certainly they would not have been represented as poor soldiers, not to say cowards. R. P. S.

Section 170.

WILDERNESS OF PARAN. ROUTE OF ISRAEL FROM SINAI TO KADESH. LOCALITY OF KADESH-BARNEA. THIRTY-SEVEN YEARS' BAN : STATIONS ; LIFE AND MAINTENANCE OF THE PEOPLE.

DEUTERONOMY 1 : 2, 19, 46. Nu. 33 : 1, 2, 19-36.

De. 1 : 2. It is eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.

19 And we journeyed from Horeb, and went through all that great and terrible wilderness which ye saw, by the way to the hill country of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea.

46 So ye abode in Kadesh many days, according unto the days that ye abode there.

Nu. 33 : 1 These are the journeys [or stages] of the children of Israel, when they went forth 2 out of the land of Egypt by their hosts under the hand of Moses and Aaron. And Moses wrote their goings out according to their journeys by the commandment of the Lord : and these are 19 their journeys according to their goings out. And they journeyed from Rithmah, and pitched 20 in Rimmon-perez. And they journeyed from Rimmon-perez, and pitched in Libnah. And 21, 22 they journeyed from Libnah, and pitched in Rissah. And they journeyed from Rissah, and 23 pitched in Kehelathah. And they journeyed from Kehelathah, and pitched in mount 24 Shepherd. And they journeyed from mount Shepherd, and pitched in Haradah. And they 25, 26 journeyed from Haradah, and pitched in Makheloth. And they journeyed from Makheloth, 27 and pitched in Tabath. And they journeyed from Tabath, and pitched in Terah. And they 28, 29 journeyed from Terah, and pitched in Mithkah. And they journeyed from Mithkah, and 30 pitched in Hashmonah. And they journeyed from Hashmonah, and pitched in Moseroth. 31, 32 And they journeyed from Moseroth, and pitched in Bene-jaakan. And they journeyed from 33 Bene-jaakan, and pitched in Hor-haggidgad. And they journeyed from Hor-haggidgad, and 34 pitched in Jotbathah. And they journeyed from Jotbathah, and pitched in Abronah. And 35 they journeyed from Abronah, and pitched in Ezion-geber. And they journeyed from Ezion- 36 geber, and pitched in the wilderness of Zin (the same is Kadesh).

The previous section narrates the events which took place after reaching *Kadesh* (or *Rithmah*) in the *Wilderness of Paran*, and announces the Doom of Israel to an aimless wandering of

nearly forty years and the death of the existing adult generation, excepting Caleb and Joshua. This section is designed to cover the general points of interest connected with the long period of thirty-seven to thirty-eight years, which historically is almost a chasm. The single occurrence certainly transpiring during this period is narrated in the following section. The order proposed, in presenting these general points, is: (1) A geographical survey of the Wilderness of Paran, in which our map facing the title-page will be explained; (2) the location of Kadesh, second in importance only to Sinai in this history; (3) the stations named and the probable life of the people during the thirty-seven and a half years of wandering. B.

In following the route of the Israelites, the general direction is northward from Sinai "to the mount of the Amorites," the highlands of Southern Palestine. The two extremes are the camp before Sinai on the south, and the "city" of KADESH, or Kadesh-barnea, on the north. The distance between these points was eleven days' journey, about one hundred and sixty-five miles. Their final entrance into Palestine was made from the east, by way of the plains of Moab; but their first entrance was to have been from the south, by way of Hebron. This is clear from the command to march to the mountain of the Amorites: from the description of the circuit made by the spies, and especially from their visiting Hebron and Eshcol. Whatever, therefore, the route to Kadesh may have been, that station was a final starting-point for Hebron; and thus we have some guide for the latter part of the journey. Between "the mount of the Amorites" and the group of Sinai lies the great *table-land* now called the desert of *et-Tih* (the wandering). There can be no doubt of its general correspondence to the *Wilderness of Paran*. The general limits of this wilderness are clearly marked out by the mountain ranges which divide it, on the southwest from the Desert of Shur, on the south from that of Sinai, and on the east from the Arabah. P. S.

GEOGRAPHICAL SURVEY.

The borders of the Biblical Desert of Paran correspond, on the whole, to the boundaries assigned by the modern Bedouins to the *Desert of et-Tih*. It embraces the tract of desert between Egypt, Palestine, and the mountains of Seir, which is separated from the Sinaitic peninsula (in the strictest sense) by the border mountains of *et-Tih*. This broad, desert tract of table-land is completely surrounded by a fringe of desert

on a lower level. The Desert of Jifar (or Shur) divides it on the west from the Egyptian territory, on the southwest beyond the mountains of *er-Rahah*, from the Heropolitan gulf, and on the northwest from the Mediterranean. On the north it is separated from the mountains of the Amorites, the southern slope of the table-land of Palestine, by the broad valley of Murch, or the *Wilderness of Zin*. On the east it falls abruptly into the Arabah, which divides it from the mountains of the Edomites; and on the south, on the other side of the mountains of *et-Tih*, stretches the sandy desert-plain of *er-Ramleh*, out of which the promontories of the mountains of Serbal and Sinai immediately rise. The Old Testament furnishes indisputable proofs that the Desert of Paran was quite as extensive as this. This large tract of desert slopes generally downward in the direction from south to north, and rises from west to east, until it falls abruptly into the Arabah. In De. 1:19 it is most appropriately designated a "great and terrible desert." In general, it consists of table-land, on which bare limestone and sandstone rocks, dazzling chalk and red sand-hills, are almost the sole relief from the parched and barren tracts of sand, interspersed with gravel and black flint stones. At the same time, so much water falls in the wadies during the rainy season, that a scanty supply of grass and herbs may be found for the support of passing herds. There are also a few wells and fountains with a constant supply of water. The desert is divided into two halves, an eastern and a western, by the *Wady el-Arish* (called in the Old Testament (Nu. 34:4, 5) "brook of Egypt"), which runs completely from north to south. Although there are several by no means inconsiderable mountains in the western half, it is distinguished from the eastern by a far greater regularity and flatness in the soil. [But it is to the eastern half that our attention is to be especially directed, as to that section, and chiefly its northern part, the sojourn of the Israelites was exclusively confined.] In the eastern half a large mountain range, the *Jebel Ojneh*, branches off northeasterly from the *Jebel et-Tih*, near to the mouths of the *Wady el-Arish*. The southern portion of this eastern half (about two thirds of the whole) has throughout a similar character to the western. It consists of barren, sandy table-land, the surface of which is broken by but a very small number of isolated mountains. Its slope toward the northeast is indicated by the large *Wady Serfih*, which runs in a northeasterly direction to the Arabah. But the northern third of this eastern half has a totally different charac-

ter. There suddenly rises from the plain a strong mountain fastness, of a rhomboid shape and of the same breadth as the Wady Jerafeh, at the point where it joins the Arabah; and this mountain covers the northern portion of the eastern half of the desert. At the present day it is called, after its inhabitants, the *mountain country of the Azazimeh*. This mountain country rises precipitously from the surrounding valleys or plains on the south, the east, and the north; and it is only on the western side that it slopes off more gradually toward the Wady el-Arish. As it is completely detached on every side, and forms a compact mass with its gigantic mountain groups, it presents the most striking contrast to the desert by which it is surrounded, and would be altogether isolated, "were it not that, toward the northwest, instead of terminating abruptly in a corner column, a line of mountains intervenes, and thus prevents entire separation from the Amorite mountains." The *southern boundary wall* of this mountain fortress is formed by a range which rises steeply and in an imposing manner from the desert, and runs in a straight line from west to east, and which towers up to an immense height at both the eastern and western ends. The corner column toward the east, quite close to the Arabah, is called *Jebel Mekrah*, and that toward the west *Jebel Araif en-Nakah*. The eastern wall rises with equal abruptness from the Arabah, but is intersected by several defiles, which furnish approaches of more or less difficulty into our mountain fortress. The *northern boundary wall*, *Jebel Ilalal*, which had remained altogether unknown until very recently, is cut off almost vertically by a broad defile, the *Wady Murreh*, which runs from east to west, and opens into the Arabah. On the other side of this valley, the plateau *Rakmah*, the southern rampart of the Palestinian mountains of the Amorites, rises perpendicularly. The Wady Murreh is as much as ten or fifteen miles broad. At the eastern extremity the solitary mountain of *Madurah* (Modera) rises in the very midst of the valley. To the south of this mountain the principal valley bends in a southeasterly direction toward the Arabah, still bearing the name of Wady Murreh, and to the north of the Madurah a side branch of the valley leads through el-Ghor to the Dead Sea, under the name of *Wady Fikreh*. When passing (westward) through the Wady Murreh, the ascent is constant from the lowest level of the Arabah, and therefore the relative height of the mountain walls, by which it is enclosed on the north and south, is continually diminishing. You proceed westward, and ar-

rive at length at the *link*, already referred to, by which the south-western corner of the Amorite plateau of *Rakmah* is connected with the northwestern corner of the *Azazimat*. This link is formed by an eminence to the east of Eboda (Abdeh), "from which the *Jebel Garrah* and *Jebel Gamar* emerge, the former toward the northwest, and the latter to the southwest, and encircle Eboda in the form of an amphitheatre." The *western wall* of the mountain fortress runs in a straight line from its southern corner (*Jebel Araif en-Nakah*) to the northern heights, which unite it with the *Rakmah*, and bears the names of *Jebel Yaled* and *Moyleh* (or *Moilahi*). It is a lofty mountain range, from three to four hundred feet high, which is intersected by numerous wadies, running parallel to one another from north to south, and all opening into the Wady el-Arish. The road from Sinai to Hebron passes at the foot of this western wall of the *Azazimat*, and through the undulating tract of desert land which lies between it and the Wady el-Arish.

As you pass along the ordinary road to Hebron, on the western side of the mountainous district of the *Azazimeh*, the whole of the mountain slopes between *Jebel Araif* and *Jebel Khalil* (or the heights of Hebron) appear to form a continued and unbroken range. But just as the separation of the mountains of the Amorites from the northern wall of the *Azazimat*, by the Wady Murreh, is concealed by the link which connects the two together to the east of Eboda; so do the projecting ranges of the western wall of the *Azazimat* keep out of sight an extended desert plain, which runs for many miles into the heart of the *Azazimat* on the other side of the *Jebel Moyleh*, and into which several wadies open from the eastern side of the mountain (e.g., the Wady Kesaimah, the Wady Muweilih [*Moilahi*], and the Wady Retemat). "In the remote background, surrounded by the wilderness, there stands in a state of remarkable isolation the strong rock with its copious spring—the spot which still bears the ancient name of *Kadesh* (*Ain Gadis*), and of which *Rowlands* was the discoverer." That this is the *wilderness of Kadesh*, which plays so important a part in the history of the sojourn of the Israelites, is apparently no longer open to dispute. From the peculiar configuration of the soil, we may easily understand why this plain, which has a distinct name of its own (*viz.*, *Kadesh*), should sometimes be regarded as a part of the Desert of Paran (et-Tih), and at other times as belonging to that of Zin (the plain of Murreh). *Kurtz*.

Route of Israelites from Sinai to Kadesh.

Of the ways open to the Israelites from Sinai to the southern boundary of Canaan, the most *easterly* led along the western shore of the Elanitic Gulf to the Arabah, and then through the Arabah to the southeastern border of Canaan. But, however well adapted the road through the broad valley of the Arabah may appear, such a supposition is inconsistent with De. 1 : 19, where the Israelites are said to have traversed "the whole of the great and terrible desert," by which we can only understand the Desert of et-Tih; and this they would never have touched at all if they had taken the easterly road. *Ewald, Tuch, Winer, R. Schwarz, and Fries* are all agreed that they took the westerly road, which leads from Horeb to Hebron across the mountains of et-Tih and the large tract of table-land of the same name, by the western foot of the Jebel Araif, and which is taken by most of the travellers to Sinai at the present day. K.

When the Israelites moved over from Mount Sinai to Kadesh-barnea, they went across the "great and terrible wilderness;" which would not have been the case had they skirted the eastern peninsula into and along the Arabah. That "wilderness" must have been the elevated desert-plateau of et-Tih. In journeying by the "Way of Mount Seir," they simply took the easternmost road out of the Mount Sinai group; a road bearing the name and trending in the direction of Mount Seir, but which they followed no farther than brought them to the border of the wilderness beyond which lay the land of their seeking. They took the Mount Seir Road, but they did not pursue that road to Mount Seir. On the face of it, the Amorite Hill-country Road would seem to have been that one road which presents itself for a desert-crossing to a northward-bound traveller coming out of the Mount Sinai group by the easternmost or Mount Seir Road. That is the road which leads to the Amorite Hill-country. It is obviously the road which the Israelites would have taken unless, indeed, they were compelled to go elsewhere for reasons not yet indicated. Of late, a possibility of an alternative road through the Azazimeh mountain tract, running diagonally northwestward from the southeastern corner of that tract, has been suggested. It was reserved for the experienced Holland to note the possibility of such a road out from the Desert et-Tih. It was on his last visit to the peninsula that he first ascertained that Jebel Makrah was separated from Jebel Jerafeh, at the southeastern corner of that mass of mountains, instead of the

two mountains being in a connected and unbroken range, as was before supposed. Between these two mountains there is a roadway, which Holland thinks finds its course up to the borders of Canaan—to the Amorite Hill-country. Wherever Hazeroth may have been, and whether the Israelites passed into the Azazimeh mountain tract from that southeastern corner, near Jebel Makrah, or kept on along the southern face of that tract until they rounded Jebel Araif en-Nakah—their *third* encampment was at the strategic stronghold (within that tract), then known as Rithmah, afterward as Kadesh, yet later as En-mishpat, later still as Meribah-Kadesh, and now as Wady Gadis.

KADESH-BARNEA.

Kadesh-barnea has a manifold importance in the sacred story. It looms up as the objective point of the Israelites in their movement from Sinai to the Promised Land. It is the place of their testing, of their failure, of their judging, and of their dispersion. It is their rallying centre for the forty years of their wandering, and the place of their reassembling for their final move into the land of their longings. It is the scene of repeated and varied displays of God's power and of his people's faithlessness. And finally it is the hinge and pivot of the southern boundary of the holy land in history, and of the holy land in prophecy. H. C. T.

Two stages alone of the journey are distinctly visible, from Sinai to Kadesh, and from Kadesh to Moab. Kadesh is in this stage of the history almost what Sinai was in the first. "He brought them to Mount Sinai" "and to Kadesh-barnea." It is the only place dignified by the name of a "city." The encampment there is distinct in character from any other in the wilderness, except the stay at Sinai. *Stanley*.—According to Nu. 20 : 13, Kadesh also received the name *Meribah* (Strife-water), and in Gen. 14 : 7 it occurs under the name of *En-Mishpat* (fontain of judgment or decision). The explanatory words, "*that is Kadesh*" (which occur in Gen.), seem to imply that En-Mishpat was the original name, and Kadesh a more recent one, which was not in existence in the time of Abraham. In Nu. 33 : 18 the place is called Rithmah, and not Kadesh; whereas in verse 36, after the infliction of the judgment, it is not called Rithmah, but Kadesh. K.—The place where the people murmured upon the return of the spies was now named *Kadesh*, because the Lord was there sanctified upon the people, and *Barnea*, or the *wandering son*, because here was the decree made of their long *wandering* in the wilderness.

They continued a good space at Kadesh before they removed; for so said Moses, *Ye abode in Kadesh many days. Lightfoot.*

Kadesh is to be recognized in the plain and fountain of Gadis, just within the northwest corner of the mountains of the Azazimeh. This desert plain, some ten miles by six in extent, is screened from ordinary observation by the outer mountain walls of the Azazimat, which shut it off on the west from the desert road from Sinai to Hebron, on the north from the Wady Murreh. At the northeast of the plain is a bold and bare rock, a promontory of the northern mountain rampart, from the foot of which issues a copious spring, which begins by falling in cascades into the bed of a torrent, and ends by losing itself in the sands. The plain of Gadis is strictly within the limits of that southern desert now called et-Tih, and yet it is quite close to the Wady Murreh, which with its sandy expansions toward the east may well have been the Wilderness of Zin. R. W.—This plain, which we may confidently set down as the ancient Desert of Kadesh, embraces a superficial area of about nine or ten English miles in length, and five or six in breadth. The rock with the *Ain Gadis* is situated at the northeast of the plain, where it presents the appearance of a solitary promontory of the Jebel Halal. It is a bare rock, at the foot of which there issues a copious spring, which falls in beautiful cascades into the bed of a mountain torrent, and after flowing about four hundred paces in a westerly direction, is lost in the sand. "I have discovered Kadesh at last," writes *Rowlands to Williams*. "I look with amazement upon the stream from the rock which Moses smote, and the lovely waterfalls in which it descends into the bed of the brook below." K.

I came to the place so glowingly described by Mr. Rowlands, and found it all that he had pictured. It was an oasis unapproached by any I had seen in the desert since leaving Feiran, and not surpassed, within its limits, by that. It was carpeted with grass and flowers. Fig-trees laden with fruit were against its limestone hillsides. Shrubs in richness and variety abounded. Standing out from the mountain range at the northward of the beautiful oasis amphitheatre, was the "large single mass or small hill of solid rock" which Rowlands looked at as the cliff (sela) smitten by Moses to cause it to "give forth its water" when its flowing had ceased. From beneath this cliff came the abundant stream. A well, walled up with time-worn limestone blocks, was the first receptacle of the water. Not far from this was a second well

similarly walled, supplied from the same source. Around both these wells were ancient watering troughs of limestone. Several pools, not walled up, were also supplied from the stream. On from the line of these pools a gurgling stream flowed musically for several hundred yards and then lost itself in the verdure-covered desert. The water was clear and sweet and abundant. Two of the pools were ample for bathing. Before the cliff, and around its neighboring wells, camel and goat dung was trodden down as if by the accumulations of centuries, showing that the place was much frequented for watering purposes.

Mr. Rowlands was certainly correct as to the name, the general location, and the description of this remarkable place. It is Gadis. There is a Jebel Gadis, a Wady Gadis, and an Ain Gadis. It is quite as far to the eastward as he put it, fully twelve to fifteen miles east-southeast of his Moilahhi, or Ain Muweilih. The wady at the head of which it is situated is an extensive and fertile plain, larger by far than er-Rahah before Jebel Musa, where the children of Israel received the Law. Remains of rude stone buildings and other ruins abound in the vicinity, showing that it was once a well-peopled region. H. C. T.

For an exhaustive and conclusive treatment of this whole subject the reader is referred to Dr. Trumbull's admirable volume, entitled *Kadesh-barnea*, noted in "Index of Authors Cited." B.

The connection between Kadesh and Gadis is as close as in almost any Hebrew and Arabic names now identified by modern scholars. Mr. Palmer speaks Arabic like a native, and he gives the name Gadis. Our dragoman was an Arabic-speaking Syrian, and he on the spot gave us the name; and we heard it from the lips of Suleiman, the sheikh, who definitely declared this fountain to be known to all the Arabs as Ain Gadis. There is, therefore, no mistake as to the name. S. C. B.—Ain Gadis, at the head of the Wady Gadis, the name being the exact Arabic equivalent of the Hebrew *Kadesh* (i.e., a sacred city or separated place), is just at the frontier of the south country of Judah, of which it is the key strategically, as its identification is the key topographically, to this part of the history of the wanderings. It exactly answers to the description of the Bible; the Israelites waiting, as it were, on the threshold of the southern portion of the Promised Land, and, from the evidence on all sides, we may fairly conclude that the surrounding country was better supplied with water than it is now; and that it was, therefore, at least as suitable for the en-

campment of the Israelitish hosts as any spot in Sinai. There are three springs which form shallow pools, one of them overflowing and producing a stream of water in the rainy season ; its exact position is lat. $31^{\circ} 34'$, long. $43^{\circ} 31'$, and situated on the natural border of the country.

We are here on one of the most interesting spots in early Scripture history. It is first mentioned in Gen. 14 : 7, in the account of the foray of Chedorlaomer, who crossed from Seir, or Petra, to *Kadesh*, defeated the Amorites, and then turned back to the northeast to *Hazezon Tamar*, or *Engedi*, by the Dead Sea. It is next mentioned in Gen. 16 : 14, as marking the situation of Hagar's Well, *Beer-lahai-roi*, which lay between *Kadesh* and *Bered*, a site not yet satisfactorily identified. Hence Joshua and Caleb, with their companions, were sent to spy out the country, and hither they returned with the grapes of Eshcol and their report of the land. Here broke out the murmuring ; and here, after those who had brought up an evil report died of the plague, began the forty years' penal wandering in the wilderness. Hence, stung with shame and sudden remorse, the people, against the exhortations of Moses and without the presence of the Ark of the Covenant, went up against the Amalekites and the Canaanites, and were defeated and discomfited even unto *Hormah* (Nu. 14). Hither Israel returned after the rebellion of Korah ; and here Miriam died and was buried (Nu. 20 : 1). II. B. T.

The Position and Extent of the Desert of Zin. According to Nu. 13 : 26, Kadesh was within the limits of the Desert of Paran ; but according to 20 : 1 and 27 : 14, it was in the Desert of Zin ; and in 33 : 36 the Israelites are said to have pitched in "the Wilderness of Zin, which is Kadesh." From this it clearly follows that Zin must have formed a part of the still more extensive Desert of Paran ; and if the spies who were sent from the Desert of Paran surveyed the land "from the Wilderness of Zin unto Rehob" (13 : 21), it must have lain close to the southern border of Canaan. But the relative position of the various localities may be seen still more clearly from Nu. 34 : 3 sqq. and Josh. 15 : 1 sqq., where the southern boundary of Judah from the Dead Sea to the brook of Egypt on the Mediterranean—that is, from east to west—is said to have started from the southern extremity of the Dead Sea, skirted the Scorpion Steps (Maaleh Akabbim ; that is, as *Robinson* correctly observes, the row of cliffs which runs diagonally across the el-Ghor in the form of an irregular curve, and constitutes the boundary

between this valley and the more elevated Arabah), whence it passed along to *Zin*, and then upward to the south of Kadesh-barnea. If we take this according to the literal signification of the words, it is evident that *Zin* comprehended the tract of desert which runs from the Ghor in a westerly direction, winding round the steep walls of the mountains of the Amorites, and is bounded on the south by a range which runs parallel to the northern mountain rampart. *Tuch.*—Hence it consisted chiefly of the broad valley of Murreh, including the Wady Fikreh and the Delta enclosed within the two. It may also have been used in a still wider sense—namely, as including the plain of Kadesh also, since the rampart which separated this plain from the Wady Murreh cannot have been very high, and the desert has very much the same character as the plain. K.

THE THIRTY-SEVEN YEARS' BAN : STATIONS ; LIFE AND MAINTENANCE OF THE PEOPLE (De. 1 : 46. Nu. 33 : 19–36).

They marched for thirty-seven years from that point round about, in the neighborhood of Kadesh ; and therefore in the description of the encampments (Nu. 33 : 36), a resting-point was made there, and the objectless wandering through the wilderness is passed over. *Gert.*—In a certain sense Israel never left Kadesh, and during the thirty-seven years this place had formed the northern boundary and principal point in that portion of the desert over which it was scattered, the southern boundary being on the Elanitic Gulf ; and, secondly, that it was a matter of great importance, in connection with the general training of the Israelites, that at the close of the period of the curse inflicted by God, they should assemble together in the very same spot in which the sentence was first pronounced. *Tuch.*

Nu. 33 : 19–36. *The stations, whose names occur between Rithmah and Kadesh*, undoubtedly refer to the principal quarters occupied by the Israelites (with the tabernacle, the Ark of the Covenant, and the pillar of cloud) during their thirty-seven years' wandering in the desert. As *Rithmah* (verse 18) coincides geographically with Kadesh, the seventeen stations must have lain between the first and second visits to Kadesh. K.

The stations named are those visited during the years of penal wandering. The determination of their positions is difficult, because during this period there was no definite line of march pursued. All indications thus far seem to show that the Israelites during this period did not overstep the boundaries of the Wilder-

ness of Paran except to pass along the adjoining valley of the Arabah. Over the ridges of Paran then it is probable that for many years the people spread, while the tabernacle and organized camp moved about from place to place among them. Nu. 20 : 1 seems to hint, what is in itself natural and likely, that the "congregation" was during these years broken up. No doubt round the tabernacle there continued an organized camp consisting of the Levites and others, which was moved from time to time up and down the country. But there was no longer any reason for the coherence of the whole people in mass, and we may accordingly believe that they were scattered over the face of the Wilderness of Paran, and led a nomadic life as best suited the pasturage of the cattle. It is thus that the modern Bedouins maintain very large flocks and herds in these same deserts. "On one occasion," says Dr. J. L. Porter, "I rode for two successive days through the flocks of a section of the Anazeh tribe, and the encampment of the chief was then at a noted fountain thirty miles distant, at right angles to my course ; yet the country was swarming with men and women, boys and girls, looking after the cattle." He adds with special reference to the Israelites, "The camp would be a mere nucleus. Yet as being the headquarters of the nation, containing the tabernacle, the priests, and the chiefs, and forming the rallying point for the warriors, it was the only place with which the sacred historian is concerned." Thus the encampments named would be various spots at which in the course of these years the tabernacle was for a time pitched. *Espin.*

The indications of the text are that when the people found their progress into Canaan barred for a generation, they gradually scattered themselves among the wadies of the desert, living a nomad life—seeking sustenance by sowing and reaping with the divinely added supply of daily manna—having, all this time, Kadesh as the northernmost limit of their roving, and as, in a peculiar sense, the centre of their occupancy, or the pivot of their wanderings. Meantime, the tabernacle, with its ministry, would seem to have moved, under the Divine guidance, from place to place within the limits of the wanderings, as if on circuit, in order that Moses and Aaron might retain a spiritual oversight of the scattered people. Certain it is, that the popular opinion, of a formal marching to and fro in the desert for the forty years of wandering, finds no more countenance in the text than it does in reason—in view of the purposes of God with his people, and of the habits of Oriental nomads.

In this light of the narrative, the stations named in the sacred text, for the period of the wanderings, may be taken either as the stations of the tabernacle on its circuit, or as the exceptionally prominent encampments of the people as a whole, at the earlier or at the later portion of that period. H. C. T.

For a series of years the lawgiver and the nation pass mostly out of sight. He, it may be, was at work on those imperishable records that lie at the foundation of our religion. They were being trained and schooled by rites and observances, as by a series of object lessons for wayward children, into some reverence for a holy God ; were shut away from sensual distractions to the pressure of his Law ; were to be transformed by the life of the desert from the laxity of Egypt to the robustness of Palestine ; and were to be bound together by bonds that have held them for three thousand years. *An.*

So far as the sacred records were concerned, there was *no history* between the first and second encampments at Kadesh. From Sinai to Kadesh the Israelites were moving forward. At Kadesh they were on the very borders of Canaan : only one step farther, and their feet would stand upon the holy land of the pilgrimage of their fathers, which was destined to be their own inheritance. But during the thirty-seven years, about which the scriptural records are silent, the history of Israel did not advance a single step toward its immediate object, the conquest of the promised land. It was very different in the fortieth year, when they were journeying from Kadesh to the plains of Moab. According to De. 8 : 2-6, the whole forty years, including the thirty-seven years of detention, may be regarded in the same light, as years of training and temptation, of humiliation and blessing, of natural wants and supernatural assistance. The relation in which Jehovah stood to the nation was not altered by the sentence of detention ; and the people continued essentially the same in their relation to Jehovah, always ready to despair, constantly murmuring, easily excited to rebellion ; but always rising again after their fall, and penitent after their sin. *K.*

Support in the Wilderness.

There was, it is evident, in former times, a growth both of the larger sorts of trees and of smaller shrubs, of which we have no remnant ; there was also a large number of plants which might contribute in part to the sustenance of Israel during the journey ; there was a universally distributed agriculture, as we learn from the existence of mines, and from the oldest

Egyptian habitations, as well as from the Christian monuments which are everywhere found—cloisters, hermitages, walls, gardens, and fountains; and, lastly, there is an evident possibility that there was a much greater supply of water in the wadies, more abundant rain-storms, and the possibility of economizing the supplies thus gained by a use of the same appliances which were common elsewhere in countries similarly situated and conditioned. *Ritter.*

The water-supply of this whole region, though scanty, is much more considerable than has usually been represented. After a journey through this region with various *détours*, undertaken with special reference to the conformity of the narration to the region, and on the constant lookout for water, pasturage, and the means of subsistence, the writer found that conformity much more striking, even, than he had anticipated. He reached substantially the same conclusion with Wellsted, that with sufficient care, there is “no reason why there should have been a lack of water,” ordinarily—although at times great straits must occur—but that the grand and constant difficulty would have been to find a supply of food. This difficulty seems insuperable. And the consistency of the Biblical narrative is in nothing more manifest than in the fact that it narrates the Divine interposition to give the people water as only an exceptional thing, but the miraculous supply of food as constant and permanent. S. C. B.

That the Israelites availed themselves of the means of support which the wilderness afforded them, in common with these tribes of the desert, is clear from what is mentioned of their flocks and herds. They are expressly said to have left Egypt with large property in these; and that they were enabled to preserve, and even perhaps to increase, these possessions, we may gather from the notices subsequently given concerning them, especially from the mention made of the cattle, when they sought liberty to pass through the territory of Edom; and from the very large accumulation of flocks and herds by Gad and Reuben, which led to their obtaining a portion beyond the bounds of what was properly the promised land. The Israelites thus had within themselves considerable resources as to the supply of food; and the sale of the

skins and wool, and what they could spare from the yearly increase of their possessions, would enable them to purchase again from others. Besides, the treasure which they brought with them from Egypt, and the traffic which they might carry on in the fruit, spices, and other native productions of the desert, would furnish them with the means of obtaining provisions in the way of commerce. Nor have we any reason to think that the Israelites neglected these natural opportunities, but rather the reverse. So that the period of their sojourn in the wilderness may have been, and most probably *was*, far from being characterized by the inactivity and destitution which is commonly supposed; for Moses not only speaks of their buying provisions, but also of the Lord having “blessed them in *all the works of their hands*, and suffered them to lack nothing.” P. F.

Such a lot was hard enough, with all its necessary trials, and with its hope constantly deferred; but it is consistent and intelligible. It may be left to imagination to fill up the picture of the doomed generation dropping off year by year, and of the lesson impressed on their children by seeing their carcasses left in the wilderness. Nor must it be forgotten that this passage also of their history is emblematic of the whole pilgrimage of man, who must toil on to his rest through a path marked by the graves of his illusions and his sins. P. S.

During this long time all but a few of those who were above twenty years old at the commencement of that period had died off, according to the sentence pronounced upon that generation; and of these few the residue, all but the two faithful spies, Caleb and Joshua, seem to have been removed before entering the promised land. This remarkable consequence followed, that none (with two exceptions) being above sixty years of age—there were, in fact, no aged men in the camp, no elders, none unfit by reason of age to bear arms in active warfare. Thus, therefore, the new Israel was not only better trained, morally, for the great work before it, but was physically more equal to it; the host being encumbered with no useless members, but every man being fit to stand up as a soldier in the Lord's host. *Kül.*

Section 171.

REBELLION AND DESTRUCTION OF KORAH, DATHAN, AND ABIRAM. MURMURING OF THE PEOPLE PUNISHED. THE PLAGUE STAYED THROUGH AARON'S INTERCESSION. TEST OF THE RODS.

NUMBERS 16 : 1-50 ; 17 : 1-13.

Nu. 16 1 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men* : and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the congregation, called to the assembly, men of renown : and they assembled themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them : wherefore then lift ye up yourselves above the assembly of the Lord ? And when Moses heard it, he fell upon his face : and he spake unto Korah and unto all his company, saying, In the morning the Lord will shew who are his, and who is holy, and will cause him to come near unto him : even him whom he shall choose will he cause to come near unto him. This do ; take you censers, Korah, and all his company ; and put fire therein, and put incense upon them before the Lord to-morrow : and it shall be that the man whom the Lord doth choose, he *shall be* holy : ye take too much upon you, ye sons of Levi. And Moses said unto Korah, Hear now, ye sons of Levi : *seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself ; to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them : and that he hath brought thee near, and all thy brethren the sons of Levi with thee ? and seek ye the priesthood also ? Therefore thou and all thy company are gathered together against the Lord : and Aaron, what is he that ye murmur against him ? And Moses sent to call Dathan and Abiram, the sons of Eliab : and they said, We will not come up : is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, but thou must needs make thyself also a prince over us ? Moreover thou hast not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards : wilt thou put out the eyes of these men ? we will not come up. And Moses was very wroth, and said unto the Lord, Respect not thou their offering : I have not taken one ass from them, neither have I hurt one of them. And Moses said unto Korah, Be thou and all thy congregation before the Lord, thou, and they, and Aaron, to-morrow : and take ye every man his censer, and put incense upon them, and bring ye before the Lord every man his censer, two hundred and fifty censers ; thou also, and Aaron, each his censer. And they took every man his censer, and put fire in them, and laid incense thereon, and stood at the door of the tent of meeting with Moses and Aaron. And Korah assembled all the congregation against them unto the door of the tent of meeting : and the glory of the Lord appeared unto all the congregation.

20, 21 And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation ? And the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram ; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. So they gat them up from the tabernacle of Korah, Dathan, and Abiram, on every side : and Dathan and Abiram came out, and stood at the door of their tents, and their wives, and their sons, and their little ones. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works ; for *I have not done them* of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men ; then the Lord hath not sent me. But if the Lord make a new thing, and the ground open her mouth, and swallow them up, with all that appertain unto them, and they go down alive into the pit ; then ye shall understand that these men have despised the Lord. And it came to pass, as he made an end of speaking all these words, that the ground clave asunder that was under them : and the earth opened her mouth, and swallowed them up, and their households, and all the men that appertained unto Korah, and all their goods. So they, and all that appertained to them, went down alive into the pit : and the earth closed upon them, and they perished from among the assembly. And all Israel that were round about them fled at the cry of them : for they said, Lest the earth swallow us up. And fire came forth from the Lord, and devoured the two hundred and fifty men that offered the incense.

(Verses 36-40. The two hundred and fifty censers made into "beaten plates for a covering of the altar.")

41 But on the morrow all the congregation of the children of Israel murmured against Moses
 42 and against Aaron, saying, Ye have killed the people of the LORD. And it came to pass, when
 the congregation was assembled against Moses and against Aaron, that they looked toward the
 43 tent of meeting : and, behold, the cloud covered it, and the glory of the LORD appeared. And
 44 Moses and Aaron came to the front of the tent of meeting. And the LORD spake unto Moses,
 45 saying, Get you up from among this congregation, that I may consume them in a moment.
 46 And they fell upon their faces. And Moses said unto Aaron, Take thy censer, and put fire
 therein from off the altar, and lay incense thereon, and carry it quickly unto the congregation,
 and make atonement for them : for there is wrath gone out from the LORD ; the plague is
 47 begun. And Aaron took as Moses spake, and ran into the midst of the assembly ; and, be-
 hold, the plague was begun among the people : and he put on the incense, and made atone-
 48 ment for the people. And he stood between the dead and the living ; and the plague was
 49 stayed. Now they that died by the plague were fourteen thousand and seven hundred, besides
 50 them that died about the matter of Korah. And Aaron returned unto Moses unto the door of
 the tent of meeting : and the plague was stayed.

17 1, 2 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and take
 of them rods, one for each fathers' house, of all their princes according to their fathers'
 3 houses, twelve rods : write thou every man's name upon his rod. And thou shalt write Aaron's
 name upon the rod of Levi : for there shall be one rod for each head of their fathers' houses.
 4 And thou shalt lay them up in the tent of meeting before the testimony, where I meet with
 5 you. And it shall come to pass, that the man whom I shall choose, his rod shall bud : and I
 will make to cease from me the murmurings of the children of Israel, which they murmur
 6 against you. And Moses spake unto the children of Israel, and all their princes gave him
 rods, for each prince one, according to their fathers' houses, even twelve rods : and the rod of
 7 Aaron was among their rods. And Moses laid up the rods before the LORD in the tent of the
 8 testimony. And it came to pass on the morrow, that Moses went into the tent of the testi-
 mony ; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds,
 9 and bloomed blossoms, and bare ripe almonds. And Moses brought out all the rods from
 before the LORD unto all the children of Israel : and they looked, and took every man his rod.
 10 And the LORD said unto Moses, Put back the rod of Aaron before the testimony, to be kept
 for a token against the children of rebellion ; that thou mayest make an end of their murmur-
 11 ings against me, that they die not. Thus did Moses : as the LORD commanded him, so did he.
 12 And the children of Israel spake unto Moses, saying, Behold, we perish, we are undone,
 13 we are all undone. Every one that cometh near, that cometh near unto the tabernacle of the
 LORD, dieth : shall we perish all of us ?

After Moses' nearest kinsmen had risen up against him, the same rebellious spirit seizes on the Levitical tribe, to which Moses and Aaron themselves belonged, and which was entrusted with the highest service in sacred things. The nearer they stood to the priesthood, so much the more did they feel their distance from it. With them distinguished men out of the tribe of Reuben ally themselves, probably in order to assert the natural right of primogeniture in opposition to God's election, both in respect to Levi and to Judah. Moses' behavior here is the same as ever. We see him, as in the former outbreaks, firm and dauntless, full of holy anger against the godless sinners, full of intercession and love for the thankless covenant people of God. And the punishment inflicted by God justifies and attests his authority afresh, while it shows most clearly the hopeless corruption of that generation of Israelites. *Gerl.*

We find him first on his face before the Lord (verse 4), and then, without the slightest asser-

tion of authority, leaving the whole matter in dispute to the Lord's decision (verse 5), while at the same time he gave the leaders to understand that he recognized the selfish motives which really inspired the rebellion (verses 8-11). And then, when the decision was given and the judgment of God was about to fall (verse 21), again we find him on his face before the Lord, pleading with all the earnestness of his mighty nature for the people whom he loved so much, in spite of all their ingratitude and sin, and anon making atonement for them, until the plague was stayed. As the matter in dispute had been the right of Aaron and his family to a priesthood distinct from that of the entire nation, care was taken, after the excitement of the conspiracy and the judgment which followed had calmed down, to give such a testimony to the Divine right of the Aaronic priesthood as should set the matter forever at rest. Hence the proceeding recorded in the seventeenth chapter. J. M. G.

The date of the transaction contained in it cannot be determined, but verses 13, 14 probably point to a period not much later than that of the rebellion at Kadesh. *Espin.*—Korah was one of the chiefs of the family of Kohath, which was specially employed to carry the ark and furniture of the holy of holies, though not permitted to look into them. They were therefore, among the Levites, the next in sacredness of function to Aaron and his sons, and may therefore the more readily have formed a scheme to contest with Aaron his exclusive right to the *high-priesthood*. Dathan, Abiram, and On, were chiefs of the tribe of Reuben, the first-born of the sons of Jacob; and may therefore have conceived themselves better entitled than Moses to pre-eminence in temporal power. *Graves.*—On is not again mentioned. He probably withdrew from the conspiracy. These three were Reubenites; and were probably discontented because the birthright had been taken away from their ancestor, and with it the primacy of their own tribe among the tribes of Israel. *Espin.*

We discover two interests at work—one against the sacerdotal and the other against the political power and pre-eminence—and we find the two coalescing to produce the objects sought by both. We do not discover that they desired to disturb the institutions as established; but that they aspired to take to themselves the power which these institutions gave to others. *Kit.*

It is mentioned incidentally (Nu. 3:20) that “the families of the sons of Kohath were to pitch on the side of the tabernacle southward.” And we read no less incidentally (2:10), “on the south side (of the tabernacle) shall be the standard of the camp of Reuben, according to their armies.” The family of Kohath, therefore, and the family of Reuben, both pitched on the same side of the tabernacle—they were neighbors, and were therefore conveniently situated for taking secret counsel together. *Bhnt.*

3. Every word of this speech was a falsehood. Instead of “lifting himself up,” Moses humbled himself, “Who am I?” It was God who lifted him up over Israel. And Israel was as “holy” as Moses was ambitious. What holiness was there in so much infidelity, fear, idolatry, mutiny, disobedience? What could make them unclean, if this were holiness? They were still fresh from their last obstinacy; and yet these flatterers say, “All Israel is holy.”

6, 7. There cannot be conceived an honor less worth emulation than this principality of Israel; a people that could give nothing; a

people that had nothing, but in hope; a people whom their leader was fain to feed with bread and water; which paid him no tribute but of ill words; whose command was nothing but a burden; and yet this dignity was an eye-sore to these Levites and these Reubenites, “Ye take too much upon you, ye sons of Levi.” And this challenge, though thus unseasonable, hath drawn in two hundred and fifty captains of Israel. What wonder is it, that the ten rulers prevailed so much with the multitude to dissuade them from Canaan, when three traitors prevailed thus with two hundred and fifty rulers, “famous in the congregation, and men of renown”? *Bp. H.*

9-11. Neither of these brothers had been desirous of office, and the places which they filled had not been taken by them of their own motive. Moses had not seized upon authority as a usurper. He had been called to his post by Jehovah, who had given him credentials, in miracles and signs, such as no impostor could fabricate and no enemy could gainsay. In like manner, Aaron had not taken his office upon himself; he, too, had been “called of God,” who had commanded him to be consecrated by peculiar services to his work.

It was the prerogative of Jehovah to appoint his priest and to designate his magisterial representative. The people, according to their own covenant obligations, had no option but to accept them both. They had been taken out from the nations and elected to certain great privileges; and in connection with their acceptance of that position they had taken Jehovah to be their King. But his royalty was a reality. It placed them under his authority; it bound them to respect his laws, to obey his legate, and to approach him in worship through his appointed priest. Therefore, this conspiracy to overthrow Moses and depose Aaron was worse than any political plot, because it was rebellion against God, who was not only the fountain of law among the people, but also the object of their worship. *W. M. T.*

13, 14. Moses is accused of injustice, cruelty, falsehood, treachery, usurpation; and Egypt itself must be commended, rather than Moses shall want reproach. Innocency is no shelter from ill tongues; malice never regards how true any accusation is, but how spiteful. *Bp. H.*

15. He begs of God to plead his cause. Lord, says he, *Respect not thou their offering.* Wherein he seems to refer to the history of Cain lately written by his own hand, of whom it is said that to him and his offering God had not respect (Gen. 4:5). These that followed the

gainsaying of Korah, walked in the way of Cain (these are put together, Jude 11), and therefore he prays that they might be frowned upon as Cain was and put to the same confusion. H. —“He went to God with everything, and he waited for God’s vindication. He was conscious of integrity. He could take God to witness that “he had not taken an ass from one of them, or injured any of them.” And strong in the knowledge of his own rectitude, he left the whole matter in God’s hands. So if we are in the right, and men assail us, let us calmly appeal to God, and bide his time. W. M. T.

18. And they took every man his censor. The sacred incense-offering was calculated to inspire with alarm, especially after so memorable an example had been made in the case of Nadab and Abihu. How greatly they were blinded by pride, since, although admonished both by the confidence of Moses and also by the previous examples, they still obstinately go forward! Moses narrates how ostentatiously Korah hardened himself in his rebellion, before he should offer the incense; for he gathered the people together to his party, in order that the magnificence of his array might overwhelm the grace of God, which opposed him. *Culv.*

The *glory of the Lord appeared* (verse 19). The same glory that appeared to install Aaron in his office at first, now appeared to confirm him in it, and to confound those that oppose him, and set up themselves in competition with him. The *Shekinah*, or Divine Majesty, the glory of the Eternal Word, which ordinarily dwelt between the cherubim within the veil, now was publicly seen over the door of the tabernacle, to the terror of the whole congregation. H.

Korah kindled the fire; the two hundred and fifty captains brought sticks to it; all Israel warmed themselves by it; only the incendiaries perish. Now do the Israelites owe their life to them, whose death they intended. God and Moses knew to distinguish betwixt the heads of the faction and the train; though neither be faultless, yet the one is plagued, the other forgiven. God’s vengeance, when it is at the hottest, makes differences of men; “Get you away from about the tabernacles of Korah.” Ever before common judgment there is a separation. In the universal judgment of all the earth, the Judge himself will separate; in these particular executions, we must separate ourselves. The society of wicked men, especially in their sins, is mortally dangerous; while we will not be parted, how can we complain if we be enwrapped in their condemnation? *Bp. H.*

28-30. From the beginning of the world

unto this day, no man ever made so bold and noble an assertion of Divine approval, or subjected his claims, in the presence of a nation, to a test so immediate and so infallible. But the response to this awful appeal was not for a moment delayed. The earth did open; and Dathan and Abiram—they, their tents, and all they had, went down, and the earth closed over them—they were seen no more. At the same moment a fire went forth from the presence of the Lord, and smote down with instant death the men with their censers at the door of the tabernacle—in number two hundred and fifty. Thus both branches of the great conspiracy were at once extinguished by a judgment most signal, immediate, and miraculous. *Kil.*

31-33, 35. Korah and his company who dared to intrude themselves on the priestly office were destroyed by fire from the Lord at the door of the tabernacle of the Lord; the Reubenites, who had reviled Moses for the failure of the promises about the pleasant land, were suddenly engulfed while standing at their own tent doors in the barren wilderness. We read (Nu. 26 : 11), “The children of Korah died not,” but all belonging to him who had associated themselves with him in this rebellion. *Espin.*—It is an emphatic testimony alike to the truth of God’s declaration, that he punisheth not men for the sins of their fathers, and to the piety of the Levites, that the sons of Korah did not share in the rebellion of their father, and consequently died not with him. More than this, not only were Samuel and afterward Heman descendants of Korah, but among them were some of those “sweet singers of Israel,” whose hymns, divinely inspired, were intended for the Church at all times. And all the Psalms “of the sons of Korah” have this common characteristic, which sounds like an echo of the lesson learned from the solemn judgment upon their house, that their burden is praise of the King who is enthroned at Jerusalem, and longing after the services of God’s sanctuary. A. E.

36-40. God would have the Israelites keep up the memory of these things, and learn from this sad example, to have due regard to them whom he chose to minister in holy things. And to this purpose he commands that plates should be made of the censers of the rebels for the altar of burnt-offering, that so there might remain a memorial of this fatal rebellion in the view of the people. He caused also Aaron’s rod to flourish, and to be preserved as a token against the rebels. *Kidder.*

41-50. It seems almost incredible that after such a scene of holy judgment on guilty rebels

and of such consternation upon the whole people, we read that on the morrow all the congregation murmured against Moses and Aaron, saying, "Ye have killed the people of the Lord." This, although their prayer had saved the masses of the people (verse 22); this, although the hand of God only and of no mortal man had wrought their destruction; this, although they had seen the whole transaction and fled in horror lest God swallow them up also! It should not surprise us that the wrath of the Lord broke forth against them and the plague began. Moses cried to Aaron to take a censer with incense (the symbol of prayer) and run in among the people, waving his censer between the living and the dead. Only so was the plague stayed. Yet fourteen thousand seven hundred fell in that fearful judgment. We are simply amazed at the perverseness and folly of many of that Hebrew people. "How often" and with what strange infatuation "did they provoke their God in the wilderness and grieve him in the desert" (Ps. 78:40)! H. C.

46, 47. This dark picture of men insulting God, even with his recognized presence among them and in spite of his amazing goodness toward them, because he has been, as it were, compelled to punish treason against his authority, is but the life-likeness of what is going on every day around us. Hence the apostle, reciting these events, admonishes: "Take heed, brethren, lest there be in any of you an evil heart of unbelief."

Ordinarily incense could be offered only at the tabernacle, in the sanctuary, on the golden altar, but in this extraordinary emergency Aaron is sent into the camp, where the death arrows are flying. The Lord could, in answer to their prayers, have stayed the plague without any ritual; but it is all important to demonstrate to these rebellious scoffers, who have assailed his ministers, that it is through the intercession of the very men whom they have injured that their lives are spared, and that their high-priest was acting in his sacred office under Jehovah's appointment, and by his direction. Aaron is as full of anxiety as his brother. Instantly—for he knew that every moment was adding fearfully to the numbers of the dead—he runs with his censer into the crowded camp. He interposed himself between the infected and uninfected parts of the camp, exposing himself to the ravages of the plague in behalf of his people. Bishop Hall remarks on this phrase: "As one that would part a fray, he thrusts himself under the strokes of God, and puts it to the choice of the revenger whether he will smite

him or forbear the rest; he stands boldly between the living and the dead, as one that will either die with them or have them to live with him; the sight of fourteen thousand carcasses dismayed him not; he that before feared the threats of the people now fears not the strokes of God." Beautifully does Aaron here typify the love of Jesus, our great High-Priest and Intercessor, who, though it must cost him his life and infinite agony, interposed between the living and the dead to make atonement for us. S. R.

If Aaron's sacrifice were thus accepted, how much more shall the High-Priest of the New Testament, by interposing himself to the wrath of his Father, deliver the offenders from death! The plague was entered upon all the sons of men: O Saviour, thou stoodst betwixt the living and the dead, that all which believe in thee should not perish. Aaron offered and was not stricken; but thou, O Redeemer, wouldst offer and be struck that by thy stripes we might be healed; so stoodst thou betwixt the dead and living that thou wert both alive and dead; and all this that we, when we were dead, might live forever. *Bp. II.*

It was the intercession of Moses and Aaron which saved the people; but it was necessary that the power of this mediation should be made manifest in the eyes of the people by a visible sign, and thereby the truth declared. The same burning of incense which in the hands of him who is not a priest brings death, gives life in the priest's own hands. It was also intended that the people should receive an impression of the greatness of Aaron's loving devotion by his placing himself between the living and the dead. *Gerl.*—Further, by the destructive results that followed the attempt of Korah and his company to intrude into the priest's office and burn incense before the Lord—as contrasted with the beneficent effects of Aaron's approach with his censer unto Jehovah when the plague was stayed—the divine and indefeasible right of Aaron to the priesthood is conclusively established. W. M. T.

Aaron's Rod that Blossomed.

17:1-13. In order to cut off forever the disposition to revolt against the lawful priesthood, the Lord was pleased to follow up what he had done to Korah and his two hundred and fifty men and immediately after to fourteen thousand seven hundred of the rebels, with an additional sign, and to settle by a Divine election whom he had called to serve him in his sanctuary. From the head of every tribe Moses

was to take an almond-rod inscribed with the name of the tribe, and add as the thirteenth one for the family of Aaron with his name also written upon it, and to bring them all before the Lord into the tabernacle, while He made this Divine intimation to the people : " The man's rod, whom I shall choose, shall blossom ; that I may make to cease the murmurings of the children of Israel." Moses did as he was told ; and on the morrow he brought all the rods unto the children of Israel from the tabernacle, and they saw and were convinced that one of the rods had put forth leaves and blossoms and almonds. This one was the rod of Aaron. Thus did the Lord declare by a new miracle to whom he was pleased to impart of his *vital* Spirit and whom the people were to recognize as their rightful mediator. As a token of this and a warning against the murmuring of the people, Aaron's rod that blossomed was to be preserved in the sanctuary and in the Ark of the Covenant (Heb. 9 : 4, 5). C. G. B.

The priesthood was to be confirmed to Aaron not only by the destruction of those who had presumed to take it, but also by a miracle, which signified in a beautiful manner the holy fullness of life which God vouchsafed to this order of men, and so an abiding memorial of it (as well as of Korah's punishment) might be preserved. *Gerl.*

8. *And it came to pass, that on the morrow.* Not without cause the time is notified, for by no skill could it be brought about that a rod should blossom in the lapse of a single night. Again, all suspicion of fraud was removed by the fact that Moses departed when he had placed the rods in the sanctuary, and returning on the next day brought out the bundle of rods before them all. *Calv.*

10. Commonly, those fruits which are soon ripe soon wither ; but these almonds of Aaron's rod are not more early than lasting ; the same hand which brought them out before their time, preserved them beyond their time ; and for perpetual memory both rod and fruit must be kept

in the ark of God. The tables of Moses, the rod of Aaron, the manna of God, are monuments fit for so holy a shrine. All times shall see and wonder how his ancient Church was fed, taught, ruled. Moses's rod did great miracles, yet I find it not in the ark. The rod of Aaron hath this privilege, because it carried the miracle still in itself ; whereas the wonders of that other rod were passed. Those monuments would God have continued in his Church, which carry in them the most manifest evidences of that which they impart. *Bp. H.*

Read the Pentateuch without asking minor questions ; read it as a whole, and then ask what are the impressions it makes upon the mind ; and the first impression will be that God is near, direct in his communication, interested in every action, holding every man of value ; that God is Critic of all time, Judge of all action, never afraid after having blessed the world to drown it, to burn it, for human wickedness may be greater than Divine blessing. In the Pentateuch we are struck with the fact that though hand join in hand the wicked shall not go unpunished. " Be sure your sin will find you out." There is more water in the clouds, there is more fire in the throne of God ; and God will not hesitate to drown the world or to burn the universe, if so be that man's sin exceed God's grace. J. P.

In the world there is not a greater misery can happen to any man than to be an enemy to God's Church. All histories of Christendom and the whole Book of God have sad records and sad stories and sad threatenings of Korah, Doeg, and Balaam, of Jeroboam, Uzzah, and Ananias and Sapphira, of Julian, and of heretics, schismatics, and sacrilegious ; and after all these men could not prevail finally, but paid for the mischief they did ; they ended their days in dishonor, and left nothing behind them but the memory of their sin and the record of their curse. *Bp. Taylor.*

Section 172.

THE HOST GATHERS AT KADESH-BARNEA FOR FINAL DEPARTURE. REBELLIOUS MURMURING OF THE NEW GENERATION. SIN OF MOSES AT THE ROCK IN KADESH ; ITS PUNISHMENT ANNOUNCED.

NUMBERS 20 : 1-13.

Nu. 20 1 AND the children of Israel, even the whole congregation, came into the wilderness of Zin in the first month : and the people abode in Kadesh ; and Miriam died there, and was 2 buried there. And there was no water for the congregation : and they assembled themselves

3 together against Moses and against Aaron. And the people strove with Moses, and spake,
 4 saying, Would God that we had died when our brethren died before the LORD! And why
 have ye brought the assembly of the LORD into this wilderness, that we should die there, we
 5 and our cattle? And wherefore have ye made us to come up out of Egypt, to bring us in unto
 this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is
 6 there any water to drink. And Moses and Aaron went from the presence of the assembly
 unto the door of the tent of meeting, and fell upon their faces: and the glory of the LORD
 7 appeared unto them. And the LORD spake unto Moses, saying, Take the rod, and assemble
 8 the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes,
 that it give forth its water; and thou shalt bring forth to them water out of the rock: so thou
 9 shalt give the congregation and their cattle drink. And Moses took the rod from before the
 10 LORD, as he commanded him. And Moses and Aaron gathered the assembly together before
 the rock, and he said unto them, Hear now, ye rebels; shall we bring you forth water out of
 11 this rock? And Moses lifted up his hand, and smote the rock with his rod twice: and water
 12 came forth abundantly, and the congregation drank, and their cattle. And the LORD said
 unto Moses and Aaron, Because ye believed not in me, to sanctify me in the eyes of the chil-
 dren of Israel, therefore ye shall not bring this assembly into the land which I have given
 13 them. These are the waters of Meribah; because the children of Israel strove with the LORD,
 and he was sanctified in them.

1. The whole congregation . . . in Kadesh.

At the close of the long period of wandering to which the people were condemned, this chapter introduces us at once to the transactions belonging to the second encampment at Kadesh in the fortieth year after the Exodus, "in the first month." *Espin.*—The events of history beginning with Nu. 20 fall within the last of the forty years of wandering. This date is obtained indirectly from the death of Aaron, which is recorded at the close of this chapter (verses 22-29), and was connected with its events. *H. C.*—The twentieth of Numbers is one of the saddest chapters in the book. It begins with the death of her who had been the leader in the song of victory on the shores of the Red Sea. It ends with the death of him who had so long been the honored representative of Israel in the holy and the most holy place. And, between the two, we have the old story of murmuring on the part of the people, and mercy on the part of God, but with this sad addition, that Moses himself has a fall—a fall so serious that it leads to his own, as well as Aaron's exclusion from the land of promise. *J. M. G.*

A new time begins for Israel. At first the old rebellious and capricious spirit meets us; nay, even Moses and Aaron waver. Repeated disobedience brings fresh punishment after it. Nevertheless, these outbreaks are not of so bad a character as the former ones. A fresh, enterprising spirit inspires the new generation, full as it is of hope, and destined to take possession of the promised land. The people march with eagerness to battle and to victory. Songs celebrating their triumphant march are sung. These are collected in a book of the wars of the Lord,

and the fulfilment of the great promise draws nigh. *Gerl.*

Miriam died. The doom under which most of the old generation had by this time perished, now reached the house of Amram. MIRIAM, the elder sister of Moses and Aaron, died and was buried here. We have seen her as a young girl, watching the cradle of Moses, and aiding in his deliverance. She is spoken of as sharing in the sacred mission of her brothers. When she leads off the song of triumph on the shore of the Red Sea, she is expressly called "*Miriam, the prophetic*;" and the ground on which she and Aaron rebelled against Moses implies their possession of the prophetic gift: "Hath Jehovah spoken by Moses? Hath he not also spoken by us?" The delay of the march till she was free from the defilement of her leprosy proves her high consideration. Lastly, she bore the name of the mother of our Lord. Tradition makes her the wife of Hur and grandmother of the artist Bezaleel; and it is said that the mourning for her, as for her brothers, lasted thirty days. *P. S.*

Rebellious Murmuring of the New Generation (verses 3-5).

Israel was in *Kadesh*, or the Desert of Zin, the name applying probably to the whole district. So large a number of people gathered in one place would naturally soon suffer from want of water. That generation knew of the wonders of the Lord chiefly by the hearing of the ear, but of his judgments by what they had seen of death sweeping away all who had come out of Egypt. It now seemed as if the prospect before them were hopeless, and they destined to suffer the same fate as their fathers. Some-

thing of this unbelieving despair appears in their cry : " Would God that we had died when our brethren died before Jehovah "—that is, by Divine judgment during these years of wandering. The remembrance of the past with its disappointments seems to find expression in their complaints. It is as if they contrasted the stay of their nation in Egypt and the hopes awakened on leaving it, with the disappointment of seeing the good land almost within their grasp and then being turned back to die in the wilderness ! And so the people broke forth in rebellion against Moses and against Aaron. A. E.

They had grown so weary of the bread of heaven which God so mercifully provided ; and they wanted something in addition—something, too, which was not absolutely necessary to their existence. When they murmured for water at Massah, they murmured for something *needful*. Their sin then was in *murmuring*, instead of *praying*. But here they lusted for something *unnecessary*, and this was an aggravation of their sin. And thus the psalmist (78 : 17), evidently comparing this sin with the murmuring at Massah, says, " They sinned yet more against him." *George Wagner*.—This was a new generation ; murmuring ran in the blood, yet the entail of the Divine favor was not cut off ; but in this instance of it, the Divine patience shines as bright as the Divine favor. By repeated rebellions, they draw upon themselves new punishments. They were, however, a fresh generation, more pliant than the old, and not as yet so hardened ; and, inasmuch as they had not exhausted the Divine patience like their fathers, they were more meet to enter upon the possession of the promised inheritance. C. G. B.

The Direction of Jehovah and the Disobedience of Moses. Punishment Announced (verses 7-13).

When the eventful moment came, Moses, instead of saying—Ye have sinned against the Lord your God, yet in his mercy he will give you rivers of water from this rock upon the word of command from his servant—said as in the record—" Hear now, ye rebels, must we fetch you water out of this rock ? " In circumstances where man should be nothing and God all in all, it was one of the sad infirmities of the best of men to put himself so prominently forward and thrust the great God so ungratefully into the background. Then, moved by the same excited passion, instead of speaking to the rock he smote it with his rod, not once only but twice. Yet the Lord did not rebuke him with failure, but despite of his bad spirit gave forth water abundantly. The rebuke upon both

Moses and Aaron came shortly after in the form of an absolute prohibition upon their entering the land of promise. They had so dishonored the Lord in this case at Kadesh that he must needs express his disapprobation by denying to both of them the long-desired consummation of entering the goodly land. If the Lord's rebuke of Moses seem severe, let it be considered that his sin was very great because he had been admitted into so near communion with God—such communion as had never been granted to any other man. If the guilt of sin be as the light sinned against, we are not likely to overestimate the guilt of his. The Lord speaks of it as rebellion (Nu. 27 : 14). And manifestly his sin was so public as well as so flagrant that it became vital to the honor of God's name and government to rebuke it unmistakably. H. C.

The fact that he *smote the rock impetuously, and smote it twice*, is a part of the sin, inasmuch as this was the unmistakable effect of excitement caused by impatience and anger. It is evident from Ps. 106 : 32, 33, " they provoked his spirit, so that he spake unadvisedly with his lips "—that the sin was not confined to the two passionate strokes, but embraced also his passionate words. And in the Divine sentence the fact is distinctly expressed that his actions and words evinced a temporary wavering of his faith : " Because, said Jehovah, ye believed me not (or did not place confidence in me), to sanctify me in the eyes of the children of Israel." K.

Remember what a critical time this was, when Israel was taking a new departure ; and what special care he ought to have exercised at this juncture to have his testimony unclouded by any weakness or faithlessness. The responsibility of Moses's position was great at all times ; but it was perhaps greatest of all at this particular time. This important element in the case must not be disregarded. But besides this, we cannot but notice that the impatience which he manifested at Kibroth-hattaavah was in the presence of the Lord himself, and not before the people—a very different thing. There, he was wrestling with God in private. Here, he is standing in the eye of all. Is there not some reference to this in the very words of the sentence : " Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them ? " J. M. G.

The Lord desires him to address the rock, but Moses speaks to Israel. God wishes him to speak a word to the inanimate stone, and Moses strikes it twice. The Lord himself elsewhere employs in reference to this sin the strong word

rebellion; and that hard word is surely not too hard. *Van O.*

His sin is characterized in ch. 20 : 12 by his "not believing God," and in verse 24, and ch. 27 : 14, as a "rebelling against the Word of God." Again, in De. 1 : 37 ; 3 : 26 ; 4 : 21, the punishment is said to have been laid on Moses "for their sakes," or, as it should rather be, "because of their words." The proper account of the matter seems to be this : Moses through their chiding lost command of himself, and did the work appointed, not as God's messenger, in a spirit of faith and holiness, but in a state of carnal and passionate excitement, under the influence of that wrath which worketh not the righteousness of God. The punishment he received, it may seem, was peculiarly severe for such an offence : but it was designed to produce a salutary impression upon the people in regard to the evil of sin. And then, as Moses and Aaron were in the position of greatest nearness to God, and had it as their especial charge to represent God's holiness to the people, even a comparatively small backsliding in them was of a serious nature, and required to be marked with some impressive token of the Lord's displeasure. *P. F.*

In a dispensation itself mainly gracious, and foreshadowing one which would be grace altogether, it was of prime importance that the mediating men should be men merciful and gracious, long-suffering, and slow to anger. And such they were in marvellous measure. The man Moses was exceeding meek, and if for patience and a sweet submissiveness the palm had been assigned to any one besides, it would have been to Aaron, his brother. But after all they were human. Their endurance was wonderful, but it was not inexhaustible ; and on this occasion, instead of hastening in betwixt an infatuated people and the God against whom they murmured, and crying, "Pardon the iniquity of this people, according to the greatness of thy mercy," when it turned out that God had this time pardoned already and was about to give them good for evil, instead of faithfully exhibiting the Divine munificence and calmly asking the rock for its water, they (so to speak) defeated the Divine generosity, and failing to sympathize with God's forgiveness, he was not "sanctified in the eyes of the children of Israel." To this effort of long-suffering and loving-kindness the chafed spirit of Moses and Aaron was unequal. By the way they managed it, they spoiled the moral glory of the miracle, and what on God's side was a gift of pure grace, under their hard blows and hot words assumed

the aspect of an angry gospel. They believed him not, to sanctify him in the eyes of the children of Israel. *Hamilton.*

How long a road has he traversed ere he has reached this fatal Kadesh, and how exemplary has he been throughout ! How much he has endured from the fathers of these sulking sons, without becoming wearied or embittered by it all ! Israel was often like a rock, but he has never struck *that* rock. Through all those years his life was but a daily sacrifice of faith and true obedience, a daily prayer for his people's good. He has not sinned designedly, but in his haste. He is old, already six score years save one ; he has grown gray in serving Israel's King ; may not the old man be forgiven what, in the younger, well deserved the most severe reproof ? But Moses cannot say he did not understand the will of God ; the oracle spoke plainly enough. As little is it true that so much passion was required to bring about what was desired. And least of all was he urged to such a course by love, either to God or to his people. He, the Lawgiver, has broken the commandments of both tables in their spirit ; but what *caused* this sin ? "*Because you believed me not !*" God perceived in Moses what none of us would charge against the man of God : that the bitter root from which the fruit of disobedience sprung was *unbelief*. And if the Lord but bring our faith and obedience to a special test, how often may we see that *we* too merit the reproof which brings us shame : "*Ye believed me not, neither sanctified my name !*" Even though the fruits and branches of the poison-plant of unbelief are all removed, how deeply are its roots sunk within the consecrated heart ; and how often to the best of us may the words uttered to Belshazzar be justly spoken : "The God, in whose hand thy breath is and whose are all thy ways, hast thou not glorified !" *Van O.*

The best have their failings, even in those graces that they are most eminent for. The man Moses was very meek, and yet here he sinned in passion ; wherefore *let him that thinks he stands, take heed lest he fall*. When our heart is hot within us, we are concerned to take heed that we offend not with our tongue. It is an evidence of the sincerity of Moses, and his impartiality in writing, that he himself left this upon record concerning himself, and drew not a veil over his own infirmity ; by which it appeared that in what he wrote, as well as what he did, he sought God's glory more than his own. *H.*—The most eminent saints have not only failed, but failed in those very graces for which they were most eminent, and that too by

means of temptations far inferior to others which they were enabled to resist. The faith of Abraham, the patience of Job, the meekness of Moses, and the courage of Peter were all found unequal to the conflict when left alone in the hour of trial. These examples are recorded for our admonition. Blessed be God for the assurance we have that help is laid for us upon one that is mighty; upon him let us lean in our journey through the wilderness; to his hand let us look for the help we need, and he will make his grace sufficient for us. *R. Walker.*

In Moses himself, who had been thought worthy of so high grace, the very least imperfection must be chastised in the most severe manner. And in this very punishment he appears as the greatest servant of God in the Old Testament. *Gerl*—That Moses and Aaron were so eminent as saints and representatives of Jehevah, only made it the more necessary that this signal failure in obedience should be marked as a lesson for all whom God should charge with his missions and messages in after ages. Nay, it is a law of his administration that the sins of those who are highest in knowledge or official station or prerogative shall be punished with special severity. Saith Jehevah by the mouth of Amos, "Ye only have I known of all the families of the earth, therefore I will punish you for all your iniquities." Whoever else may escape, the Lord will not fail to pun-

ish the disobedience of his own favored and honored servants. *S. R.*

It had been the aspiration of his life to see the goodly land of Canaan and to plant his children—the great Hebrew nation—there with his own hand and see them with his own eyes in their glorious home! The exclusion from Canaan fell sorely upon the heart of Moses. He prayed earnestly that God would reverse this decree, but in vain. The Lord shut off all hope, saying, "Let it suffice thee; speak no more unto me of this matter" (De. 3:23-27). Sorrowful are the words of Moses: "I must die in this land; I must not go over Jordan" (De. 4:21). *H. C.*

Moses did not darken that last year of his labor with any forebodings of his coming death. He simply went on doing his daily duties, if anything a little more diligently, just as the traveller quickens his step when he sees the sun hastening to his setting. He kept the even tenor of his way precisely as he had done before and just as he would have done if no warning had been received by him; and he left all the rest to God. That is the way to live, and that is the way to die. Filling every day with God's service in the service of our generation, at the last we shall get something better than Pisgah; we shall get heaven, and be at home with Christ. *W. M. T.*

Section 173.

MESSENGERS TO EDOM. KADESH TO MOUNT HOR. DEATH AND BURIAL OF AARON. RETURN THROUGH KADESH REGION. ARAD'S ATTACK AND ISRAEL'S VOW. SOUTHWARD AND EASTWARD JOURNEY THROUGH THE WAY OF THE RED SEA. THE FIERY SERPENTS AND METHOD OF HEALING.

NUMBERS 20:14-29; 21:1-10; 33:37-43. DE. 10:6, 7.

Nu. 20 14 AND Moses sent messengers from Kadesh unto the king of Edom, Thus saith 15 thy brother Israel, Thou knowest all the travail that hath befallen us: how our fathers went down into Egypt, and we dwelt in Egypt a long time; and the Egyptians evil entreated us, 16 and our fathers: and when we cried unto the LORD, he heard our voice, and sent an angel, and brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of 17 thy border: let us pass, I pray thee, through thy land: we will not pass through field or through vineyard, neither will we drink of the water of the wells: we will go along the king's 18 high way, we will not turn aside to the right hand nor to the left, until we have passed thy 19 sword against thee. And Edom said unto him, Thou shalt not pass through me, lest I come out with the sword against thee. And the children of Israel said unto him, We will go up by the high way: and if we drink of thy water, I and my cattle, then will I give the price thereof: let me only, without *doing* any thing *else*, pass through on my feet. And he said, Thou shalt not pass through.

Nu. 33 37 And they journeyed from Kadesh, and pitched in mount Hor, in the edge of the 38 land of Edom. And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the

39 land of Egypt, in the fifth month, on the first day of the month. And Aaron was an hundred and twenty and three years old when he died in mount Hor.

De. 10 6 And the children of Israel journeyed from Beeroth Bene-jaakan to Moserah : there Aaron died, and there he was buried ; and Eleazar his son ministered in the priest's office in his stead.

Nu. 20 22 And they journeyed from Kadesh : and the children of Israel, even the whole 23 congregation, came unto mount Hor. And the LORD spake unto Moses and Aaron in mount 24 Hor, by the border of the land of Edom, saying, Aaron shall be gathered unto his people : for he shall not enter into the land which I have given unto the children of Israel, because ye 25 rebelled against my word at the waters of Meribah. Take Aaron and Eleazar his son, and 26 bring them up unto mount Hor : and strip Aaron of his garments, and put them upon Eleazar 27 his son : and Aaron shall be gathered unto his people, and shall die there. And Moses did as the LORD commanded : and they went up into mount Hor in the sight of all the congregation. 28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son ; and Aaron 29 died there in the top of the mount : and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they wept for Aaron thirty days, even all the house of Israel.

20 And Edom came out against him with much people, and with a strong hand. Thus Edom 21 refused to give Israel passage through his border : wherefore Israel turned away from him.

Nu. 33 40 And the Canaanite, the king of Arad, which dwelt in the South in the land of 41 Canaan, heard of the coming of the children of Israel. And they journeyed from mount Hor, and pitched in Zalmonah.

Nu. 21 1 And the king of Arad, which dwelt in the South, heard tell that Israel came by the way of Atharim [or, of the spies] ; and he fought against Israel, and took some of them 2 captive. And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this 3 people into my hand, then I will utterly destroy their cities. And the LORD hearkened to the voice of Israel, and delivered up the Canaanites ; and they utterly destroyed them and their cities : and the name of the place was called Hormah.

4 And they journeyed from mount Hor by the way to the Red Sea, to compass the land of 5 Edom : and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness ? for there is no bread, and there is no water ; and our soul loatheth this 6 light bread. And the LORD sent fiery serpents among the people, and they bit the people ; 7 and much people of Israel died. And the people came to Moses, and said, We have sinned, because we have spoken against the LORD, and against thee ; pray unto the LORD, that he take 8 away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a standard : and it shall come to pass, that 9 every one that is bitten, when he seeth it, shall live. And Moses made a serpent of brass, and set it upon the standard : and it came to pass, that if a serpent had bitten any man, when 10 he looked unto the serpent of brass, he lived. And the children of Israel journeyed, and pitched in Oboth.

Nu. 33 42 And they journeyed from Zalmonah, and pitched in Punon. And they journeyed 43 from Punon, and pitched in Oboth.

The region assured to Esau and his descendants by the Divine promise was *Mount Seir*, the mountain range on the east of the Arabah, a region wholly outside of the limits of Canaan—the birthright inheritance bartered to Jacob. The names “Seir” and “field of Edom,” applied to the old ranging-field of Esau in southern Canaan, are not to be confounded with Esau's *Mount Seir*. But Edom proper seems always to have included, in its westward stretch, the Arabah and more or less of the mountain region west of the Arabah and southward of the natural boundary line between these mountains and Canaan ; southward of Wady Fekreh, with

its Azazimeh, or Mukrah, mountain-wall standing over against the wall of Mount Halak. This is fairly to be inferred from the Egyptian references to ancient Edom ; it is consistent with our earliest knowledge of the bounds of Edom ; it is an inevitable deduction from the early Bible mentions of Edom's westward reach. H. C. T. —Both Edom and Seir and Mount Seir cover a wide extent. For the Amorites destroyed the Israelites “in Seir unto Hormah” (De. 1 : 41). Now whatever site is fixed upon for Hormah carries it into a region far west of the Arabah. So, too, among the twenty-nine cities of Judah, toward the coast of Edom, southward, was Beer-

sheba (Josh. 15 : 28). These facts indicate a wide range of Edom and Seir, westward of the Arabah. S. C. B.

NOTE.—For a clear understanding of the distinction between the region of Esau's earlier occupancy in and adjoining southern Canaan ("Land of Seir" or "Field of Edom"), and the larger definite mountain range east of the Arabah, called "Mount Seir," which was Esau's birthright inheritance by Divine promise, and for a careful study of the manifold Biblical connections of each of these distinct regions, as well as of the common term "Edom" applied to both, see Dr. Trumbull's "Kadesh Barnea," pp. 74-102. B.

Outline of Movements Included in this Section.

(To be studied with map.)

The line of contemplated advance into Canaan at this time was a new one. Not, as seemed to be the plan thirty-eight years before, directly northward by way of Beersheba and Hebron, but easterly, around the lower end of the Dead Sea, through the principal highway of Edom [Wady Ghuweir], was the now purposed course. The first move was up along the natural boundary-line of Canaan, from Kadesh-barnea, through the Wilderness of Zin, to the boundary-hinge at Jebel Madurah, at the junction of wadies Murreh and Madurah; and this move was made while messengers were on their way to the King of Edom asking permission for the purposed traversing of his territory. There at Jebel Madurah, or Mount Hor, on that isolated and remarkable mountain, at the very border line of the Land of Promise yet outside of it, Aaron died and was buried; and before that mountain, on the borders of Edom yet not within Edom's line, the people mourned for thirty days over the loss of their faithful high-priest. Meantime, this forward movement of regathered Israel alarmed both the Edomites on the one hand, and the neighboring Canaanites on the other. Edom's king refused his consent to Israel's passing through his territory, and he came down against Israel in force; "wherefore Israel turned away from him;" turned about from Jebel Madurah and moved back westerly along the course which had been taken thitherward. And as the Israelites turned back, at this time, the Canaanitish King of Arad came down against them.

By whatever course the Israelites had originally entered Kadesh, or Rithmah, they evidently went out from that region by the westerly route; for it is said, that "they journeyed from Mount Hor," at this time, "by the Way of the Red

Sea." In other words, they passed down along by Jebel Araif en-Nakah, and struck the Red Sea Road, or the Hajj route. This took them across the Desert et-Teel, almost its entire stretch from west to east; "and the soul of the people was much discouraged because of the [Hajj] Road," in its desolateness. [Thus far this section.] Reaching the eastern edge of the desert, they descended to the Arabah, and thence in due time they passed around the southern extremity of the mountains of Seir, by the Way of the Arabah, and turned northward along the eastern borders of Seir and Moab, until they were finally opposite the Jordan at the Plains of Moab. H. C. T.

NU. 20 : 14-19. "The Mountain Seir" rises precipitately on the east from the valleys Ghor and Arabah, and is intersected by a couple of narrow wadies from the west to the east: of these the Wady Ghuweir alone offers a not very difficult route for a hostile force. This was probably the road by which Moses, who perceived how difficult it would be to force his way, and who hoped to attain his object by negotiations, desired a passage from the Edomites, on the condition of buying provisions from the inhabitants. *Burchardt.*

This Arabah is one of the most remarkable depressions in the world, being a deep trench from two to fourteen miles wide, extending, in fact, from the eastern arm of the Red Sea more than three hundred miles, if we include the Dead Sea, the Jordan, and the Sea of Galilee, which occupy the northern portion of it, but over one hundred and fifty miles through the Arabian Desert from the Dead Sea to the Red Sea. The mountains on each side of this trench, which lies thirteen hundred feet below the level of the Mediterranean, form a sort of a natural wall. On the west side are the long limestone ranges of the Tih, which range from fifteen hundred to eighteen hundred feet in height, while the eastern wall of granite and basalt, with overlying porphyry, tipped with sandstone, in broken cliffs and ridges of limestone, is in many places covered with the richest vegetation and abounds in sections of great fertility. This eastern range was Esau's portion. Now if Edom would permit them to pass up one of the ravines of this range a few days' march to the northeast would bring them to the plains of Moab on the Jordan. S. R.

NU. 33 : 37. DE. 10 : 6. While the messengers of Moses had gone on their embassy, the camp of Israel had moved forward to the border of Edom. A day's journey eastward from Kadesh through the Wady Murreh, sud-

denly rises a remarkable mountain, quite isolated and prominent. Its present name *Moderah* preserves the Biblical *Moserah*, which we know from above passages to have been another designation for Mount Hor. This was the natural route for Israel to take if they hoped to pass through Edom by the king's highway, the present Wady Ghuweir, which would have led them round by way of Moab easily and straight to the other side of Jordan. It was natural for them here to await the reply of the King of Edom. A. E.

MOUNT HOR: DEATH AND BURIAL OF AARON.

Nu. 33 : 38, 39 ; 20 : 22-29. *De.* 10 : 6.

"Mount Hor" is a descriptive title, indicating a mountain which is peculiar and distinctive. Its Hebrew form is *Hor ha-Har*, literally "Mountain, the Mountain." There is a mountain which fully meets the requirements of the Bible text, and the rational demands of the narrative, as to the Mount Hor where Aaron died and was buried. That mountain is *Jebel Madurah*, near the western extremity of Wady Fekreh, a little to the southwest of the passes *Es-Sufah* and *El-Yemen*. Its formation, its location, its name, go to identify it with the place of Aaron's burial. *Jebel Madurah* is peculiarly the "Mountain, the Mountain;" a mountain rising by itself alone from a plain, like Mount Tabor. "This *Madurah*," says Crosby, "is detached from all other mountains, and rises from the plain as we may imagine the tower of Babel on the plain of Shinar." Seetzen describes it as a "steep-sided" hill, "quite naked," and "surrounded with a most unfruitful plain." Seubert mentions it as "a high, bald mountain." Lord Lindsay calls it "a large, singular-looking, isolated chalk hill." Robinson refers to it as "remarkable in its appearance, . . . rising alone like a lofty citadel." Wilson designates it as "an isolated hill;" and Palmer as "a round isolated hill." Nothing certainly is lacking in these descriptions to show it as *Hor ha-Har*, a mountain that is a mountain, instead of being a mountain among mountains.

In its location, *Jebel Madurah* stands at a triangular site, where the boundaries of Edom, of Canaan, and of the Wilderness of Zin, or in a larger sense of the Wilderness of Paran, approach each other so as to pass along this mountain without touching it. It is at the extremest northwestern boundary of the land of Edom, yet it is not within that boundary line. It is on the very verge of the Land of Promise, yet it is not within the outer limits of that land. The

border wadies—*Fekreh*, *Madurah*, *Murreh*, and *Hanjoorat*—which separated Canaan from Edom, and both Canaan and Edom from the unclaimed wilderness, so run as to form the surrounding plain, above which is upreared this remarkable mountain-tower, this lofty, solitary mountain-citadel. And *Jebel Madurah* lies in a northeasterly direction from the region of *Kadesh-barnea*, in the line from *Kadesh-barnea* to the route which the Israelites seem to have had in mind, when they proposed to pass along Edom's royal road from the east of the *Arabah*, and eastward of the Dead Sea; possibly through the broad Wady el-Ghuweir which offers an easy passage. The Israelites would not unnaturally move thitherward as they planned for that route; and such a move on their part would not unnaturally be looked upon by the kings of Edom and Arad as a threatening move, to be met and resisted vigorously. Then it was, on the occasion of that refusal, and the hostile demonstration that accompanied it, that Israel "turned away" from Edom, turned sharply from the northeast to the southwest, and journeyed from Mount Hor by the way of the Red Sea; went out into the "great and terrible wilderness" once more, to strike the Red Sea Road, or the Hajj Route as it is called to-day. H. C. T.

[For additional proofs and convincing treatment, see *Kadesh-barnea*, pp. 127-135.]

The traditional site for Mount Hor is *Jebel Harun*, close by *Petra*, the capital of Edom. To state is already to refute a supposition which implies that Israel had asked leave to pass through Edom, and then, without awaiting the reply, marched into the heart of Edom, and camped for thirty days close by its capital! Moreover, it is difficult to understand what could have been the object of going so far south, if Israel hoped—as at the time they did—to strike through the nearest practicable wady, the road that led northward through Edom and Moab to the ford of Jordan. In that case *Jebel Harun* would have been far out of their way. Finally, it is impossible to arrange the chronological succession of events as given in the Bible, except on the supposition that *Moderah* (*Madurah*) was Mount Hor. For, if the camp of Israel had been near *Petra*, there could have been no reason for the King of Arad to dread their forcing their way through his territory, even as it seems most unlikely that he should have marched so far southeast as *Petra* to attack Israel. Accordingly, interpreters who regard *Jebel Harun* as Mount Hor are obliged to suppose that the attack of the King of Arad had

taken place earlier, say, at the period indicated in Nu. 20 : 22. But in that case it is difficult to imagine how the king could have heard that Israel was "coming by the way of the spies," seeing they were taking exactly the opposite direction, and had just requested permission to pass through Edom. Against these weighty reasons we have only the authority of tradition in favor of Harun. On the other hand, all becomes plain and easily understood if we regard Moderah as Mount Hor; and the whole narrative in its chronological succession in Scripture is just what we should have expected. A. E.

Nu. 20 : 24. Aaron shall be gathered unto his people. "Gathered to his people," to a reunion with the patriarchal fathers that had already preceded him, and whose personal identity and continued existence is here so hopefully indicated for the comfort of all true servants of God. *Christlieb*.—This beautiful expression from the patriarchal age here again returns with reference to a man who, along with much infirmity, showed also great fidelity to the Lord, especially in the after period of his life. The expression involved, at the very least, not merely a strong desire for, but a more or less clear presentiment of, a higher life beyond the grave, the archetype of the terrestrial Canaan. C. G. B.

26. Strip Aaron of his garments. Of his priestly robes. This implied the divesting him of his office; as the putting them upon Eleazar his son, implied the succeeding of Eleazar to his father's office and dignity. Moses herein acted as the minister of God, who now transferred the priesthood to another. *Patrick*.—The transference of his office to his son, at the command of God and by the hand of Moses, sets forth in act the will of God for the continuance of the high-priesthood, notwithstanding the mortality of its successive inheritors; and also its subordination to him who came invested with direct authority from God. *Espin*.

28. And Aaron died there. Hence, as Lightfoot has observed, we have an "indisputable proof that the earthly Canaan was not the utmost felicity at which God's promises to the Israelites aimed; since the best men among them were excluded from it." The remark of some of the Fathers here is worthy of attention. "Neither Moses, the representative of the Law, nor Miriam, the representative of the prophets, nor Aaron, the representative of the priesthood and its sacrificial rites, could bring the Israelites into the possession of the promised land. This was reserved for Joshua, who was in name and conduct the lively type of our

Lord and Saviour Jesus Christ." He alone can bring those who believe in his name into that rest which remains for the people of God. A. C.

33 : 38, 39. The notice that Aaron was a hundred and twenty-three years old at his death in the fortieth year of the exodus accords with the notice of Ex. 7 : 7, that he was eighty-three years old when he stood before Pharaoh. *Espin*.—The Pharaohs built lofty pyramids for their ashes, that they might outstrip all other beings in the magnificence of their tombs; but no Pharaoh had ever pyramid or monument so massive as that which God thus set apart for Aaron. W. G. B.

Scripture has few more solemn and majestic pictures than this of the two aged men—brothers in heart and sacred service—ascending with Eleazar to this wild mountain-top. "In his full priestly dress" walked Aaron to his burial. He knew it; and so did all in that camp, who now, for the last time, reverently and silently looked upon the venerable figure of him who these forty years had ministered unto them in holy things. There were no farewells. In that typical priesthood all depended on the unbroken continuance of the office, not of the person. And hence on the mountain-top, Aaron was first unclothed of his priestly robes, and Eleazar his son formally invested with them. Thus the priesthood had not for a moment ceased when Aaron died. Then, not as a priest, but simply as one of God's Israel, was he "gathered unto his people." But over that which passed between the three on the mount has the hand of God drawn the veil of silence. And so the new priest Eleazar came down from the solemn scene on Mount Hor to minister amid a hushed and awe-stricken congregation. "And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel." A. E.

It has been well observed that the very defects of Aaron's character, and especially his sin and repentance in the matter of the golden calf, fitted him the more for the office of a high-priest—"Who can have compassion on the ignorant and the erring, for that he himself also is compassed with infirmity." And he could also sympathize with deep suffering, such as he felt when his sons Nadab and Abihu were slain for their sacrilege—"and Aaron held his peace." All these points are placed by the apostle in striking contrast to His priesthood, whose perfect and sinless human nature makes him have sympathy without infirmity. P. S.

Despite the many weaknesses and sins Aaron had always, through the Divine mercies and dis-

ipline, returned to the Lord. His life contained imperishable fruits—deeds of faith, of love, and of trust in God. Upward, not downward, does he go in his death. Though privileged to see the promised land only at a distance, his end was assuredly in peace and reconciliation with God—albeit his life-history had been a stormy one, full of toils, sufferings, and chastisements. Calmly submissive to God's holy but most gracious decree, deprived of his outward priestly robes, yet retaining the inward priestly adornments of peace and hope, of trust and humble resignation to the Divine will—thus is he gathered to his fathers, and permitted, without a protracted struggle, to pass away. He had not lived in vain; following the wise guidance of God he had brought forth fruit, and therefore his name was held in blessed remembrance among the people. *Chris lieb.*

Nu. 20 : 20, 21. Now the messengers returned from Edom bringing absolute refusal to the request of passage through that country. Not only so, but the large army of Edom was assembling on the frontier, close to the camping-ground of Israel. If, according to the Divine command, Edom was not to be attacked, then Israel must rapidly *retreat*. The ordinary route from Mount Hor “to compass the land of Edom,” so as to advance northward by the east of Edom, would have led Israel straight down through the northern part of the Arabah. But this route touched the western boundary of Edom just where, as we gather from the scriptural narrative, the army of Edom was *echeloned*. To avoid them, it became therefore necessary, in the first place, to retrace their steps again through the Wady Murreh, in order thence to strike in a southeasterly direction through what are now known as “the mountains of the Azazimeh.” But just at the point where the host of Israel would turn southward from Wady Murreh, they were also in almost a straight line for the territory of the King of Arad. Of course, he would be informed that Israel had been refused a passage through Edom, and, finding them on the flank of his territory, would naturally imagine that they intended to invade it. **Nu. 21 : 1-3.** “And the Canaanitish King of Arad, which dwelt in the Negeb” (or south country), “heard tell that Israel came by the way of the spies” (or, more probably, “the way of the merchants,” the caravan road); “then he fought against Israel, and took of them prisoners”—having probably fallen on their rearguard. The event is mentioned now to show the unprovoked enmity of Canaan against Israel, and the subsequent faithfulness of God. For Israel at that

time “vowed a vow” utterly to destroy these cities. Many years afterward God gave the prayed-for victory, when the name of Hormah, or ban, given in anticipation of God's faithfulness, became a reality. A. E.—Joshua conquered the king of this district, and finally in the time of the early Judges the ban of Moses and his contemporaries was fully executed. We have therefore in the passage before us the history of the actual origin of the name “Hormah.” *Espin.*

THE PLAGUE OF FIERY SERPENTS.

Nu. 21 : 4-10.

This probably occurred at a station in the Desert et-Tih (Paran), on the eastward journey toward the Gulf of Akabah, and before reaching the Arabah Valley. B.

7. Now the people are glad to seek to Moses unbidden. They had spoken against God and Moses, and now they humbly ask Moses that he would pray to God for them. He that so often prayed for them unbidden, cannot but much more do it requested; and now obtains the means of their cure. It was equally in the power of God to remove the serpents, and to heal their stinging; to have cured the Israelites by his word, and by his sign; but he finds it best for his people (to exercise their faith) that the serpents may bite and their bitings may envenom and that this venom may endanger the Israelites; and that they thus affected may seek to him for remedy, and seeking may find it from such means as should have no power but in signification; that while their bodies were cured by the sign, their souls might be confirmed by the matter signified. *Bp. H.*

8, 9. The Hebrews cannot but acknowledge a mystery in this brazen serpent, which our Lord Christ himself hath explained in his discourse with Nicodemus. He doth not compare himself to the brazen serpent (for what likeness can there be found between the serpent and the seed of the woman; or how should light be foreshadowed by darkness), but he compares the lifting up of this serpent on the pole with his lifting up, or crucifixion on the cross. For so he himself expresses his death and the manner of it; “And I, if I be lifted up from the earth, will draw all men unto me.” And their looking on the serpent in the wilderness, as evidently represented men's believing on Christ; and their cure, the powerful virtue of Christ's death to preserve all those that believe on him from perishing. *Patrick.*—From our Lord's words, we may learn : (1) That as the serpent was lifted up on the pole or *ensign*, so Jesus Christ was

lifted up on the cross. (2) That as the Israelites were to look at the brazen serpent, so sinners must look to Christ for salvation. (3) That as God provided no other remedy than this *looking* for the wounded Israelites, so he has provided no other way of salvation than *faith* in the blood of his son. (4) That as he who looked at the brazen serpent was *cured* and did *live*; so he that believeth on the Lord Jesus Christ shall *not perish*, but have *eternal life*. (5) That as neither the *serpent*, nor *looking at it*, but the invisible power of God healed the people; so neither the *cross* of Christ, nor his merely *being crucified*, but the *pardon* he has *brought by his blood*, communicated by the *powerful energy of his Spirit*, saves the souls of men. May not all these things be plainly seen in the *circumstances* of this transaction, without making the *serpent* a type of Jesus Christ? A. C.

It was intended to be a pictorial representation in the outer physical world, both of the disease and cure of the souls of a fallen race, bitten by that old serpent, the Devil, who seduced the race into sin. How striking does the resemblance become as we look at it in this light! The disease in both cases is similar. In one case it is the body bitten by the visible serpent, in the other case the soul bitten of him of whom the serpent is the type. As the bite of the one inflames the flesh with fiery sores, so the bite of the other inflames all the evil passions and lusts of the soul. In both cases alike the remedy can be found only in what God prescribes. But our Lord uses it to illustrate the very central truth of his Gospel. For he declares, "As Moses lifted up the serpent in the wilderness, even so the Son of Man must be lifted up." Have you ever pondered the deep significance of this expression, "The Son of Man?" And yet, in assigning the ground and reason for this, he declares, "*For God gave his only begotten Son.*" It was, therefore, an essential element in the remedy provided for the serpent-bitten souls that the only begotten Son of God should become also the "Son of Man." And, observe, to provide the remedy for the souls exposed to death and dying on the burning sin-desert, the Son of Man *must* be "lifted up." It is no random use of words, this "lifted up," for Jesus uses them again, with remarkable emphasis, in John 12:32, 33: "And I, if I be lifted up from the earth will draw all men unto me. This he said signifying what death he should die." The act of faith bridges over the centuries—forgets the Roman soldiers and the Jewish mob—all the historic drapery of the crucifixion, and sees this Jesus here and now

lifted up in the shame and agony, and yet in the majesty of the crucified One. He stands out in matchless splendor now from the darkness of human history as the one great object which can arouse the self sacrificing enthusiasm, the enduring patience, the buoyant trust and hope of the human soul. If Jesus had only taught us the guilt of sin without facing it for us; the power of sin without breaking its spell; the beauty of holiness without bestowing upon us the gifts of his holy Spirit—he might have excited our wonder, indeed, but would only have augmented our misery. Thus Jesus "lifted up" is the grand attraction, not because he is the first of all teachers, but because he is the all-sufficient victim for sin—"lifted up" as such, he draws all unto him in loving obedience. It is by his sacrifice that he has such an attractive power. And then, also, by his good Spirit, he renews those thus drawn to himself. S. R.

Our condition in the wilderness of life resembles that of the Israelites in their wilderness. These were cured who looked to the serpent of brass, and we rise to newness of life by lifting our eyes to the cross. By the good pleasure of God man bears an active and important part in his salvation, but a part which is very simple. All he does is to believe and look, to look and believe. Whoso sees the Son and believes in him hath eternal life. There must be something to look at, and this depends solely on God; but it is necessary to look, and this is the part of man. The object exhibited to our view is of such a nature and of such virtue that when looked at it gives us life, just as life was given to those who looked at the serpent of Moses. . . . We look, and we are saved. We look, and we are comforted. There is the blood of the great sin-offering, the blood that cleanseth from all sin. There is the fountain opened for sin and uncleanness. There is the well of living water, springing up into everlasting life. That cross is both death and life; condemnation and pardon, weakness and strength, shame and glory. It kills, and makes alive; it wounds, and it heals; it is wrath, and it is love; it is terror, and it is tenderness; it is righteousness, and it is grace; it is Satan's victory, and it is Satan's overthrow; it is the world's triumph, and it is the world's destruction; it saves in crucifying, and it crucifies in saving. All hell is there, and all heaven is there; rebellion is there, and reconciliation is there. *Vinel.*

That cross of agony and shame reared on Golgotha shall never be overturned. Men of every race, and clime, and dye of guiltiness, shall he

drawn toward it, and subdued by it. Every-thing else on earth shall totter and pass away ; laws, customs, institutions, religions. But this shall stand unshaken amid the nations. Jews and Gentiles, wise and foolish, high and low, bond and free, shall gather round it. High looming amid the civilizations and the centuries, it shall stand and draw ; working slowly, it may be, but working ever surely till its work is done, and great voices are heard shouting back and forth athwart the heavens, that the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever. R. D. H.

The fact of the erection of the brazen serpent

in the desert is fully confirmed by 2 Kings 18 : 4. We are there told that the brazen serpent which Moses had made was preserved till the time of Hezekiah, and called *Nehushtan* (brass, copper) ; that it had become an object of Divine worship (through the offering of incense) ; and that it was destroyed by Hezekiah himself, who broke it to pieces. But if it is fully established as a historical fact that Moses did erect the serpent, it can hardly be doubted that he set it up not as a (mere) *symbol* only, but also as a *means* of healing. And if the Israelites preserved it, and subsequently paid it Divine honors, *this* is only conceivable on the supposition that they associated with it the historical recollection of the cure that had been wrought. K.

Section 174.

FROM THE DESERT ET-TIH INTO THE ARABAH ; TO ELATH AND EZION-GEBER ON THE RED SEA. NORTHWARD ON EASTERN BOUNDARY OF EDM, OR MOUNT SEIR, TO THE VALLEY OF THE ARNON. DESERT WANDERINGS ENDED BY TWO SONGS OF GLADNESS.

NUMBERS 21 : 11-18 ; 33 : 44. DE. 2 : 1-25.

De. 2 1 THEN we turned, and took our journey into the wilderness by the way to the Red Sea, as the LORD spake unto me : and we compassed mount Seir many days. And the LORD spake unto me, saying, Ye have compassed this mountain long enough : turn you northward, 2 And command thou the people, saying, Ye are to pass through the border of your brethren the children of Esau, which dwell in Seir ; and they shall be afraid of you : take ye good heed 3 unto yourselves therefore : contend not with them ; for I will not give you of their land, no, not so much as for the sole of the foot to tread on : because I have given mount Seir unto 4 Esau for a possession. Ye shall purchase food of them for money, that ye may eat ; and ye 5 shall also buy water of them for money, that ye may drink. For the LORD thy God hath blessed thee in all the work of thy hand : he hath known thy walking through this great wilderness : these forty years the LORD thy God hath been with thee ; thou hast lacked nothing. 6 So we passed by from our brethren the children of Esau, which dwell in Seir, from the way of the Arabah from Elath and from Ezion-geber. 7 And we turned and passed by the way of the wilderness of Moab. And the LORD said unto me, Vex not Moab, neither contend with them in battle : for I will not give thee of his land for a possession ; because I have given Ar unto the children of Lot for a possession. 8 (The Emim dwelt therein aforetime, a people great, and many, and tall, as the Anakim : these 9 also are accounted Rephaim, as the Anakim ; but the Moabites call them Emim. The Horites 10 also dwelt in Seir aforetime, but the children of Esau succeeded them ; and they destroyed them from before them, and dwelt in their stead : as Israel did unto the land of his possession, which the LORD gave unto them.) Now rise up, and get you over the brook Zered. And 11 we went over the brook Zered. And the days in which we came from Kadesh barnea, until we were come over the brook Zered, were thirty and eight years ; until all the generation of the men of war were consumed from the midst of the camp, as the LORD swore unto them. 12 Moreover the hand of the LORD was against them, to destroy them from the midst of the camp, until they were consumed. 13 So it came to pass, when all the men of war were consumed and dead from among the 14 people, that the LORD spake unto me, saying, Thou art this day to pass over Ar, the border of 15 Moab : and when thou comest nigh over against the children of Ammon, vex them not, nor contend with them : for I will not give thee of the land of the children of Ammon for a posses-

20 sion : because I have given it unto the children of Lot for a possession. (That also is accounted a land of Rephaim : Rephaim dwelt therein aforetime ; but the Ammonites call them
 21 Zamzummin : a people great, and many, and tall, as the Anakim ; but the Lord destroyed
 22 them before them ; and they succeeded them, and dwelt in their stead : as he did for the children of Esau, which dwell in Seir, when he destroyed the Horites from before them ; and
 23 they succeeded them, and dwelt in their stead even unto this day : and the Arvim which dwelt in villages as far as Gaza, the Caphtorim, which came forth out of Caphtor, destroyed
 24 them, and dwelt in their stead). Rise ye up, take your journey, and pass over the valley of Arnon : behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his
 25 land : begin to possess it, and contend with him in battle. This day will I begin to put the dread of thee and the fear of thee upon the peoples that are under the whole heaven, who shall hear the report of thee, and shall tremble, and be in anguish because of thee.

Nu. 21 11 And they journeyed from Oboth, and pitched at Iye-abarim, in the wilderness
 12 which is before Moab, toward the sunrising. From thence they journeyed, and pitched in
 13 the valley of Zered. From thence they journeyed, and pitched on the other side of Arnon, which is in the wilderness, that cometh out of the border of the Amorites : for Arnon is the
 14 border of Meab, between Moab and the Amorites. Wherefore it is said in the book of the Wars of the Lord,

Vaheb in Suphah,
 And the valleys of Arnon,
 15 And the slope of the valleys
 That inclineth toward the dwelling of Ar,
 And leaneth upon the border of Moab.

16 And from thence *they journeyed* to Beer : that is the well whereof the Lord said unto Moses, Gather the people together, and I will give them water.

17 Then sang Israel this song :

Spring up, O well ; sing ye unto it :
 18 The well, which the princes digged,
 Which the nobles of the people delved,
 With the sceptre, *and* with their staves.

After being in a part of the very country they were going to on the west of the Dead Sea, they returned toward the Red Sea, and near the eastern tongue or gulf of the Red Sea on the south of Edom marched round Edom to the east of the Dead Sea, in order to enter Canaan from the east side of Jordan ! *Kennicott.*

De. 2 : 1. By the way to the Red Sea. A careful study of all the connected passages impresses us with the reasonableness of the conjecture that the plague of "fiery serpents" (close of preceding section) occurred at one of the encampments on the way to the Red Sea, in the Wilderness of et-Tih, and before descending into the Arabah to the stations of Elath and Ezion-geber. From that unknown encampment the host proceeded into the Arabah Valley to these stations at the head of the Gulf of Akabah. From thence their course would lie northward and upward on the eastern border of Mount Seir, or Edom. "We compassed Mount Seir many days," says Moses, referring to the long stay at these Red Sea stations. "And the Lord said, Turn you northward." B.

The great valley of the Arabah is the physical prolongation of that great depression which commences at the north with the valleys of the

Litany and the Orontis [Mount Lebanon], and stretches thence southward along the course of the Jordan, the Salt Sea, and the Ghor, through the El Arabah itself into the Gulf of Akabah ; a depression pronounced by Humboldt to be the most remarkable on the face of the earth. Throughout the whole extent of this depression the strata of the earth's crust have been fractured and vertically displaced, so that those on the eastern side of the fracture have been relatively elevated, or those on the western relatively lowered. This fracture is known among geologists as a "fault," and in consequence of the displacement above stated, the rocks and formations on opposite sides of this depression do not in general correspond to each other. The line of fault generally runs along the eastern side of the valley, and close to the base of the mountains of granite and porphyry. There are no continuous rivers in the Arabah Valley ; and the floods, which from time to time descend from the glens opening out on either hand, are speedily absorbed or evaporated on entering the plain. *Hull.*

The general direction of Israel's march, in order to "compass" the land of Edom, was first to the head of the Elanitic Gulf of the Red Sea,

or the Gulf of Akabah. Thence they would, a few hours north of Ezion-geber (the giant's backbone), enter the mountains, and then pass northward, marching to Moab "by the road which runs between Edom and the limestone plateau of the great eastern desert." A. E.

The road taken by the Israelites, with the design of skirting the territory of the Edomites, led them into the immediate neighborhood of the gulf, where the Wady *el-Ithm* (Getum) afforded a good opening through the mountains, by which they could cross without interruption to the eastern side. They turned to the north and traversed the caravan road, which is still in existence, "on a ridge which forms the western boundary of the desert of Arabia, and the eastern boundary of the cultivated country, and leads from the land of Edom to the sources of the Jordan on the eastern side of the Ghor." K.

4. The name Seir was perhaps adopted on account of its being descriptive of the "rugged" character of the territory. The original inhabitants of the country were called *Horites*, from *Hori*, the grandson of Seir (Gen. 36 : 20, 22), because that name was descriptive of their habits as "Troglodytes," or "dwellers in caves." Immediately after the death of Isaac Esau left Canaan and took possession of Mount Seir. When his descendants increased they extirpated the Horites, and adopted their habits as well as their country. On the south, Edom reached as far as Elath, which stood at the northern end of the Gulf of Elath, and was the seaport of the Edomites. On the north of Edom lay the territory of Moab, from which it was divided by the "brook Zered," probably the modern *Wady el-Ahsey*, which still divides the provinces of *Kerak* (Moab) and *Jebal* (Gebalene). P. S.

The land of Edom, or Idumæa, stretches along the sides of a rocky ridge—Mount Seir—which extends from the Gulf of Akabah to near the Dead Sea. Esau's descendants held possession of it for many generations, and were always remarkable for the intense bitterness of their hatred to the descendants of Jacob. Though subdued by David and also by later kings, the Edomites revived from time to time, and when Jerusalem was taken by Nebuchadnezzar, they were a powerful nation. By the Romans Idumæa was treated pretty much as a part of Judæa : afterward it seems to have been absorbed into the kingdom of Arabia Petræa. For many centuries it was literally an unknown land, unnoticed by any historian and unvisited by any traveller. It is only within the last fifty years that it has begun to be visited and known. The interest belonging to it is chiefly derived from

the wonderful fulfilment of ancient prophecy which it presents. The predictions of utter desolation pronounced against it were more than usually emphatic, and have been most literally fulfilled. At one time a very populous and fertile kingdom, it is now an expanse of shifting sands and rocky mountains. At one time the highway for the commerce between Syria and India—now, not a single merchant passes through it. Though at one time he had his dwelling in "the fatness of the earth," Esau has now become most "bare" (Gen. 27 : 39 ; Jer. 49 : 10). The ancient magnificence of the kingdom, and its present degradation and desolation, are both most strikingly seen in the ruins of Petra. Bozrah (twenty-five miles south of Kerak) appears to have been the ancient capital, but Petra eclipsed its glory. If any city could have defied the ravages of time, that city was Petra. Let the reader fancy a narrow passage of two miles, lined by precipitous cliffs from four hundred to seven hundred feet high, leading into an oblong space, where the rocks retire to some distance from each other ; let him fancy these rocks excavated from top to bottom—tombs, temples, and other buildings, everywhere chiselled out of the solid stone ; and let him fancy the whole now a collection of ruins, without a single inhabitant, the remains of tombs and temples, palaces and pillars, strewn on every side, and he will have some conception at once of the "terribleness" and strength of the place in former days, and its marvellous degradation now. The unbrotherly act of the Edomites in refusing the Israelites a passage through their borders, was the first of the long series of crimes that provoked upon the land and people of Edom the heavy judgments of God. W. G. B.

5. **Contend not with them—i.e., "which dwell in Seir"**—for there was another branch of Esau's posterity—viz., the Amalekites, who were to be fought against and destroyed. But the people of Edom were not to be injured, either in their persons or property. And although the approach of so vast a nomadic horde as the Israelites naturally created apprehension, they were to take no advantage of the prevailing terror to compel the Edomites to accept whatever terms they imposed. They were merely to pass "through" or along their border, and to buy meat and water of them for money (verse 6). The people, kinder than their king, did sell them bread, meat, fruits, and water in their passage along their border. Jamieson.

7. When Moses spake these words Israel was

near the verge of Canaan. And the words are retrospective. They are a testimony to Divine faithfulness and care; "These forty years the Lord thy God hath been with thee; thou hast lacked nothing." So may the believer say and sing as he closes stage after stage of life; so *will* he sing when he closes the last stage of all: "Not one thing hath failed of all that the Lord hath spoken." The more life unfolds to him of his own weakness, the louder and sweeter will be his song over Divine care; yea, he will go singing to the heavenly rest! *Clemance.*

9. He had previously forbidden them to enter the land of Edom, unless consent were obtained. A similar prohibition is now added with respect to the Moabites, because God had allotted to them the territory which they inhabited. Inasmuch as they were the descendants of Lot, and consequently of the race of Abraham, he would treat them with special favor. *Calv.*

Not very long before the return of the Israelites to the land of their fathers' pilgrimage, the Moabites and Ammonites, who had previously spread themselves as far as the Jabbok and the Jordan, were driven back by the *Amorites* toward the south and east, and an Amoritish kingdom was established in Gilead; so that the Arnon was now the northern boundary of Moab. This rendered it possible for the Israelites to take possession of the country to the east of the Jordan, without being obliged to engage in hostilities with any nations that were related to them by birth. *K.*

10-12. The mention of the Moabites gives occasion to the author to introduce some notices of the ancient inhabitants of Edom and Moab. In Moab dwelt, in the earlier times, the Emim, a giant race, potent and numerous, like the Anakim. They were also, like the Anakim, reckoned among the Rephaim, but were by the Moabites called Emim. The Horim appear from the name to have been a Troglydyte race, inhabiting the caves which abound in the Edomite range, and with whom, perhaps, originated the conception which was at a later period carried out in the marvellous rock city of Petra. Of their own origin nothing is known. *W. L. A.*

13. Now rise up and get you over the brook Zered. The southern border of Moab, *Zered* (woody), now Wady Ahsy, forms a natural division of the country between the north and south. *Janieson.*—**14.** This brook formed the boundary line between Edom and Moab, and was the limit of Israel's wanderings in the wilderness. They crossed it thirty-eight years after the doom had been pronounced upon them at Kadesh, and during that period the entire

generation of those who had rebelled had died out. *W. L. A.*

18. Ar, called in later times Rabbah, was the capital of Moab, and situated twenty-five miles south of the Arnon on the banks of a small but shady stream, the Beni-Hamed. It is here mentioned as representative of the country dependent on it—a rich and well-cultivated country, as appears from the numerous ruins of cities, as well as from the traces of tillage still visible on the fields. *Janieson.*

16-19. The generation that sinned having quite died out, the people were now to cross the border of Moab and advance to the conquest of the promised land. To the east of Moab was the country of the Ammonites; these, also, the Israelites were to leave unassailed, for the Lord had given to them their land for a possession.

20-23. Another parenthetical insertion, containing some ethnographical notices, intended, probably, to confirm the assertion that to the children of Ammon God had given their land for a possession. *W. L. A.*—What a strange insight does this parenthesis of four verses give into the early history of Palestine! How many successive wars of conquest had swept over its early state—what changes of dynasty among the Canaanitish tribes had taken place long prior to the transactions recorded in this history! *Janieson.*

Nu. 21: 13. Pitched on the other side of Arnon. The Arnon was without doubt the stream or torrent now known as the Wady Mojeb, which breaks its way down to the Salt Sea through a precipitous ravine. It must have been in the upper part of its course, in the desert uplands, that the Israelites crossed it; and this both because the passage lower down is extremely difficult, and also because they were keeping well to the eastward of Moabitish territory up to this point. It would appear from De. 2: 26 that Israel remained at this spot until the embassy to Sihon had returned. That cometh out of the coasts of the Amorites—i.e., the Arnon which comes down from the northeast. For Arnon is the border of Moab. It was at that time the boundary. *R. W.*

It was a marked epoch in their journeyings—almost an anticipation of the passage of the Jordan itself—when, after having crossed the water-course or torrent, shaded or overgrown by willows (*Zered*), that formed the first boundary of the desert, they passed the stream of the Arnon—the first that they had seen since the Nile—which, flowing through its deep defile of sandstone rocks, parts the cultivated land of Moab from the wild mountains of Edom. *Stanley.*

14. The book of the wars of the Lord.

Of this book nothing is known except what may be gathered from the passage before us. It was apparently a collection of sacred odes commemorative of that triumphant progress of God's people which this chapter records. From it is taken the ensuing fragment of ancient poetry relating to the passage of the Arnon, and probably also the Song of the Well, and the Ode on the Conquest of the Kingdom of Sihon. *Espin.*—This book was probably a collection of ballads and songs composed on different occasions by the watch-fires of the camp, and for the most part, though not perhaps exclusively, in commemoration of the victories of the Israelites over their enemies. The title shows us that these were written by men imbued with a deep sense of religion, and who were therefore foremost to acknowledge that not their own prowess, but Jehovah's right hand had given them the victory when they went forth to battle. Hence it was called "The Book of the Wars of Jehovah." J. P.

Nu. 21. Three quotations are given successively in this chapter. The first is from "the Book of the Wars of the Lord," and the last is plainly a triumphant war-song. Hence they all probably belonged to the same book. These quotations are made to relieve the seeming dryness of the details in these journeys, and to show how melodies of song and praise, which had been silent in the wilderness, awoke once as soon as they began to enter upon the land of promise. This "Book of the Wars of the Lord" was probably a small collection of national chants or songs of praise, which grew up during their years of sojourn, after the marvels of the exodus had wakened up the faithful to a new sense of the power and mercy of the God of Israel. Its chief subjects would be the exodus and the entrance; and each chant or song being composed successively as the occasion arose, these brief allusions or quotations serve to light up the details of the march with a dramatic vividness, scarcely attainable in any other way. In fact, the words of verse 27 ("they that speak in proverbs") seem to imply that this last triumphal song was still current in the lips of the Israelite bards, and had scarcely been enrolled in the book to which it naturally belonged in a written form. The first quotation (verses 13-15) is plainly incomplete. It might have formed part of the opening words of a lyrical song nearly as follows: "I will sing the works of the Lord, the mighty acts of the God of Israel. What he did for us at the Red Sea," etc. The crossing of the Arnon would thus be marked, in

a simple but impressive way, as the close of their wilderness sojourn. The second quotation (verses 17, 18) is a contrast to the miraculous smiting of the rock in the wilderness, and marks their first entrance upon "a land inhabited," with "fountains and depths that spring out of valleys and hills." The rock had been smitten amid the murmurs of the people, but the well of the nobles is dugged amid their songs of hope and joy. The third quotation (next section) is clearly an Israelite song of victory upon the conquest of Sihon. His former exploits against Moab are named, to make the victory of Israel more impressive. There is an abrupt lyrical change from Sihon's triumphs to his sudden overthrow. *Birks.*

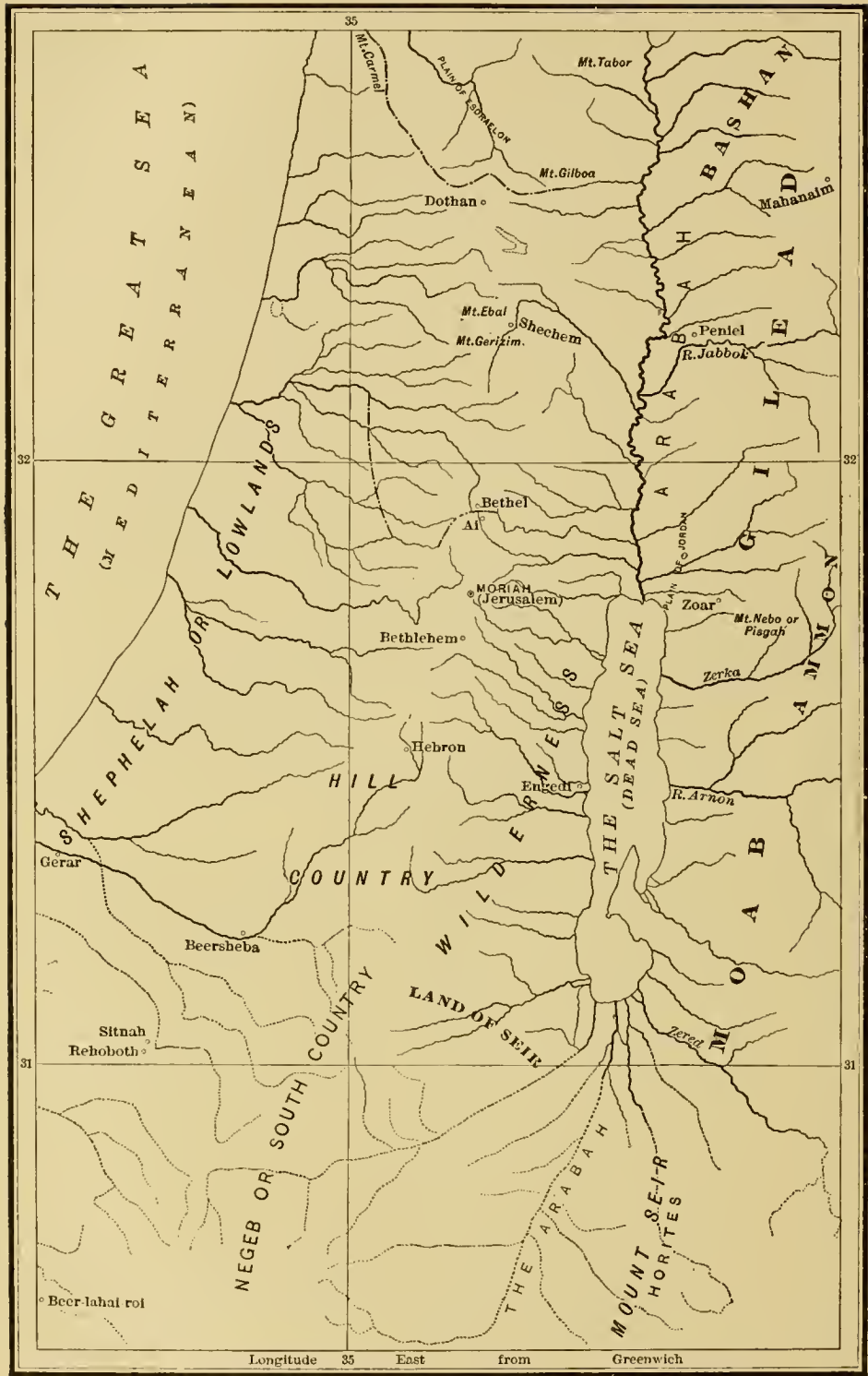
16-18. The second encampment after crossing the Arnon was called *Beer*, a well. The people suffered here for want of water; but Moses gathered the people together at the command of Jehovah, who gave them water again—not, however, by a miracle in the ordinary sense, but by means of their own exertions in first digging a well. This gave rise to the beautiful WELL-SONG:

Spring up, O well!
Sing to answer it!
Well, which the princes dug,
Which the nobles of the nation bored,
With the sceptre and their staves.

The good-will and activity of the people which are manifest here present a glorious contrast to the bitter spirit and murmuring of the ancient Israelites. K.

Geographical and Ethnographical.

The deep rocky valley of the *Wady Ahsy* (Ahsa), the lower end of which is called *Kurahy*, divides the land of the Edomites from the *Moabitish mountains*. In the time of Moses, and also in later periods of the Old Testament history, the country of the Moabites extended northward as far as the *Wady Moheb*, through whose deep rocky bed, the sides of which are almost perpendicular, the river Arnon flows to the Dead Sea. The *Wady Kerak* (Haditheh) intersects Moabitis, and divides it into two nearly equal halves. As long as it received a certain amount of cultivation, Moabitis was an extraordinarily fertile country; but now that all cultivation has been suspended for many centuries, it is barren and waste. The ancient capital was *Ar*, or *Ar-Moab*, on the left bank of the Arnon. *Rabba*, or *Rabbath-Moab*, which was the second capital, was situated in the heart of the country. The fortified city of *Kir*, or *Kir-Moab*, the mod-



ern *Kerek*, was in the south, and stood upon a rocky height, not far from the northern declivity of the Wady Kerek. K.

The Arnon (Wady Mojeh), which formed the boundary between Moab and the Amorites, and at a later period between Moab and Israel, is a tremendous ravine, more than two thousand feet deep, which cuts its way through the plateau, and discharges its waters into the Dead Sea. The district south of the Arnon is termed in Ruth 1 "the country of Moab," and may be considered as Moab proper; but Moab extended at one period much farther to the north, over the district called the "land of Moab" in De. 1:5, and embraced the plain of Seisaban, north of the Dead Sea, termed in the Bible *Arboth Moab*, or the plain of Shittim. On the south, Moab extended to the borders of the Wady Sidiyeh, or Seil Gharabi, down which runs a fine stream, which is probably the brook Zered, that lay between Moab and Edom, and was the proper term of the Israelites' wandering. The character of this portion of the country is very similar to that north of the Arnon, an elevated plateau, with a rich soil providing abundant pasturage for the flocks of the Bedouin, as it formerly did for those of the Moabites, whose pastoral character may be inferred from the fact that the country paid a tribute to Ahab of one hundred thousand rams, and the same number of wethers with their fleeces. The relations between the Moabites and Israelites appear to have been of a mixed character; the story of Ruth points to a friendly intercourse between the two peoples at that time, and at a later period we find David's father and mother dwelling with the King of Moab "all the while that David was in the hold" (1 Sam. 22:4); but with the exception of these instances, the relations were hostile rather than amicable. *Wilson*.

The Moabites were descended from Moab, the son of Lot's eldest daughter, and the Ammonites from Ben-Ammi, the son of his youngest daughter. The near relation between the two peoples indicated in the story of their origin continued throughout their existence. Indeed, so close was their union, and so near their identity, that each would appear to be occasionally spoken of under the name of the other. Zoar was the cradle of the race of Lot. From this centre the brother-tribes spread themselves. The Ammonites, whose disposition seems

throughout to have been more roving and unsettled, went to the northeast. The Moabites, whose habits were more settled and peaceful, remained nearer their original seat. The Moabites originally dwelt on the eastern side of the Dead Sea, extending as far north as the mountain of Gilead, from which country they expelled the *Emims*, the original inhabitants. But they themselves were afterward driven southward by the warlike Amorites, who had crossed the Jordan, and were confined to the country south of the river Arnon, which formed their northern boundary (Nu. 21:13; Judges 11:18). The territory occupied by Moab at the period of its greatest extent, before the invasion of the Amorites, divided itself naturally into three distinct and independent portions. Each of these portions appears to have had its name by which it is almost invariably designated. (1) The enclosed corner or canton south of the Arnon was the "field of Moab" (Ruth 1:1, 2, 6, etc.). (2) The more open rolling country north of the Arnon, opposite Jericho, and up to the hills of Gilead, was the "land of Moab" (De. 1:5; 33:49). (3) The sunk district in the tropical depths of the Jordan valley, taking its name from that of the great valley itself—the Arabah—was the *Arboth-Moab*, the dry regions—in the Authorized Version very incorrectly rendered the "plains of Moab" (Nu. 22:1, etc.).

Unlike Moab, the precise position of the territory of the *Ammonites* is not ascertainable. In the earliest mention of them (De. 2:20) they are said to have destroyed the Rephaim, whom they called the *Zamzumim*, and to have dwelt in their place, Jabbok being their border. "Land" or "country" is, however, but rarely ascribed to them, nor is there any reference to those habits and circumstances of civilization which so constantly recur in the allusions to Moab. On the contrary, we find everywhere traces of the fierce habits of marauders in their incursions. The hatred in which the Ammonites were held by Israel is stated to have arisen partly from their opposition, or, rather, their denial of assistance to the Israelites on their approach to Canaan. But it evidently sprang mainly from their share in the affair of Balaam (De. 23:4; Neh. 13:1). But whatever its origin, it is certain that the animosity continued in force to the latest date. P. S.

Section 175.

SIHON SMITTEN, HIS LAND AND CITIES TAKEN. OG AND HIS PEOPLE DESTROYED, BASHAN AND ITS CITIES POSSESSED. ENCAMPMENTS NORTH OF THE ARNON. FINAL AND PROTRACTED GATHERING ON THE ARBOTH MOAB. PLAINS OF JORDAN.

Numbers 21 : 21-35, 19, 20 ; 33 : 45-49.

Nu. 21 21 AND Israel sent messengers
22 unto Sihon king of the Amorites, saying, Let
me pass through thy land : we will not turn
aside into field, or into vineyard ; we will
not drink of the water of the wells : we will
go by the king's *high* way, until we have
23 passed thy border. And Sihon would not
suffer Israel to pass through his border : but
Sihon gathered all his people together, and
went out against Israel into the wilderness,
and came to Jahaz : and he fought against
24 Israel. And Israel smote him with the edge
of the sword, and possessed his land from
Arnon unto Jabbok, even unto the children
of Ammon : for the border of the children of
25 Ammon was strong. And Israel took all these
cities : and Israel dwelt in all the cities of
the Amorites, in Heshbon, and in all the
26 towns thereof. For Heshbon was the city
of Sihon the king of the Amorites, who had
fought against the former king of Moab, and
taken all his land out of his hand, even unto
27 Arnon. Wherefore they that speak in pro-
verbs say,

Come ye to Heshbon, let the city of
Sihon be built and established :
28 For a fire is gone out of Heshbon, a
flame from the city of Sihon :
It hath devoured Ar of Moab, the lords
of the high places of Arnon.
29 Woe to thee, Moab ! thou art undone,
O people of Chemosh :
He hath given his sons as fugitives, and
his daughters into captivity,
30 Unto Sihon king of the Amorites. We
have shot at them ; Heshbon is per-
ished even unto Dibon,
And we have laid waste even unto No-
phah, which *reacheth* unto Medeba.
31 Thus Israel dwelt in the land of the Amorites.
32 And Moses sent to spy out Jazer, and they
took the towns thereof, and drove out the
33 Amorites that were there. And they turned
and went up by the way of Bashan : and Og
the king of Bashan went out against them,
34 he and all his people, to battle at Edrei. And
the LORD said unto Moses, Fear him not : for
I have delivered him into thy hand, and all

his people, and his land ; and thou shalt do
to him as thou didst unto Sihon king of the
35 Amorites, which dwelt at Heshbon. So they
smote him, and his sons, and all his people,
until there was none left him remaining :
and they possessed his land.

Nu. 21 And from the wilderness *they jour-*
19 *neyed* to Mattanah : and from Mattanah to
20 Nahaliel : and from Nahaliel to Bamoth : and
from Bamoth to the valley that is in the field
of Moab, to the top of Pisgah, which looketh
down upon the desert.

Nu. 33 45 And they journeyed from Iyim,
46 and pitched in Dibon-gad. And they jour-
neyed from Dibon-gad, and pitched in Al-
47 mon-diblathaim. And they journeyed from
Ahuon-diblathaim, and pitched in the moun-
48 tains of Abarim, before Nebo. And they
journeyed from the mountains of Abarim,
and pitched in the plains of Moab by the
49 Jordan at Jericho. And they pitched by
Jordan, from Beth-jeshimoth even unto Abel-
shittim in the plains of Moab.

De. 2 : 26-37 ; 3 : 1-11.

De. 2 26 And I sent messengers out of the
wilderness of Kedemoth unto Sihon king of
27 Heshbon with words of peace, saying, Let
me pass through thy land : I will go along
by the high way, I will neither turn unto the
28 right hand nor to the left. Thou shalt sell
me food for money, that I may eat ; and give
me water for money, that I may drink : only
29 let me pass through on my feet ; as the chil-
dren of Esau which dwell in Seir, and the
Moabites which dwell in Ar, did unto me ;
until I shall pass over Jordan into the land
30 which the LORD our God giveth us. But
Sihon king of Heshbon would not let us pass
by him : for the LORD thy God hardened his
spirit, and made his heart obstinate, that he
might deliver him into thy hand, as at this
31 day. And the LORD said unto me, Behold, I
have begun to deliver up Sihon and his land
before thee : begin to possess, that thou may
32 est inherit his land. Then Sihon came out
against us, he and all his people, unto battle
33 at Jahaz. And the LORD our God delivered
him up before us ; and we smote him, and
34 his sons, and all his people. And we took

all his cities at that time, and utterly destroyed every inhabited city, with the women and the little ones ; we left none remaining :
 35 only the cattle we took for a prey unto ourselves, with the spoil of the cities which we
 36 had taken. From Aroer, which is on the edge of the valley of Arnon, and from the city that is in the valley, even unto Gilead, there was not a city too high for us : the LORD our God delivered up all before us :
 37 only to the land of the children of Ammon thou camest not near ; all the side of the river Jabbok, and the cities of the hill country, and wheresoever the LORD our God forbade us.

§ I Then we turned, and went up the way to Bashan : and Og the king of Bashan came out against us, he and all his people, unto
 2 battle at Edrei. And the LORD said unto me, Fear him not : for I have delivered him, and all his people, and his land, into thy hand ; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which
 3 dwelt at Heshbon. So the LORD our God delivered into our hand Og also, the king of Bashan, and all his people : and we smote him until none was left to him remaining.
 4 And we took all his cities at that time ; there was not a city which we took not from them ; threescore cities, all the region of
 5 Argob, the kingdom of Og in Bashan. All these were cities fenced with high walls, gates, and bars ; beside the unwalled towns
 6 a great many. And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying every inhabited city,
 7 with the women and the little ones. But all the cattle, and the spoil of the cities, we took
 8 for a prey unto ourselves. And we took the land at that time out of the hand of the two kings of the Amorites that were beyond Jordan, from the valley of Arnon unto mount
 9 Hermon ; (*which* Hermon the Sidonians call Sirion, and the Amorites call it Senir) ; all the cities of the plain, and all Gilead, and all Bashan, unto Salecah and Edrei, cities
 11 of the kingdom of Og in Bashan. (For only Og king of Bashan remained of the remnant of the Rephaim ; behold, his bedstead was a bedstead of iron ; is it not in Rabbah of the children of Ammon ? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.)

In striking contrast with the west of Palestine, with its narrow valleys and broken ridges of hill, crowded with towns, and their sides ribbed with terraces, stretches forth the wide

trans-Jordanic region in actual extent far greater than the whole inheritance of the ten tribes, if we except the south country of Judah, yet having the most insignificant bearing on the future history of the nation. The first conquered, these regions were the first lost, and after the Assyrian captivity of Israel they were never repeopled by the chosen race, but remained in Gentile occupation. II. B. T.

At the time of Moses we find *two Amoritish* kingdoms on the other side of the Jordan. The most southerly of the two, between the Jabbok and the Arnon, was founded by King *Sihon*, who still resided at Heshbon. The northern kingdom, which covered the whole land of Bashan, was governed by King Og. His palace was at Ashtaroth (Josh. 13 : 12). The territory of Og is expressly described (De. 31 : 4) as an Amoritish kingdom. After the immigration of the Amorites, they soon gained the upper hand over the early inhabitants. K.

From the Wady Zered on the south to the broad ravine of the river Arnon on the north, lay the territory of Moab, also called Ar, along the southern half of the eastern shore of the Dead Sea ; and a southern branch of the Arnon bounded their country on the east. Shortly before the exodus, the warlike Amorites (*highlanders*) had passed the Jordan under their King *Sihon*, and had driven the Moabites and Ammonites out of the region between the Arnon and the Jabbok ; so that these rivers were now the southern and northern boundaries of the kingdom of Sihon, whose capital was Heshbon. North of the Jabbok, the great upland territory of Bashan, extending to Mount Hermon, formed the kingdom of the giant *Og*, who is also called an Amorite. Such was the state of the country east of Jordan, which formed no part of the land marked out for the first settlement of the Israelites, but events drew them on to its conquest. Having been forbidden to molest Moab or Ammon, they had asked for a peaceable passage through the former. Probably, as in the case of Edom, a direct passage was refused, but the people were left unmolested in passing over the upper courses of the Zered and the Arnon, and round the eastern slope of the intervening hills by the margin of the desert. P. S.

The country ruled by Sihon lay between the Arnon and the river Jabbok, now *Wady Zerka*. The name most frequently given in the Old Testament is the *land of Gilead*. In the Roman period it was called *Perea*. It is intersected throughout its entire extent and divided into two nearly equal parts by the *Wady Hesban*, which pours its waters into the Jordan (not far

from its mouth). The southern half, between Arnon and Wady Hesban, is again divided in the middle by the *Wady Zerku Main*, which flows into the Dead Sea. In the time of Moses the whole was inhabited and governed by the Amorites; but it had previously been in the possession of the Moabites and Ammonites. The former had been driven southward across the Arnon, the latter more in an easterly direction. This serves to explain the fact that the broad plain on the east bank of the Jordan is constantly designated in the Pentateuch the *Arboth Moab* or Plains of Moab. K.

GILEAD,

sometimes called "Mount Gilead," and "the land of Gilead," extended from the river Yarmuk on the north to the borders of Moab on the south—that is, to the Arnon. It would appear that at a very early period the Moabite territory extended far to the north of the Arnon, and embraced the "plain country" or Mishor, and southeastern portion of the Jordan Valley, but that when the Israelites reached the country the Moabites had been driven out by Sihon, king of the Amorites, who was in possession and living at Heshbon. On the defeat of Sihon at the decisive battle of Jahaz the country fell into the hands of the Israelites, and was afterward given to Reuben and Gad, but this particular district, the modern "Belka," still retained the distinctive name of "Mishor," or sometimes the "land of Moab," and the plains east of Jordan were also known as the *Arboth Moab*, "or Plains of Moab." In the southern half of Gilead were situated Mount Abarim, Mount Nebo, Pisgah, and Peor, which are mentioned in connection with the approach of the Israelites to the Promised Land and the death of Moses. It was this rich district of Gilead, with its abundant pasturage "a place for cattle," that the two tribes of Gad and Reuben desired for their "very great multitude of cattle," and in which they afterward led a pastoral life, to which there are several allusions in the Bible. *Wilson*.

Sihon Rejects Moses' Request. He Attacks, and is Exterminated. His Cities Occupied by Israel.

Nu. 21 : 21-30. De. 2 : 26-37.

Moses, in the first instance, sent a message of peace to Sihon, proposing to pass through his territory on the same terms as he had made with the Moabites and Edonites, travelling by the highway, and paying for such provisions as his followers required. But this Sihon refused, and came out against Israel, with all his people, to battle. The issue was that he was utterly

discomfited; all his towns were captured, he and all his people utterly destroyed, and the cattle and spoil of the whole country taken for booty. *W. L. A.*

The rejection of Moses' request by Sihon, and his opposition to the advance of the Israelites drew down on himself and his Amorite subjects the predicted doom in the first pitched battle-field with the Canaanites, and secured to Israel not only the possession of a fine and pastoral country, but a free access to the Jordan on the east. *Jamieson*.

25. Heshbon. Now Heshbon, a ruined city, due east of the point where the Jordan enters the Dead Sea; conspicuous from all parts of the high plateau on which it stands, but concealed, like the rest of the plateau, from the valley beneath. *Espin*.

Israel's Song of Victory.

Nu. 21 : 27-30.

The meaning of these triumphant proverbial sayings is this: "Heshbon, the chief city of the Amorites, lies overthrown. Better to depict the greatness and glory of the city the poet alludes to its former power, when the sons and daughters of the Moabites were led captive by Sihon. Israel has now destroyed the glory of this town—has thrown down the mighty people with their spears." Heshbon is still found on the end of the Wady Hesban, as also are places under the names Dibon and Madaba. Hesban is entirely in ruins, but these bear evidence to the considerable circumference and splendor of the ancient town. Madaba lies on a hill, and is about two miles in circumference. *Gerl*.

On closer inspection it becomes more and more obvious that this song of victory is altogether of a sarcastic character, and is not a song of thanksgiving. *Come home to Heshbon*—to the city, that is, which can now no longer furnish either house or shelter;—*restore* (if you can) *the city*, which is now laid forever in ruins! That the guilt of the vanquished may be the more loudly proclaimed, a second voice is heard recalling their earlier history. This Heshbon is the very same city from which the fire of war once issued forth in its most destructive form against unfortunate Moab, for whose fall and the impotence of its god Chemosh the most piteous lamentations had been uttered! But at the very moment when these Amorites, who had devastated Moab with fire and sword, were imagining themselves to be in perfect security (the clear voice of the victors now returns to the opening of the song), our fire of war burst forth from Heshbon, as the leading and central place,

and burned and devastated the country to its utmost borders. Thus was Moab avenged by Israel. That this ode dates immediately from the period of the conquest, is also obvious from the fact that shortly afterward (Nu. 32:37) Heshbon was restored by the tribe of Reuben, and that henceforward it was always a place of importance. *Ewald*.

Attacked by Og, King of Bashan. His People Destroyed, his Cities and Territory Taken by Israel.

Nu. 21:33-35. De. 3:1-11.

As Og, the King of Bashan, saw at once that his own country was endangered by this successful campaign, he also prepared for war, and met with the same fate. A decisive battle was fought at Edrei, in which the army of Og was utterly annihilated. As the whole of Bashan now came into the possession of the Israelites, they established their headquarters in the Arboth Moab, within sight of the Jordan, opposite to Jericho, between Beth-Hajeshimoth and Abel-Shittim. K. — Thus Israel became possessed of two kingdoms—whose united territories extended from the river Arnon to the roots of Lebanon—forming one of the finest countries in the world, well wooded, and full of rich pastures. Thus Israel began its career of conquest by acquiring a valuable possession over and above what had been promised to them; and by this their faith must have been much encouraged. *Kil*.

The boundaries of *Bashan*, the northern portion of Manasseh's inheritance, are very clearly laid down. It extended from the southern slopes of Mount Hermon in the north, to Gilead in the south—the frontier line between Bashan and the northern Gilead of King Og being the river *Hieromax* or *Sheriat-el-Mandhur*, which runs due west and enters the Jordan just below the Sea of Galilee. North of this the country is comparatively flat, a high table-land, whence the name Bashan—i.e., "level;" while south of it is the undulating and rugged country of Gilead. The Upper Jordan and the Sea of Galilee bounded Bashan on the west, the city of *Salcah* and the country of the Geshurites and of the Maacathites, on the east. H. B. T.—The region of Bashan, as Scripture informs us in many places, was fertile, and famous for its rich pastures; Moses also testifies to its great extent. In Psalm 135:10-12 God's power and goodness is magnified in reference to these victories; because he "slew mighty kings Sihon king of the Amorites, and Og King of Bashan, and gave their land for a heritage, a heritage

unto his people." *Calv.*—Bashan was famous for its kine in Bible times, and is so still. In southern Palestine I observed flocks of sheep and goats in numberless instances, yet saw no herds of kine. But coming into the northern country, opposite Bashan, on the slopes of Little Hermon and the wooded plain north of Tabor, our party encountered immense herds. N. C. B.

De. 3:4. Region of Argob. It would be difficult to mention a spot in civilized lands which could be compared to this ancient region in regard to its wild and savage aspect. The lava bed proper embraces about three hundred and fifty square miles, and its average height above the surrounding plain is perhaps twenty feet. The bed in its outline or edge is far from being regular, but sends out at a multitude of points black promontories of rock into the surrounding plain. Argob, or the Lejah itself, is a great plain, and one of the strangest on earth. The surface is black, and has the appearance of the sea when it is in motion beneath a dark, cloudy sky, and when the waves are of good size but without any white crests of foam. But this sea of lava is motionless, and its great waves are petrified. In the process of cooling the lava cracked, and in some cases the layers of great basalt blocks look as if they had been prepared and placed where they are by artificial means. In other cases, the hillocks have split lengthwise, or sometimes into several portions, and thus seams have been opened, forming great fissures and chasms which cannot be crossed. *Merrill*.

4, 5. Threescore cities, fenced with high walls, gates, and bars, besides unwalled towns, a great many. That sixty walled cities, besides unwalled towns a great many, should exist in a small province, at such a remote age, far from the sea, with no rivers and little commerce, appeared to be inexplicable. Inexplicable, mysterious though it appeared, it was true. On the spot, with my own eyes, I now verified it. The walled cities, with their ponderous gates of stone, are there now as they were when the Israelites invaded the land. Some of them retain the ancient names recorded in the Bible. I have more than once entered a deserted city in the evening, taken possession of a comfortable house, and spent the night in peace. Many of the houses in the ancient cities of Bashan are perfect, as if only finished yesterday. The walls are sound, the roofs unbroken, the doors, and even the window-shutters in their places. The great numbers of unwalled towns are there, too, standing testi-

monies to the truth and accuracy of Moses, and monumental protests against the poetical interpretations of modern rationalists. There are the roads once thronged by the teeming population; there are the fields they enclosed and cultivated; there are the terraces they built up; there are the vineyards and orchards they planted; all alike desolate, not poetically or ideally, but literally "without man, and without inhabitant, and without beast." J. L. P. —It is astonishing to learn that, in some of these ancient cities, from two to five hundred houses have been found *perfect*, but without a solitary inhabitant. From the battlements of the Castle of Salcah, Dr. Porter counted no fewer than *thirty* towns and villages dotting the vast plain, many of them perfect as when first built, and "yet, for more than five centuries, there has not been an inhabitant in one of them." All that has been recently discovered has completely established the descriptions in the writings of Moses and the prophets. To the very letter their statements have been vindicated by architectural remains, which are without a parallel. *W. Fraser.*

11. Bedstead of iron. The "iron" was probably the black basalt of the country, which not only contains a large proportion, about twenty per cent, of iron, but was actually called iron, and is still so regarded by the Arabians. The word translated "bedstead" may certainly mean "bier," and perhaps does so in this passage. Modern travellers have discovered in the territories of Og sarcophagi as well as many other articles made of the black basalt of the country. *Is it not in Rabbath of the children of Ammon?* Probably after the defeat and death of Og at Edrei the remnant of his army fled into the territory of the friendly Ammonites, and carried with them the corpse of the giant king. Rabbah was not captured by the Israelites till the time of David; but it is not likely that this remarkable relic would remain at Rabbah unknown to them. **Nine cubits.** The bedstead or sarcophagus would thus be from thirteen to fourteen feet long: but was of course considerably larger than the body of the man for whom it was designed. *Espin.*

It was not for nought that Og and his people were dispossessed. Great strength was combined with ghastly wickedness. This is the reason why they were swept away. Unless a nation is accomplishing God's purposes, it will not be spared to fulfil its own! Whether it is best for the world that a nation should continue in being depends on the virtue, purity, and piety of the people who compose it. If virtue be

a-wanting, no number of cities and towns, nor any strength and hardness in the race, will shield a nation from absolute extinction. *Clemence.*

In reading the Old Testament account of the terrible destruction brought upon these nations, we are to bear in mind that we are reading the execution of a dreadful but just sentence, pronounced by God against their intolerable and incorrigible crimes; that they were intended to be made an example to the whole world of God's avenging wrath against sins of such a magnitude and such a kind; that the miseries inflicted upon the nations by the invasion of the Jews were expressly declared to be inflicted on account of their abominable sins; that God had borne with them long; that he did not proceed to execute his judgments till their wickedness was full; that the Israelites were mere instruments in the hands of a righteous Providence for effecting the extermination of a people whom it was necessary to make a public example to the rest of mankind; that this extermination, which might have been accomplished by a pestilence, by fire, by earthquakes, was appointed to be done by the hands of the Israelites, as being the clearest and most intelligible method of displaying the power and righteousness of the God of Israel—his power over the pretended gods of other nations, and his righteous hatred of the crimes into which they were fallen. This is the true statement of the case. It is no forced or invented construction, but the idea of the transaction set forth in Scripture; and it is an idea which may fairly reconcile us to everything which we read in the Old Testament concerning it. *Paley.*

The character of the nations to be extirpated furnishes the reason of the Divine procedure toward them. That the total extirpation of a pre-eminently wicked race is in no respect more opposed to Divine justice than was the destruction of the world by a deluge, and of Sodom and Gomorrah by fire from heaven, will hardly be questioned. Other instances of the destruction of tribes and nations are of frequent occurrence in the world's history. Further, experience abundantly confirms the testimony of Scripture, that God employs men, as well as inferior agencies, for the accomplishment of his purposes, whether of good or evil. Individuals and nations have a mission, and God employs them often, unconsciously or even contrary to their intentions, as the instruments of his wrath, and when they have fulfilled their destiny arms in turn other powers against them. This is the voice of universal history, and of Scripture his-

tory in particular, which discovers the hidden springs of actions and the will which directs all affairs (Is. 10 : 5-12). In these matters God not merely permits—for this were to take a low view of the Divine government, and utterly inadequate to explain the various perplexing phenomena of Providence—he arranges all events and regulates their issues. If God, then, does employ men as the unconscious ministers of his will, can he not also legitimate a people as righteous instruments of punishment? If God can and does employ an instrumentality of destruction, acting from its own will and for the accomplishment of its own ends without any respect to the Divine will, can he not also employ an instrumentality which, acting under his sole and supreme authority, shall be guiltless of wrong? This is the precise point to which the present question is reduced, and it is with this that the objector has to deal. D. M.

The religion of the Bible is no less remarkable for its tenderness than for its severe purity. Once in five hundred or a thousand years, when morality is on the brink of perishing among men, the sword of justice smites and spares not. Hostile criticism, blind because hostile, fixes on these rare and long-deferred examples of Divine severity (always preceded by forbearance and warning) and overlooks the fact that the prevailing representation of the Divine character places mercy, compassion, kindness, tenderness among its foremost attributes. Heathen poets have sounded the depths of human sorrow, passion, and pity; but nowhere in pagan literature, least of all in the religious books of heathendom, can we catch even the echo of that full-toned tenderness and gracious comfort which rings through the Hebrew Scriptures, assuring us that "the Lord is very pitiful," and "his tender mercies are over all his works." *E. R. Conder.*

Stations of Israel in Sihon's Territory. Final and Protracted Encampment on the Plains of Moab, or Shittim, opposite Jericho.

Nu. 21 : 19, 20. The encampments of the Israelites, amounting to *forty-two*, are recorded all together in historical succession in ch. 33, where *Ije-abarim* is the thirty-eighth; *Dibongad*, thirty-nine; *Almon-Diblathaim*, forty; *mountains of Abarim*, forty-one; and *the plains of Moab*, by *Jordan*, forty-two. The words are strictly the proper names of the three places: but here the words *Mattanah*, *Nahaliel*, and *Bamoth* follow some lines of poetry, and seem to form a continuation of the song. They evidently express figurative and poetical ideas. The word *Mat-*

tanah signifies a gift; *Nahaliel*, great streams; *Bamoth* may point out any high places of signal benefit in the country of *Moab*. If, therefore, these words were meant to express poetically some eminent blessing, what blessing was so likely to be then celebrated as *copious streams of water*? And after they had wandered near *forty* years through many a barren desert where there was *no water*, it is no wonder they should shout for joy at finding *water in plenty*. No wonder they should sing, in poetic rapture, that after *the wilderness* was (*Mattanah*) the GIFT of God, meaning *the great well* in Moab, dug by public authority; and no wonder that, after such a gift, there were (*Nahaliel*) *blessed streams*, by which they passed, till they came to (*Bamoth*) the high places, from which these streams descended. *Kennicott.*

Nu. 33 : 48. Pitched in the plains of Moab by the Jordan at Jericho.

The plains (*Arboth*) of MOAB, Israel's last place of encampment in the valley to the east of the Jordan, must not be confounded, as is often the case, with the FIELD OF MOAB on the top of the mountain (Nu. 21 : 20). *Arboth* Moab is the name given to that portion of the Ghor (*Arabah*) which stretches along the eastern bank of the Jordan, from the Jabbok or thereabout to the Dead Sea. It answers to the lowlands of Jericho, on the other side of the Jordan; and for this reason it is frequently described as being "over against Jericho." The *field of Moab*, on the other hand, was undoubtedly the large tract of table-land to the east of the Jordan, which stretched pretty uniformly from the mountains of Gilcad to the Kerek. This is evident, *first*, from the fact that, according to Nu. 21 : 20, the Israelites encamped in a valley of the *field* of Moab before they reached the *Arboth* Moab (22 : 1); *secondly*, from 21 : 20, where *Bamoth*, or more properly *Bamoth-Baal*, the heights of Baal (22 : 41), which was situated between Dibon and Beth-Baal-Meon, is also described as being in the field of Moab; and *thirdly*, from the fact that the cities of Heshbon, Dibon, Medeba, and others, were in this field. K.

Nu. 21 : 20. "And from Bamoth (they marched) to the valley, which is in the field of Moab (on the plateau of Moab), on the height of Pisgah, and looks over to the face of the wilderness"—that is, over the tract of land which extends to the northeastern shore of the Dead Sea. From this plateau on the mountains of the Abarim, of which Pisgah and Nebo were peaks, Israel had its first view of the Land of Promise, and especially of that mysterious Sea of Salt whose glittering surface and death-like surround-

ings would recall such solemn memories and warnings. The whole country east of the Jordan was now Israel's, and the passage of that river could not be disputed. A. E.

Nu. 33 : 49. *Abel-Shittim* signifies "marshes of the acacia," and from hence to Beth-Jesimoth, near the head of the Dead Sea, the camp extended. Immediately under the hills of Gilead and Moab a rich wilderness of garden extends the whole way, watered by the abundant, never-failing springs and streams that gush from the foot of the wooded mountains. Among the tangled wilderness, chiefly on its western edge, still grow many of the acacia-trees, "*shittim*," from which the place derived its name. No place could thus be better situated for the vast camp—abundant water and forage behind, and open space for miles in front. Here, in these sultry groves, Israel was seduced by the Moabites into the licentious rites of Baal-Peor. Upon this rich plain Balaam looked down from the top of Peor, from Pisgah, from the bare hill on the top of the rocks and from the cultivated field of Zophim, "that looketh on the face of the waste." Here, not many months after, did

Moses give his last blessing to the people he had led so long ; hence he ascended those gray heights that towered beyond, and gained at length a glimpse of the land he was never himself to tread. Here were the tribes marshalled by his successor. In front of these green pastures their hosts were drawn out in the early morning just before their last halt on the river's brink (Josh. 3 : 1). H. B. T.

The pilgrimage of Israel through the desert to the promised land presents three points, around which all the rest is grouped : *first*, the rest at Sinai, where they were set apart as the people of God, and where the covenant with Jehovah was concluded ; *second*, the sojourn at Kadesh, in the Desert of Paran, where the unbelief of the Israelites came to a head, and the Divine sentence was pronounced, that they should be detained in the wilderness for forty years ; and *third*, their stay in the plains of Moab, where the period of the curse came to an end, and the new generation arrived at the goal of its pilgrimage and the borders of the promised land. K.

Section 176.

BALAAM AND BALAK. FIRST AND SECOND SOLICITATION. THE GOING AND THE DIVINE HINDERER. THE FIRST CONSTRAINED PROPHETIC BLESSING.

NUMBERS 22 : 1-41 ; 23 : 1-10.

Nu. 22. 1 AND the children of Israel journeyed, and pitched in the plains of Moab beyond the Jordan at Jericho.

2 And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was 3 sore afraid of the people, because they were many : and Moab was distressed because of the 4 children of Israel. And Moab said unto the elders of Midian, Now shall this multitude lick up all that is round about us, as the ox licketh up the grass of the field. And Balak the son 5 of Zippor was king of, Moab at that time. And he sent messengers unto Balaam the son of Beor, to Pethor, which is by the River, to the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt : behold, they cover the face of the 6 earth, and they abide over against me : come now therefore, I pray thee, curse me this people : for they are too mighty for me : peradventure I shall prevail, that we may smite them, and that I may drive them out of the land : for I know that he whom thou blessest is bles-ed, and 7 he whom thou cursest is cursed. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand ; and they came unto Balaam, and spake unto 8 him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me : and the princes of Moab abode with Balaam. 9 And God came unto Balaam, and said, What men are these with thee ? And Balaam said unto 10 God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*, Behold, the people 11 that is come out of Egypt, it covereth the face of the earth : now, come curse me them ; per- 12 adventure I shall be able to fight against them, and shall drive them out. And God said unto Balaam, Thou shalt not go with them ; thou shalt not curse the people : for they are blessed. 13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your 14 land : for the LORD refuseth to give me leave to go with you. And the princes of Moab rose 15 up, and they went unto Balak, and said, Balaam refuseth to come with us. And Balak sent

16 yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming
 17 unto me : for I will promote thee unto very great honour, and whatsoever thou sayest unto
 18 me I will do : come therefore, I pray thee, curse me this people. And Balaam answered and
 said unto the servants of Balak, If Balak would give me his house full of silver and gold, I
 19 cannot go beyond the word of the LORD my God, to do less or more. Now therefore, I pray
 you, tarry ye also here this night, that I may know what the LORD will speak unto me more.
 20 And God came unto Balaam at night, and said unto him, If the men be come to call thee, rise
 21 up, go with them ; but only the word which I speak unto thee, that shalt thou do. And
 22 Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And
 God's anger was kindled because he went : and the angel of the LORD placed himself in the
 way for an adversary against him. Now he was riding upon his ass, and his two servants
 23 were with him. And the ass saw the angel of the LORD standing in the way, with his sword
 drawn in his hand : and the ass turned aside out of the way, and went into the field : and
 24 Balaam smote the ass, to turn her into the way. Then the angel of the LORD stood in a hol-
 25 low way between the vineyards, a fence being on this side, and a fence on that side. And the
 ass saw the angel of the LORD, and she thrust herself unto the wall, and crushed Balaam's foot
 26 against the wall : and he smote her again. And the angel of the LORD went further, and
 27 stood in a narrow place, where was no way to turn either to the right hand or to the left. And
 the ass saw the angel of the LORD, and she lay down under Balaam : and Balaam's anger was
 28 kindled, and he smote the ass with his staff. And the LORD opened the mouth of the ass,
 and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three
 29 times ? And Balaam said unto the ass, Because thou hast mocked me : I would there were a
 30 sword in mine hand, for now I had killed thee. And the ass said unto Balaam, Am not I
 thine ass, upon which thou hast ridden all thy life long unto this day ? was I ever wont to do
 31 so unto thee ? And he said, Nay. Then the LORD opened the eyes of Balaam, and he saw
 the angel of the LORD standing in the way, with his sword drawn in his hand : and he bowed
 32 his head, and fell on his face. And the angel of the LORD said unto him, Wherefore hast thou
 smitten thine ass these three times ? behold, I am come forth for an adversary, because thy
 33 way is perverse before me : and the ass saw me, and turned aside before me these three times :
 unless she had turned aside from me, surely now I had even slain thee, and saved her alive.
 34 And Balaam said unto the angel of the LORD, I have sinned ; for I knew not that thou stoodest
 35 in the way against me : now therefore, if it displease thee, I will get me back again. And the
 angel of the LORD said unto Balaam, Go with the men : but only the word that I shall speak
 36 unto thee, that thou shalt speak. So Balaam went with the princes of Balak. And when
 Balak heard that Balaam was come, he went out to meet him unto the City of Moab, which is
 37 on the border of Arnon, which is in the utmost part of the border. And Balak said unto
 Balaam, Did I not earnestly send unto thee to call thee ? wherefore camest thou not unto me ?
 38 am I not able indeed to promote thee to honour ? And Balaam said unto Balak, Lo, I am
 come unto thee : have I now any power at all to speak any thing ? the word that God putteth
 39 in my mouth, that shall I speak. And Balaam went with Balak, and they came unto Kiriath-
 40 huzoth. And Balak sacrificed oxen and sheep, and sent to Balaam, and to the princes that
 41 were with him. And it came to pass in the morning, that Balak took Balaam, and brought him
 23 up into the high places of Baal, and he saw from thence the utmost part of the people. And
 Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and
 2 seven rams. And Balak did as Balaam had spoken ; and Balak and Balaam offered on every
 3 altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I
 will go ; peradventure the LORD will come to meet me : and whatsoever he sheweth me I will
 4 tell thee. And he went to a bare height. And God met Balaam : and he said unto him, I
 5 have prepared the seven altars, and I have offered up a bullock and a ram on every altar. And
 the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt
 6 speak. And he returned unto him, and, lo, he stood by his burnt offering, he, and all the
 7 princes of Moab. And he took up his parable, and said,

From Aram hath Balak brought me, the king of Moab from the mountains of the East :
 Come, curse me Jacob, and come, defy Israel.

8 How shall I curse, whom God hath not cursed ? and how shall I defy, whom the LORD
 hath not defied ?

- 9 For from the top of the rocks I see him, and from the hills I behold him :
 Lo, it is a people that dwell alone, and shall not be reckoned among the nations.
 10 Who can count the dust of Jacob, or number the fourth part of Israel ?
 Let me die the death of the righteous, and let my last end be like his !

22 : 1. With the decisive victories over Sihon and over Og, all who could have barred access to the Land of Promise had been either left behind, or else scattered and defeated. And now the camp of Israel had moved forward to "the other side Jordan from Jericho." Their tents were pitched in rich meadow-land, watered by many streams which rush down from the neighboring mountains—the *Arboth* or lowlands of *Moab*, as the country on this and that side the river was still called, after its more ancient inhabitants. The vast camp lay scattered over a width of several miles, from *Abel-Shittim*, "the meadow of the acacias," in the north, to *Beth-Jeshimoth*, "the house of desolations." A. E.

The plains. Heb. *Arboth*; the word is the plural of that which is used to denote the whole depressed tract along the Jordan and the Dead Sea, and onward, where it is still called the *Arabah*, to the Elanitic Gulf. Near the mouth of the Jordan this tract is about eleven miles across, a breadth of from four to five miles being on the eastern bank. The space occupied by the Israelitish camp consisted, in the main, of a large and luxuriant oasis upon this bank, slightly raised above the barren flat, sultry because sheltered by the Peræan hills which bear up the fertile plateau above, and watered by the brooks which, descending from those hills, run westward across the plain into the Jordan. It commenced on the south at *Beth-Jeshimoth*, "house of the wastes," close to the Dead Sea; thence it covered the sites of the future cities *Beth-ram* and *Beth-haran*, and terminated northward at *Abel-Shittim*, the "acacia meadow." *Espin.*

The overthrow of the Amorites opened the way for the march of the Israelites to "the plains of Moab," where they remained encamped during all the subsequent transactions until they passed the Jordan into the promised land. These plains are formed by a narrow strip of land, scarcely two leagues in breadth, lying along the eastern banks of the Jordan, opposite to the plains of Jericho. The Dead Sea lies to the south of it, Mount Pisgah on the southeast, and the mountains on the east; and toward the north, losing its specific name, this plain continues as "the valley of the Jordan," even to the Sea of Tiberias. This plain, with that of Jericho on the opposite side, form together, in fact, an expansion of the valley of the Jordan. *Kit.*

3. And Moab was sore afraid. The Israelites had entirely routed and ruined Sihon King of the Amorites, and Og King of Bashan, taking possession of their lands; and they had done it with such despatch and in so surprising a manner, that the neighboring nations had reason to suspect there was something supernatural in it. It seems to have been owing to some such apprehension that none of them durst oppose the Hebrews without endeavoring first to engage heaven on their side, which they hoped to do by the help of enchantments. The Midianites and Moabites were both of them full of this persuasion, as we learn from this chapter; and we find from other places of Scripture that the Ammonites joined with them in the design of sending to Balaam (*De. 23 : 3, 4*). *Waterland.*

4. Midian. It is manifest from Scripture that there were two regions called Midian. The inhabitants of the one were at first of the Cushite race, and their situation was upon the Red Sea; they were the people to whom Moses betook himself when he fled from Egypt, and among whom he resided forty years. The other Midian was to the north, on the river Arnon, and in the vicinity of Moab. The natives were of the family of Abraham by Keturah, and bordered on the upper part of Edom; being allied to the Edomites, as well as to the children of Moab, by the ties of consanguinity. Their situation may be known from the correspondence which they kept up with the Israelites when the latter were encamped in the plains of Moab, near the rivers Jordan and Arnon. *Bryant.*

5. The exact situation of Pethor is uncertain. Balaam came "from the mountains of the east"—i.e., from Aram or from Mesopotamia; and Pethor therefore cannot be placed very far down the river. No better centre could be found for influencing alike the Arabian tribes on the east and the Aramaic tribes on the west bank of the great river. *Espin.*

King Balak does not venture to attack the Israelites, but he has recourse to a genuine heathen means of defence. He hires, for a great sum, a celebrated soothsayer to curse Israel. The person and the history of this man are in every point of view remarkable, and full of strange inconsistencies. *Gerl.*—When all helps fail Moab, the magician is sought to. It is a sign of a desperate cause, to make Satan either our counsellor or our refuge. Why did they not

send to Balaam to bless themselves, rather than to curse Israel? It had been more easy to be defended from the hurt of their enemies, than to have their enemies laid open to be hurt by them. *Bp. H.*

Few characters stand forth from the page of Holy Scripture with such sombre magnificence as that of the prophet Balaam. A Gentile yet a Seer, an enchanter yet enlightened with some knowledge of the true God, a bad man yet with the fires of genius burning in his soul, the son of Beor had won throughout the colossal kingdoms of the East, and even among the desert tribes of Arabia, a reputation so powerful that the first notice of him tells us how Balak, King of Moab, sends for him far away to the shores of the great river to curse Israel, whose tents lay beneath the heights of Pisgah. The king thinks that where arms are unavailing maledictions may prevail. He thinks that nothing will withstand the might of enchantments. "For," he says, "I wot that he whom *thou* blessest is blessed, and he whom *thou* cursest is cursed." *Farrar.*

According to the view which *Hengstenberg* has thoroughly established, the knowledge of Jehovah possessed by Balaam is to be traced to the events of his own day—namely, to the fame of the God of Israel, which had spread in the time of Moses over all the heathen nations round about, and to the overpowering effect produced upon all these nations, according to the express testimony of the Sacred Scriptures, by the mighty deeds which God did in the midst of his people. *K.*

In Mesopotamia, Balaam's own residence and Abraham's native land, the knowledge of the true God does not seem to have been wholly lost; and he must have heard enough of what occurred in the wilderness and in Egypt to regard Jehovah at least as a mighty, perhaps as the supreme Deity. But with this knowledge there was also combined the most pagan superstition—almost in the same way, perhaps, as we find in Laban the Syrian a mixture of true religion and idolatry. Hence also he is not called a prophet in Scripture, but a soothsayer, and as such he was accustomed to practise his sorceries on a large scale, and had, throughout a wide extent of country, a reputation proportionate to the greatness of his abilities and the skill with which he maintained the deception. That at least on one occasion the Spirit of God was indeed present with him is attested not merely by himself, but by Moses (ch. 24 : 2), in the most express terms. Do not be surprised that God could make use of such a deceiver or fanatic

—choose whichever name you please—to make him the herald of the coming salvation. *Vai O.*—Inspiration, though rarely, was really bestowed on wicked men. King Saul was among the prophets; Balaam was inspired; so was Caiaphas; so were those who prophesied in the name of Christ, to whom Christ will say: "I never knew you, depart from me ye that work iniquity." Here we find the distinction between the gifts and the graces of the Spirit. Inspiration, like the foresight of prophecy, like the power to work miracles, was a gift that might or might not be associated with saving grace. *E: P. H.*

Concerning Balaam; his residence, his previous and subsequent history, and his personal character, we have (outside of Nu. 22-24) three references in the Old Testament and the same number in the New. The Old Testament passages describe him as a soothsayer, practising divination for reward. The New Testament writers go to the bottom of his character, and represent him as "loving the wages of unrighteousness; rebuked for his iniquity, the dumb ass, speaking with man's voice, forbade the madness of the prophet" (2 Pet. 2 : 15, 16). They speak of "going after the error of Balaam for reward" (Jude 11), and of him as one who "taught Balak to east a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication" (Rev. 2 : 14). Further, we are told (Nu. 31 : 8 and Josh. 13 : 22) that he was found among the Midianites—enemies of God's people, and slain with the sword. *H. C.*

7, 8. Balaam was being tempted, and he knew it, to commit a deadly wrong; but unhappily the temptation came to him with uncontrollable force, for it appealed to his besetting sin. That sin was the love of gold. The keynote to the whole history is given in the quiet words that "the elders of Midian departed with the rewards of divination in their hand."

Now there would have been for Balaam, had he chosen to adopt it, "with the temptation also the way to escape." It lay in the instant dismissal of the messengers, with the answer that what Balak wished could *never* be granted. But when Balaam gazed on those "rewards of divination" he felt morally unable to do this. Conscience said "I *ought*," but inclination refused to say "I *will*." He parleyed and dallied with the temptation; and to dally with temptation is to be lost. He put off the right decision; he lost the opportunity for the firm refusal. He blunted his moral sense by *hesitating* as to the decision of duty. He affected to need a direct

Divine interposition to tell him how to act. He must (ferseooth) have a vision from God, and longs to persuade himself that he may, after all, earn the promised guerdon and may go. "Lodge here this night; and I will bring you word again as the Lord shall speak unto me." *Farrar.*

9. I should wonder to hear God speak with a false prophet, if I did not know it hath been no rare thing with him (as with men) to bestow words, even where he will not bestow favor. Pharaoh, Abimelech, Nebuchadnezzar, receive visions from God; neither can I think this strange, when I hear God speaking to Satan in a question no less familiar than this of Balaam, "Whence comest thou, Satan?" Not the sound of the voice of God, but the matter which he speaks, argues love; he may speak to an enemy; he speaks peace to none but his own. God heard all the consultation and message of these Moabites; these messengers could not have moved their foot or their tongue but in him; and yet he, who asked Adam where he was, asks Balaam, "What men are these?" God loves to take occasion of proceeding with us from ourselves, rather than from his own immediate prescience. Hence it is, that we lay open our wants and confess our sins to him that knows both better than our own hearts, because he will deal with us from our own mouths.

13. He insinuates his own forwardness, and casts the blame of the prohibition upon God, and, which is worse, delivers but half his answer; he says, indeed, "God refuses to give me leave to go;" he says not, as it was, "He charges me not to curse them, for they are blessed." So did Balaam deny, as one that wished to be sent for again. *Bp. II.*—He does, in effect, desire them to give his humble service to Balak, and let him know that he would have been very glad to gratify him, but that he must not go without leave from God, which he has not yet obtained, and therefore for the present he must be excused. These are a fair mark for Satan's temptation that speak diminishingly of Divine prohibitions as if they amounted to no more than the denial of a permission, and as if to go *against God's law* were only to go *without his leave*. *H.*

19. "That I may know what the Lord will say unto me more?" What "more?" Did Balaam fashion to himself a god after his own heart, and imagine that he also was to be moved from his declared purpose by the gifts and promises of Balak? Could he mean to insult God by his importunities? Did he hope to extort from him, out of regard to his own worldliness, permission to bring a curse

upon an entire nation, which had been so long and so notoriously the object of his covenant care? Even such was what Peter well calls "the madness of the prophet." *Kil.*

20. Again Balaam wavers, dallies with the sin, renews his vain pretence of uncertainty, thinks that even God may be moved to allow his acceptance of these splendid proffers; dwells in longing anticipation on the thought of a house full of silver and gold. And then insulted conscience leaves him. God suffers him to go; lets him eat of the fruit of his own way and be fed with his own devices. He has tried hard to persuade himself, and as it were to persuade God, that in the course to which he is tempted there is no harm; he is suffered to believe that there is no harm. God answered him according to his idols; he is cursed with the gratification of his own desire; he may start on the open road of guilt. He wishes to face both ways; to go a certain length with each. And God suffers him to try the experiment. As the temptation had been renewed because it had been but half resisted, so now the temptation is suffered to prevail in order that it may be its own avenger. Sin, in Balaam's case as in so many cases, was, made the penalty of sin. He was scourged by his own pleasant vices. His sin was punished by further temptations and opportunities of sin. The tempting opportunity is allowed to meet the susceptible disposition. By that terrible irony which we so often see in the Divine judgment God gives the penal permission to go astray. *Farrar.*

The alternations of Balaam's own mind were the alternations of a mind with which God was expostulating; the horrible mazes and inconsistencies of a spirit which contradicts itself, and strives to disobey the God whom yet it feels and acknowledges. "With the froward"—oh, how true!—"thou wilt show thyself froward." God speaks once, and if that voice be not heard, but is wilfully silenced, the second time it utters a terrible permission. Experience will tell us how God has sent us to reap the fruit of our own wilfulness. *F. W. R.*

21. Now he makes himself sure of success. His corrupt heart tells him that, as God had relented in his license to go, so he might perhaps in his license to curse; and he saw how this curse might bless him with abundance of wealth; he rose up early, therefore, and saddled his ass. *Bp. II.*

22-31. By the first decided and satisfactory refusal God willed to repress his avarice, and to give a helping hand to his better feelings. But when the greater honors and gifts excite Balaam's

avarice, sin obtains the upper hand, and so God can be no more glorified by his obedience ; and thus he will, as Avenger of his disobedience, be sanctified in him, and yet in such a manner that, step by step, he gives him room for repentance, while he holds him as it were by a chain, and does not suffer him to give more than he pleases. This is especially the object in view in the incident of the ass. On this depends its deep significance. Balaam is confident in his gift of soothsaying, as though it was his own property. Possessed of this, he thinks he cannot miss the reward, when suddenly, by this event, his true relation to the gift is made known. The seer who boasts that the eyes of his mind are open (ch. 21 : 4, 16) becomes blind. In his stead the beast receives the higher vision ; and thus is declared to him that it is God's free grace to which he owes the gift of second sight, and that his beast is more capable of perceiving things out of the higher world than an impure man, whom sinful desire has blinded. Nay, the punishment goes beyond this ; the prophet who can no longer see anything becomes also dumb, and the ass prophesies in his stead. This is clearly the meaning of the history, whether we consider it as an event which really and outwardly happened, or as a vision represented by God before the mind of the prophet, by which the conduct of the ass was explained. An argument in favor of the opinion that it was not a mere vision but an actual event seems to be this—that the transaction is related just like the rest of the history, but more particularly, because God designed to show Balaam how he could take away a gift from the prophet and transfer it to his beast ; but this a vision, however significant, would not have told him ; nay, when afterward he understood it to be a vision, that very impression must have been destroyed. What the ass says is merely the expression of her animal feeling, only uttered in human language ; but it is not the expression of any thought, since an animal is incapable of this. What the ass therefore says is of less moment in the history than the fact that she really has spoken. *Gerl.*

25. Even the dumb animal on which he rides is conscious of the white gleam of the Avenger's raiment ; but the prophet at first sees him not, and will not see him ; will persuade himself that what he sees is only the sunlight streaming on the hot gorge through the vines. The eyes which will not see are blinded ; the ears that will not hear are made deaf ; the heart which will not understand is made hard and gross ; the iron sinew is stiffened in the neck which

will not bend. It is thus that men stumble on toward the drawn sword of retribution. It is thus that, as Augustine says, God scatters penal darkness over forbidden lusts. *Farrar.*

27. Balaam the third time smote his ass, though she had now done him the best piece of service that ever she did him, saving him from the sword of the angel, and by her falling down teaching him to do likewise. *H.*

28. An adequate cause is assigned for this wonderful effect, for it is said expressly that " the Lord opened the mouth of the ass ;" and no one who believes a God can doubt of his having power to do this, and much more. The miracle was by no means needless or superfluous ; it was very proper to convince Balaam that the mouth and tongue were under God's direction ; and that the same Divine power which caused the dumb ass to speak contrary to its nature could make him in like manner utter blessings contrary to his inclination. *Bp. Newton.*—That no man may marvel to see Balaam have visions from God and utter prophecies from him, his very ass hath his eyes opened to see the angel, which his master could not, and his mouth opened to speak more reasonably than his master. There is no beast deserves so much wonder as this of Balaam, whose common-sense is advanced above the reason of his rider ; so as for the time the prophet is brutish, and the beast prophetic. To hear a voice come from that mouth, which was used only to bray, it was strange and uncouth ; but to hear a beast whose nature is noted for incapacity to outreason his master, a professed prophet, is in the very height of miracles ; yet can no heart stick at these that considers the dispensation of the Almighty in both. *Bp. H.*

31. When the dumb ass falls under his impotent anger, and he is rebuked and horrified by the unnatural voice, Balaam becomes tremblingly aware that a spirit is before him. He can discern now the waving of his garment, the flashing of his sword ; he cannot mistake them now for the hot sunshine and the flickering vines. " Then the Lord opened the eyes of Balaam." God dispelled for a moment the penal blindness. It is as when a man is wandering with some evil purpose at the dead of night, and suddenly a flash of lightning splits the gloom, and shows him the pitfalls and precipices on every side. " There is," it has been said, " a tendency in acts of extreme wickedness suddenly to reveal the moral law within the heart in terrible and unsupportable majesty ; and the interior of conscience is lighted up with all the fierce glare and microscopic clearness of

an unnatural illumination ; the guilty act operates with the power of a spiritual light within the dark chamber of the soul, and creates a more vivid scene than ever the natural mid-day sun would do." *Furrrar*.

32. The angel of God takes notice of the cruelty of Balaam to his beast ; his first words to the unmerciful prophet are an expostulation for this wrong. We little think it, but God shall call us to an account for the unkind and cruel usage of his poor mute creatures. He hath made us lords, not tyrants ; owners, not tormentors ; he that hath given us leave to kill them for our use, hath not given us leave to abuse them at our pleasure. *Bp. H.*

Thy way is perverse before me. Thy intentions and purposes are not sincere and honest before me ; for thou designest to serve Balak, and so to gain thy covetous and ambitious ends rather than to serve me. *Wells.*—That which was displeasing to God was his going with a malicious design against Israel, and a secret hope that, notwithstanding the proviso with which his permission was clogged, he might prevail to curse them, and so gratify Balak and get preferment under him.

33. It does not appear that he is sensible of this wickedness of his heart or willing to own it, but if he finds he cannot go forward he will be content (since there is no remedy) to go back. Here is no sign that his heart is turned, but if his hands are tied he cannot help it. Thus many leave their sins only because their sins have left them. There seems to be a reformation of the life, but what will that avail if there be no renovation of the heart? *H.*

35. Balaam was now to be compelled to further the designs of God, though even now his position was not altogether a hopeless one. He *was obliged* to submit, it is true, to further the designs of God ; but he might still have done this of his own free will. He *was obliged* to do what would bring him nothing but anger and scorn from the Moabites, instead of gold and renown ; but he *might* still have done it in such a manner that it would bring him honor and favor from God. *Bless* he must ; but everything depended upon whether he did this with willingness and cheerful obedience, or with reluctance and of constraint. *K.*

23: 1. In each case before Balaam inquired of God he directed Balak to prepare seven altars and to offer upon each one bullock and one ram. The object in this seems to have been to propitiate the Lord and secure his favorable consideration. It is remarkable that Balaam, coming from the region of the Euphrates, should

have these ideas as to the sacrifice of clean animals. The fact seems to show that the idea of animal sacrifices was revealed to the race in its infancy, and that it prevailed extensively over the eastern world. *H. C.*

5. God did meet Balaam, not in auguries, but by putting "a word in Balaam's mouth." As the man shared not in it otherwise than by being the outward instrument of its communication, this "word" was to him only "a parable," and is designated as such in Scripture. Never before so clearly as in presence of the powers of heathenism, assembled to contend against Israel, did Jehovah show forth his almighty power, alike in making use of an instrument almost passive in his hand, and in disclosing his eternal purpose. *A. E.*—Who shall prescribe God what instruments to use? He knows how to employ, not only saints and angels, but wicked men, beasts, devils, to his own glory ; he that put words into the mouth of the ass puts words into the mouth of Balaam ; the words do but pass from him ; they are not polluted, because they are not his. *Bp. H.*

7. The predictions of Balaam are wonderful, whether we consider the matter or the style ; as if the same Divine Spirit that inspired his thoughts had also raised his language. They are, indeed, as the word "parable" implies, a weighty and solemn speech, delivered in figurative and majestic language. We cannot peruse them without being struck with the beauty of them, and perceiving their uncommon force and energy, though we read them only in a translation. *Bp. Newton.*

Balaam's oracles are expressed in the purest style of Hebrew poetry—such as few can read without a sense of its beauty and majesty. If read with a present sense of the moral status of this prince of diviners—of the conflict in his soul between the love of riches and honor on the one hand and some regard to the high behests of the Almighty on the other, we cannot well suppress a feeling of sadness that one so gifted by nature and so favored of God with prophetic revelations should, despite of all, have yet succumbed to the dominion of the baser impulses of his soul. *H. C.*

7-10. First, as to the form of this parable ; each thought is embodied in two sentences, with rapid, almost abrupt, transitions from one thought to the other. Secondly, the outward and inward separation of Israel (the former as symbol of the latter) is singled out as the grand characteristic of God's people—a primary truth this of the Old Testament, and, in its spiritual application ; of the New Testament also. But

even in its literality it has proved true in the history of Israel of old, and still applies to them, showing us that Israel's history is not yet finished; that God has not forgotten his people, and that a purpose of mercy yet awaits them, in accordance with his former dealings. Such a people Balaam could not curse. A. E.

The Israelites needed strong encouragement for the conflicts in which they were soon to engage. So God, in his wisdom and goodness, adopted a method of revealing his purposes which cheered the hearts of his people, while it brought confusion on their adversaries. It was to their enemies, the world powers, before whom they were ready to quail, that the predictions of Israel's irresistible career were now primarily addressed, and by a prophet of their own whose identity of interest with themselves could not be suspected, and whose oracle therefore announced, only with greater certainty, the disappearance of their glory and their complete subjugation to the kingdom of God. D. M.

9. The people shall dwell alone.

They shall ever be preserved as a *distinct* nation. This prophecy has been literally fulfilled through a period of thirty-three hundred years to the present day! This is truly astonishing! A. C. —How could Balaam, on a distant view only of a people whom he had never seen or known before, have discovered the genius and manners not only of the people then living, but of their posterity to the latest generations? What renders it the more extraordinary is the singularity of the character, that they should differ from all the people in the world, and should dwell by themselves among the nations without mixing and incorporating with any. The time, too, when this was affirmed increases the wonder; it being before the people were well known in the world, before their religion and government were established, and even before they had obtained a settlement anywhere. That the character was fully verified in the event not only all history testifies, but we have ocular demonstration at this day. The Jews in their religion and laws, their rites and ceremonies, their manners and customs, were so totally different from all other nations that they had little intercourse or communion with them. Other nations, the conquerors and the conquered, have often associated and united as one body under the same laws; but the Jews in their captivities have commonly been more bigoted to their own religion and more tenacious of their own rites and customs than at other times. And even now, while they are dispersed among all nations, they yet live distinct and separate from all;

trading only with others, but eating, marrying, and conversing chiefly among themselves. Bp. Newton.

10. Let me die the death of the righteous.

He goes upon the supposition of the soul's immortality, and a different state on the other side death, to which this is a noble testimony, and an evidence of its being anciently known and believed. For how could the death of the righteous be more desirable than the death of the wicked upon any other account than as it involved happiness in another world, since in the manner and circumstances of dying we see *all things come alike to all*? He pronounces the righteous truly blessed, not only while they live, but when they die; which makes their death not only more desirable than the death of others, but even more desirable than life itself. II.—Balaam could wish at this time to have his dying portion with the righteous; yet that wish had no abiding influence upon his conduct. The present—the gains and honors of the world, were still the subjects of his thoughts, and to win them the great object of his solicitude. Therefore his “end” was far from that. In the tents of Midian, where he lingered, or to which he returned to claim the rewards of unrighteousness, his sun went down in blood, leaving a name that has become a byword in the world. It is a fearful thought that a man may have “his eyes open” so wide as Balaam's were, and see as distinctly as he “the vision of the Almighty,” and yet perish in practical unbelief; for that belief avails only for condemnation, which is not operative upon the heart, and allows a man still to have his portion with the world. *Kitt.*

The object now before us is the most astonishing in the world! A very wicked man, under a deep sense of God and religion, persisting still in his wickedness, and preferring the wages of unrighteousness, even when he had before him a lively view of death, and that approaching period of his days which should deprive him of all the advantages for which he was prostituting himself; and likewise a prospect, whether certain or uncertain, of a future state of retribution! All this joined with an explicit wish that when he was to leave this world he might be in the condition of a righteous man! What inconsistency, what perplexity is here! With what different views of things, with what contradictory principles of action, must such a mind be torn and distracted! It was not an unthinking carelessness; no, he acted upon the cool motives of interest. Neither was he totally callous to impressions of religion, what we call

abandoned; for he absolutely refused to curse Israel. When Reason resumes her place, he owns and feels and is actually under the influence of the Divine authority while he is carrying on his views to the grave, the end of all temporal greatness; under this sense of things, with the better character and more desirable state present full before him, voluntarily to choose the worse! How can such a character be explained? And yet, strange as it may appear, it is not altogether an uncommon one! Nay, with some small alterations and put a little lower, it is applicable to a considerable part of the world. For if the reasonable choice be seen and acknowledged, and yet men make the unreasonable one, is not this the same inconsistency which appeared unaccountable? Men's strong attachments to this present world, their hopes, fears, and pursuits, are beyond all proportion to the known value of the things they

respect. They try to make a composition with the Almighty. Those of his commands they will obey; but as to the others, they will make all atonements in their power. Indulgences before, or atonements afterward, are all the same; and they add faint hopes and half resolves of making a change at one time or other. *Bp. Butler.*

For the death of the righteous, beforehand we must die daily to ourselves, and hide our life with Christ in the bosom of God. Lord, teach us this death, in order that we may be capable of the other! Disrobe us of ourselves, and clothe us with thyself! Make us poor in order that we may be rich! Be our only treasure! Be our only light in the days of happiness, so that thou mayest also be our light in days of mourning, and at the hour of final departure! *Vinel.*

Section 177.

BALAAH'S SECOND AND THIRD PROPHETIC BLESSINGS UPON ISRAEL. HIS GREAT PROPHECY OF THE STAR AND SCEPTRE. DESTINY OF EXISTING NATIONS. VISTA OF THE GREAT FUTURE.

NUMBERS 23 : 11-30 ; 24 : 1-25.

Nu. 23 11 AND Balak said unto Balaam, What hast thou done unto me? I took thee to
12 curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and
13 said, Must I not take heed to speak that which the LORD putteth in my mouth? And Balak
said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see
them; thou shalt see but the utmost part of them, and shalt not see them all: and curse me
14 them from thence. And he took him into the field of Zophim, to the top of Pisgah, and built
15 seven altars, and offered up a bullock and a ram on every altar. And he said unto Balak,
16 Stand here by thy burnt offering, while I meet the Lord yonder. And the LORD met Balaam,
17 and put a word in his mouth, and said, Return unto Balak, and thus shalt thou speak. And
he came to him, and, lo, he stood by his burnt offering, and the princes of Moab with him.
18 And Balak said unto him, What hath the LORD spoken? And he took up his parable, and
said,

Rise up, Balak, and hear;
Hearken unto me, thou son of Zippor:
19 God is not a man, that he should lie;
Neither the son of man, that he should repent:
Hath he said, and shall he not do it?
Or hath he spoken, and shall he not make
it good?
20 Behold, I have received commandment to
bless:
And he hath blessed, and I cannot re-
verse it.
21 He hath not beheld iniquity in Jacob,
Neither hath he seen perverseness in
Israel:

The LORD his God is with him,
And the shout of a king is among them.
22 God bringeth them forth out of Egypt;
He hath as it were the strength of the
wild-ox.
23 Surely there is no enchantment with Jacob,
Neither is there any divination with Israel:
Now shall it be said of Jacob and of Israel,
What hath God wrought!
24 Behold, the people riseth up as a lioness,
And as a lion doth he lift himself up:
He shall not lie down until he eat of the
prey,
And drink the blood of the slain.

25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all. But Balaam
26 answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that I
27 must do? And Balak said unto Balaam, Come now, I will take thee unto another place; per-
28 adventure it will please God that thou mayest curse me them from thence. And Balak took
29 Balaam unto the top of Peor, that looketh down upon the desert. And Balaam said unto
30 Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

21 1 And Balak did as Balaam had said, and offered up a bullock and a ram on every altar. And
when Balaam saw that it pleased the Lord to bless Israel, he went not, as at the other times,
2 to meet with enchantments, but he set his face toward the wilderness. And Balaam lifted up
his eyes, and he saw Israel dwelling according to their tribes; and the spirit of God came
3 upon him. And he took up his parable, and said,

Balaam the son of Beor saith,
And the man whose eye was closed saith :

4 He saith, which heareth the words of God,
Which seeth the vision of the Almighty,
Falling down, and having his eyes open :

5 How goodly are thy tents, O Jacob,
Thy tabernacles, O Israel !

6 As valleys are they spread forth,
As gardens by the river side,
As lign-aloes which the Lord hath planted,
As cedar trees beside the waters.

7 Water shall flow from his buckets,
And his seed shall be in many waters,

And his king shall be higher than Agag,
And his kingdom shall be exalted.

8 God bringeth him forth out of Egypt ;
He hath as it were the strength of the
wild-ox :

He shall eat up the nations his adversaries,
And shall break their bones in pieces,
And smite them through with his arrows.

9 He couched, he lay down as a lion,
And as a lioness ; who shall rouse him
up ?

Blessed be every one that blesseth thee,
And cursed be every one that curseth thee.

10 And Balak's anger was kindled against Balaam, and he smote his hands together : and Balak
said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether
11 blessed them these three times. Therefore now flee thou to thy place : I thought to promote
12 thee unto great honour ; but, lo, the Lord hath kept thee back from honour. And Balaam said
13 unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak
would give me his house full of silver and gold, I cannot go beyond the word of the Lord, to
14 do either good or bad of mine own mind ; what the Lord speaketh, that will I speak? And
now, behold, I go unto my people : come, and I will advertise thee what this people shall do
15 to thy people in the latter days. And he took up his parable, and said,

Balaam the son of Beor saith,
And the man whose eye was closed saith :

16 He saith, which heareth the words of
God,
And knoweth the knowledge of the Most
High,
Which seeth the vision of the Almighty.
Falling down, and having his eyes open :

17 I see him, but not now :
I behold him, but not nigh :
There shall come forth a star out of Jacob,
And a sceptre shall rise out of Israel,
And shall smite through the corners of
Moab,

And break down all the sons of tumult.
18 And Edom shall be a possession,
Seir also shall be a possession, which were
his enemies ;
While Israel doeth valiantly.

19 And out of Jacob shall one have dominion,

And shall destroy the remnant from the
city.

20 And he looked on Amalek, and took up his
parable, and said,

Amalek was the first of the nations ;
But his latter end shall come to destruc-
tion.

21 And he looked on the Kenite, and took up
his parable, and said,

Strong is thy dwelling place,
And thy nest is set in the rock.

22 Nevertheless Kain shall be wasted,
Until Asshur shall carry thee away captive.

23 And he took up his parable, and said,
Alas, who shall live when God doeth this?

24 But ships shall come from the coast of Kit-
tim,

And they shall afflict Asshur, and shall
afflict Eber,

And he also shall come to destruction.

25 And Balaam rose up, and went and returned to his place : and Balak also went his way.

Balak first met Balaam on the banks of the *jath-huzoth* (22 : 39), the northern *Kiriathaim*,
Arnon, then proceeded north with him to *Kir*. and its high place, the top of Attarns immedi-

ately above it, and the first conspicuous eminence north of the Arnon; then across the Zerka the next day to the high places of Baal (verse 41), *Baal-meon*, afterward changed by the Reubenites into *Beth-meon*. Thence, in order that he might see the utmost part of Israel's host, he brought him still further north to the top of *Pisgah* (23:14). Finally, in the last vain attempt to conciliate the Deity by fresh sacrifices, he led him to the top of *Peor* (verse 28), which, following the topographical sequence, I would place where there are a group of ruins on the summit of the ridge due west of Heshbon and exactly opposite *Beth-Jesimoth*, which is probably identical with the *Jeshimon* of Nu. 33:28. Thus we have, with every reasonable probability, the identification of the four sacrificial stations of Balak and Balaam. H. B. T.

SECOND PROPHETIC BLESSING.

Nu. 23 : 18-24.

This oracle depicts the source of Israel's peculiar happiness as to be sought in its exceptional relation to God. Thanks to the Divine Law it is a holy people; thanks to Divine revelation it is an enlightened people; and thanks to God's royal leading it is an unconquerable people for whom a glorious future is reserved. *Orelli*.

19. Men change their minds, and therefore break their words. But God never changes his mind, and therefore never recalls his promise. Balaam had owned (verse 8) that he could not alter God's counsel, and from thence he infers here that God himself would not alter it; such is the imperfection of man, and such the perfection of God. It is impossible for God to lie (Heb. 6:18). And when in Scripture he is said to *repent*, it is not meant of any change of his mind (for he is in one mind, and who can turn him?), but only of the change of his way. This is a great truth, that with God there is no *variableness or shadow of turning*. **20.** *He hath blessed, and I cannot reverse it*—that is, "I cannot prevail with him to reverse it." Israel were of old a blessed people; they were born under the blessing of the covenant, and born to the blessing of Canaan, and therefore they could not be cursed, unless the God of eternal truth should break his word and become false to himself and his people. **21.** *He has not beheld iniquity in Jacob.* Not but that there was iniquity in Jacob, and God saw it; but there was not such a degree of iniquity as might provoke God to abandon them and give them up to ruin. There was no idolatry among them, which is in a particular manner called *iniquity* and *per-*

verseness; we have found nothing of that kind in Israel since the golden calf, and therefore though they were in other instances very provoking yet God would not cast them off. H.

Balaam speaks of Israel as an upright and righteous nation. There is something in such a description which cannot fail to astonish us, so vivid is the recollection of their constant rebellion, disobedience, and ingratitude, of the trouble they caused their God, and of the numerous punishments and plagues with which he had to visit them. We must look deeper for an explanation. Balaam's prophetic glance and saying was not concerned with what Israel might be at any one particular time in its outward and variable appearance, but with its calling and election in every age. In this sinful world there is always a contrast, of less or greater strength, between the idea and the outward manifestation. We find it in Israel; and on many occasions it became most terribly glaring. But the imperishable seed of the promise, which had been deposited in the outward Israel by him who had begotten the spiritual Israel, was still there. A genuine Israel, to whom the predicate of honorable and righteous might justly be applied, still continued to exist in the most deeply degraded periods as a counteracting leaven, though it might be confined to the seven thousand who had not bowed the knee to Baal. And even at such periods as these, according to its calling and election, which must eventually be realized, Israel was a nation of just and righteous men. So essential a characteristic was this of Israel, so inseparable was the inward call from the outward manifestation, that the Deuteronomist, whom no one could charge with unduly glorifying and idealizing his nation, has incorporated this idea in the word *Jeshurun*, which he adopts as a proper name for Israel (De. 32:15; 33:5, 26; Is. 44:2). Balaam looked upon Israel in its separation from the heathen; and in this respect, notwithstanding all its wanderings, it was and remained a people of *Jesharim*, a *Jeshurun*; since its wanderings were only for a time. Under the guidance and teaching and chastisement of Jehovah, it always returned from its wanderings and rose up from its fall, whereas the way of the heathen was from first to last a false way. K.

23. Here we find an answer to the question, *why* this occurrence has been left on record in these sacred pages for all generations. A man who was called to curse feels himself irresistibly impelled by the power of the Spirit from on high to bless the people of the Lord: what was such a man, if not a powerful witness to the

greatness and the honor of Israel? To use his own words, it was necessary to show that "no enchantment availed against Jacob, nor any divination against Israel;" and that the people of the Lord had nothing to fear in any case from heathen superstition and sorcery. Thus they were encouraged against approaching days of darkness, and assured of the protection of an Almighty power, which if need were could change even the curse into a blessing. And the history and utterances of Balaam were not merely of the deepest significance for that time, but remain such for all succeeding ages. *Van O.*

At this point of time Israel was on the threshold of Canaan. Sihon and Og had fallen. The spirit of a pure and vigorous faith in God was never more thoroughly national than in this generation. As between Moab and Israel, the contrast was never greater. God's people as seen by his prophetic eye were on the eve of sublime victories. No enchantment or divination could have force against them. That was the era in their history when it might fitly become a standing exclamation: "What hath God wrought?" *H. C.*

28. He led Balaam this time to the top of *Mount Peor*, which rose immediately above the plain in which Israel was encamped, and where the whole camp lay spread out before the eyes of the seer, like the contents of an open book. Altars were erected, and sacrifices offered, as before; but Balaam did not go and seek for auguries. *K.*

THIRD PROPHETIC BLESSING.

Nu. 24:3-9.

24:3-9. The third blessing is the finest of all. Its central ideas are prosperity and victory. To appreciate its imagery, we must remember the exceeding value of water in the East, so that abundance of it is the best poetical image of prosperity and national welfare—also that Agag was the dynastic name of Amalekite kings, and that accordingly, inasmuch as Amalek was at that time "the first of the nations" (verse 20) with which Israel had to deal, Agag was the great representative of the power of the enemies of God's people. *J. M. G.*

5. Tabernacles. The sight of the actual tents in the camp of the Israelites transports his view to the dwellings of Israel, crowned with all manner of blessing from the fulness of the Lord. Their whole earthly well-being has its source in the unfailing streams which flow from God to his people. *Gerl.*—By an inner sense he beholds the tribes in the promised land, that region which, in comparison with the

desert abodes of Moab, Midian, and Edom, was a very garden. There stretch like brooks the long lines of Israel's tents, planted in fact by fresh waters. The thirsty eye of the Oriental rejoices in nothing so much as in water. Where this is there is life, growth, wealth, joy. Hence this blessing of God is promised in fullest measure to Israel, which will therefore grow up like stately trees. From this peaceful prosperity (verse 7) then passes to the power of military expansion dwelling in the people, by which it will be raised above the mightiest nations. *Orelli.*

9. Blessed is he that blesseth thee. Whatever good offices are performed toward the Church are conferred upon God himself, who will recompense them faithfully; and believers cannot be injured without his avenging them; even as he says: "He that toucheth you, toucheth the apple of *my* eye" (*Zech. 2:8*). And assuredly, whosoever have contributed their labors for the Church's welfare and have been her faithful helpers, shall be sure partakers of the blessing which is here promised. *Culv.*

11. The Lord hath kept you back from honor. These words clearly exemplify the seductive impious spirit of the world. Surely Balaam now has found in serving Balak what the world really is; and the world itself fully deserves to bear the name borne by that king—Balak, *destroyer*. On every hand, the world looks out for allies, servants, friends; as Balak did to Balaam, she promises to bestow her favors and her wealth if you but follow her behests, and make her will your own. If you refuse, as he did at the first, the world will not believe that you act but from principle—rather, she thinks that you regard self-interest; but she will give you large rewards when you but sell yourself to her. "All these things will I give thee, if thou wilt fall down and worship me:" so spake the prince of this world to Jesus; and at every turn he modifies his voice, but still to say the same thing, in the softest tone, to all Christ's followers—nay, even to every one of his redeemed. This Balak also, like a true destroyer, rests not for an instant till he brings you where he will; and if the first attempt does not succeed, he makes a second and a third. The world knows very well, like Balak, how to suit herself to circumstances when they change and to attract some friends from every side. Nay, she can even in her own time and way be quite religious—from mere policy and ill-concealed self-interest; and she shows all possible respect for—forms. Obey God rather than any man! The world will for-

give you everything but this—that you earnestly believe God's Word, and give obedience to what he requires. If you show, like Balaam, that you hesitate because the truth is much too strong for you, like Balaam, you are roughly pushed aside, and told, "The Lord hath kept thee back from honor." To such a world—so selfish, false, malicious, just like Balak—should you make your heart a slave? *Van O.*

14. Balaam was ready enough to go. But the Spirit constrained him to finish his prophecy; and before his departure he announced to the Moabitish king what glory awaited Israel, and what destruction was in reserve for their heathen foes. K.

THE STAR AND SCEPTRE PROPHECY.

Nu. 24 : 15-24.

The fourth parable is more strictly prophetic, setting forth what is to happen in the end of the days. It is not given at Balak's solicitation; but is, as it were, forced upon his unwilling ear as a wonderful appendix to the three-fold benediction pronounced upon Israel. J. M. G.

Behind Balaam lay the vast expanse of desert extending to the shores of his native Assyrian river. On his left were the red mountains of Edom and Seir: further still was the dim outline of the Arabian wilderness, where ruled the then powerful tribe of Amalek; immediately below him lay the vast encampment of Israel, among the acacia groves of Abel-Shittim—like the water-courses of the mountains, like the hanging gardens beside his own river Euphrates, with their aromatic shrubs, and their widespreading cedars. Beyond them, on the western side of Jordan, rose the hills of Palestine, with glimpses through their valleys of ancient cities towering on their crested heights. And beyond all, though he could not see it with his bodily vision, he knew well that there rolled the deep waters of the great sea, with the Isles of Greece, the Isle of Chittim—a world of which the first beginnings of life were just stirring, of which the very name here first breaks upon our ears. These are the points indicated in the view which lay before the prophet as he stood on the Watchers' Field, on the top of Peor. What was the vision which unrolled itself as he heard the words of God, as he saw the vision of the Almighty, "falling" prostrate in the prophetic trance, "but having the eyes" of his mind and his spirit "open"? The outward forms still remained. He still saw the tents below, goodly in their array; he still saw the rocks, and hills, and distant desert; but as his thought glanced

from height to height, and from valley to mountain, the future fortunes of the nations who dwelt there unfolded themselves in dim succession, revolving round and from the same central object. As he watched the course of the surrounding nations, he saw how, one by one, they would fall, as fall they did, before the conquering sceptre of David, before the steady advance of that star which then, for the first time, rose out of Bethlehem. And, as he gazed, the vision became wider and wider still. He saw a time when a new tempest would break over all these countries alike, from the remote east—from Asshur, from his own native land of Assyria. "Asshur shall carry thee away captive." But at that word another scene opened before him, and a cry of horror burst from his lips: "Alas! who shall live when God doeth this!" For his own nation, too, was to be at last overtaken—"For ships, shall come from the coast of Chittim"—from the island of Cyprus, which, as the only one visible from the heights of Palestine, was the one familiar link with the western world, "and shall crush Asshur, and shall crush Eber, 'the people beyond the Euphrates,' and he also shall perish forever." So it came to pass, when the ships of Cyprus, of Greece, of Europe, then just seen in the horizon of human hopes and fears, did at last, under the great Macedonian conqueror, turn the tide of eastern invasion backward; and Asshur and Babylon, Assyria and Chaldaea, and Persia, no less than the wild hordes of the desert, "perished forever" from the earth. *Stanley.*

17. **I see him, but not now; I behold him, but not nigh:** the future tense in Hebrew being often used for the present. He saw with the eyes of prophecy; and prophets are emphatically called *seers*. **There shall come a star out of Jacob, and a sceptre.** The "star" and "sceptre" are probably metaphors borrowed from the ancient hieroglyphics, which much influenced the language of the East; and they evidently denote some eminent and illustrious king or ruler, particularized in the following words. *Bp. Newton.*—The star and the sceptre are symbols of royalty, the one of royal splendor, the other of royal power. The prophecy then heralds the coming of a king, who shall rise out of Israel. J. M. G.

Who is "the star" and "the sceptre" of this prophecy? The leading thought of the passage (verses 17-19) and indeed of the entire prophecy to the end of verse 24 is *the supremacy of Israel*, and the fall of all powers hostile to Israel and to Israel's God. The key-note is in the words: "*Out of Jacob shall come he that shall have domin-*

ion." The prophetic future (as usual) is built upon the visible present, or perhaps more precisely, springs out of it—is suggested by it, and takes its phraseology and costume from it. The Lord forces the truth upon Balaam's soul that this Israel whom he was called out from his Eastern home to curse could not be cursed to any purpose by any earthly divination or power because they were God's own people, and it was his fixed purpose to bless them. To impress this great truth the more deeply, the Lord reveals to him in prophetic vision that this present fact is not transient but destined to reach into the remote future; that it is indeed only a *beginning* of their supremacy—a pledge of a far more sovereign ascendancy, to be manifested in future ages. With this view of the spirit of the prophecy, we must find here, not merely David in whom as the first conqueror of Moab and of Edom (2 Sam. 8 : 2, 12, 14) these words receive the first palpable instalment of their meaning; but yet more surely that greater Son of David whose sceptre is to rule the nations with a rod of iron.

That this broad construction is the true one will appear yet more fully when we compare the use of the word "sceptre" here with Jacob's use of it (Gen. 49 : 10); the "star" here with the "star in the East" (Matt. 2 : 1) seen by other wise men [magicians] from Balaam's own country; and not least, the fact that Edom and Seir became in the usage of later prophets symbolic names for the declared and malign enemies of Christ's kingdom (see Is. 34). "He shall smite the corners;" better the two sides of Moab—i.e., Moab from side to side, through and through, laying waste her whole country. Edom and Seir—two names for one and the same kingdom, often affiliated with Moab, shall become the possession of their enemies and Israel shall outmaster them through her valor, and yet more through the might of her God—first fulfilled by David (2 Sam. 8 : 14). H. C.

This prophecy was fulfilled in the person and actions of David; but most Jewish as well as Christian writers apply it ultimately to the Messiah, as the person chiefly intended, in whom it was to receive its full and entire completion. Onkelos, the most ancient and valuable of the Chaldee paraphrasts, interprets it of the Messiah: "When a prince," says he, "shall arise of the house of Jacob, and Christ shall be anointed of the house of Israel, he shall both slay the princes of Moab, and rule over all the sons of men;" and with him agree the other Targums or paraphrases. It appears to have been generally understood by the Jews as a prophecy of

the Messiah, because the false Christ, who appeared in the reign of the Roman Emperor Adrian, assumed the title of *Barchochabas*, or *the son of the star*, in allusion to this prophecy, and in order to have it believed that he was the star whom Balaam had seen afar off. The Christian fathers are unanimous in applying this prophecy to our Saviour, and to the star which appeared at his nativity. Both Origen and Eusebius affirm that it was in consequence of Balaam's prophecies, which were known and believed in the East, that the Magi, upon the appearance of a new star, came to Jerusalem to worship him who was born king of the Jews. The stream of modern divines and commentators runs the same way—that is, they apply the prophecy principally to our Saviour, and by Moab and Edom understand the enemies and persecutors of the Church. A star did really appear at our Saviour's nativity; and in Scripture he is styled "the day star" (2 Pet. 1 : 19), "the morning star" (Rev. 2 : 28), "the bright and morning star" (22 : 16), perhaps in allusion to this very prophecy. *Bp. Newton.*

The expression, "in the latter days," always denotes the period of the ultimate completion of the kingdom of God, in other words, the Messianic age. The "star out of Jacob" evidently denotes the Israelitish monarchy in its highest personal culmination, which was in the person of the Messiah. If Balaam's prophecy centred in David, as fulfilling its announcements, it centred in the Messiah also. From the fulfilment we know that what Balaam predicted of this *one* king was certainly fulfilled in David, but only in a provisional, imperfect, and not exhaustive manner. It was not till the coming of Christ that the fulfilment was complete and final. The conclusion therefore is that the prophecy refers first of all to David, and that it really was fulfilled in David, who as king was a type of Christ, the everlasting King. But it also refers to Christ; and the fulness of the completion in Christ exceeded that in David, to the same extent to which the sovereignty of Christ, the antitype, exceeded that of David, the type. When David had appeared, and had accomplished all that was given him to do, the believing Israelite could perceive that David was the star of which Balaam had prophesied. But when upon closer examination he found that, notwithstanding the relative completeness of the victories of David, the heathen foes of the kingdom of God were not absolutely defeated and destroyed, and therefore that Balaam's prophecy was only provisionally and not finally fulfilled in David—the examination might

have led him to false conclusions as to the prophecy itself, if this had not been prevented by a continued course of prophecy. But just at the time when the want of harmony between Balaam's prophecy and the fulfilment forced itself upon the mind, the course of prophecy entered upon a fresh stage of its historical development, and the announcement was made that a second David would arise from David's seed, in whom the typical attitude of David to the heathen would find its most complete and antitypical realization. The star above the manger merely announced the Coming of Christ; it served as a guide to the place of his birth. But the star which was seen in the future by Balaam's prophetic eye was Christ himself. Balaam's star, therefore, was not a prediction of the star of the wise men, but they were both witnesses of the coming of Christ—the former as a prophecy of the future, the latter as a symbol for the time then present. K.

18. Edom shall be a possession. This was fulfilled by David, who in two of his Psalms hath mentioned together his conquest of Moab and Edom, as they are also joined together in this prophecy (Ps. 60 : 8 ; 108 : 9). **Seir also.** "Seir" is the name of the mountains of Edom; so that even their mountains and fastnesses could not defend the Idumeans from David and his captains. *Israel shall do valiantly.* As they did particularly under the command of David, several of whose victories are recorded in 2 Sam. 8 together with his conquest of Moab and Edom. *Bp. Newton.*

It is apparent that Edom and Moab are named by Balaam, as they are also by the prophets, not for their own sake merely, but as representatives of the heathen nations who were hostile to the Theocracy. As Jacob then figures as a constant type of the kingdom of Messiah in the prophets, so too do Edom and Moab of the enemies of that kingdom; and in the threatened ruin of Edom and Moab is indicated the eventual destruction of all that resist the kingdom of God in its power. *Espin.*—Nothing less than the entire and permanent conquest of all the enemies of the kingdom of God could be regarded as consummating the fulfilment of the prophecy. Where there are *enemies*, there are *Moabites*, and the words spoken by Balaam are still in process of fulfilment. *Hengs.*—We have, in fact, in this last prophecy of Balaam concerning "the latter days" another form of the earlier assurance, "As truly as I live, all the earth shall be filled with the glory of the Lord," and an anticipation of many that are to follow, some of which combine both forms of present-

ing the truth; as, for example, in the second Psalm. J. M. G.

20. Amalek, first of the nations. The most *ancient* and most powerful of all the nations or States then within the view of Balaam; but his latter end shall be that he perish forever. This oracle began to be fulfilled by Saul (1 Sam. 15 : 7, 8), who overthrew the Amalekites, and took their King Agag prisoner. Afterward they were nearly destroyed by David (1 Sam. 27 : 8), and they were finally exterminated by the sons of Simeon in the days of Hezekiah (1 Ch. 4 : 41-43); since that time they have ceased to exist as a people, and now no vestige of them remains on the face of the earth; so completely is their posterity cut off according to this prophecy. A. C.

21. The Kenites. Not one of the Canaanitish nations, mentioned in Gen. 15 : 19, but probably a tribe of the Midianites. *Bp. Newton.*—Since the name of the Kenites unquestionably occurs among the Midianites, and a curse directed against this nation, which was now allied with the Moabites for the purpose of compassing the destruction of Israel, would be perfectly in place here, we have no hesitation in regarding the curse directed against the Kenites as intended for the Midianites. How the name of Kenites came to be applied to the Midianites must be left undetermined. K.

22. The Amalekites were to be utterly destroyed, but the Kenites were to be carried captive. And accordingly when Saul was sent to destroy the Amalekites, he ordered the Kenites to depart from among them (1 Sam. 15 : 6). This shows that they were "wasted" and reduced to a low and weak condition. And as the kings of Assyria carried captive not only the Jews, but also the Syrians (2 Kings 16 : 9) and several other nations (2 Kings 19 : 12, 13), it is highly probable that the Kenites shared the same fate with their neighbors; especially as some Kenites are mentioned among the Jews after their return from captivity.

24. Ships from the coast of Kittim. Kittim was one of the sons of Javan, who was one of the sons of Japhet, by whose posterity "the isles of the Gentiles were divided" and peopled—that is, Europe, and the countries to which the Asiatics passed by sea. The land of Kittim was a general name for the countries and islands in the Mediterranean. And Balaam might here mean either Greece, or Italy, or both; the particular names of those countries being at that time perhaps unknown in the East. And the passage may be the better understood of both, because Greece and Italy were

alike the scourges of Asia. **Shall afflict Asshur.** Asshur properly means the descendants of Asshur, the Assyrians; but the Syrians and Assyrians are often confounded together, and mentioned as the same people. The Greeks under Alexander the Great subdued all those countries. The Romans afterward extended their empire into the same regions; and Assyria, properly so called, was conquered by the Emperor Trajan. **And shall afflict Eber.** By Eber is meant either the people bordering on the Euphrates, or the Hebrews, the posterity of Eber. If the former, they as well as the Assyrians were subdued both by the Greeks and Romans; if the latter, as is most probable, they were afflicted, though not much by Alexander himself, yet by his successors the Seleucidae and particularly by Antiochus Epiphanes, who spoiled Jerusalem, defiled the temple, and slew all those who adhered to the Law of Moses (1 Macc. 1). They were worse afflicted by the Romans, who not only subdued and oppressed them and made their country a province of the empire, but at last took away their place and nation, and sold and dispersed them over the face of the earth. **And he also shall come to destruction.** That is "Kittim," who is the main subject of this part of the prophecy. If by Kittim be meant the Greeks, the Grecian Empire was entirely subverted by the Romans; if the Romans, the Roman Empire was in its turn broken into pieces by the incursion of the northern nations. The name only of the Roman Empire and Casarean majesty is subsisting at this day, and is transferred to another country and another people. *Bp. Newton.*

The fact that the event which the seer here beholds, an event which shakes the world, and fills him with the greater terror and dismay, from the fact that it touches the children of his own nation, is mighty and irresistible in its character, is expressed without ambiguity in the words, "Woe, who will live, when God doeth this" (verse 23)! To an expositor who retains the least impartiality, it cannot for a moment be doubtful that the destruction of the imperial power of Asia by Greeks and Romans is predicted here (like the Assyrian and Babylonian empires, they are still classed together as one); and therefore that we have here a prophecy in the strictest sense of the word, the prediction of an event which no human wisdom or acuteness could have foreseen or calculated upon, either in the time of Moses, or David, or Malachi. *K.*

This may, indeed, be characterized as the most wonderful of prophecies. More than a

thousand years before the event, not only the rising of the great world empire of the West is here predicted, with its conquest of Asshur and Eber (*i.e.*, of the descendants of Eber), but far beyond this the final destruction of that world-empire is foretold! In fact, we have here a series of prophecies, commencing with the appearance of the Messiah and closing with the destruction of anti-Christ. To this there is no parallel in Scripture, except in the visions of Daniel. No ingenuity of hostile criticism can take from or explain away the import of this marvellous prediction. *A. E.*

These oracles materially enrich the patriarchal benedictions, while also partially coinciding with them. The enrichment consists precisely in what Israel had become through the Mosaic covenant at Sinai. We see there the people countless in numbers, thanks to the covenant with Jehovah possessing a sacred nationality, an impregnable victorious power, full of blessing, unfolding into true royalty, while every worldly power and force is sinking into dust. *Orelli.*—What was little Israel to great Assyria, or greater Greece, or Rome, the mightiest of all? Yet where is Assyria now? Where are the Greek and Roman empires now? And *where is the star and sceptre now?* Is not the star brighter and the sceptre mightier than it ever was before? And in the same way shall the enemies of the truth in modern times, near and far, related and unrelated, go down at last before the rising star and the all-conquering sceptre. *J. M. G.*

Balaam Returns "to his Place" (verse 25).

Not to his own land, for he remained among the Midianites to plot by new means against the people of God, and to perish in his sin. The phrase, which is of frequent recurrence, is idiomatic, meaning merely that Balaam went away whither he would. *Espin.*—He remained among the Midianites, as the following history shows, and gave them out of revenge the advice to seduce the Israelites by means of sensual lust, and thereby secured his reward. The more glorious the prophecies which he was obliged to utter, so much the more under this compulsory office did his heart become alienated from God. He had been obliged to experience that he could not cope with God himself; but his people were as he knew a weak, fickle, sensual people, and if he could not reverse God's promises, yet he hoped to alienate this his people from him, and thus to undermine his power. *Gerl.*

"*The way of Balaam*" and the words of Balaam are really two different subjects. His conduct was of the meanest ; his words were of the noblest that ever came from mortal lips. Alas ! how often do these two—noble words and ignoble conduct—run on alongside each other in the life of man, and never meet ! The words abide : the man, identified not with his words, which were from him, but not of him, but with his conduct, which was the true expression of himself, perishes forever. J. M. G.—He knew what was right, and yet did what was wrong. His was not a sin of ignorance. His intellec-

tual, nay, his moral convictions were correct. He knew what he should do, and there was in him also a feeling of obligation to do it. It was he who declared that "God is not a man, that he should lie ; neither the son of man, that he should repent ;" while, by his repeated yieldings to Balak's entreaties, he acted just as if he supposed it to be possible to change the purpose of God in reference to Israel. And it was he who said, "Let me die the death of the righteous, and let my last end be like his ;" yet "he loved the wages of iniquity," and died in the ranks of Jehovah's enemies. W. M. T.

Section 178.

ISRAEL'S SIN WITH THE MOABITES AND MIDIANITES. PUNISHMENT. JUDGMENT EXECUTED BY PHINEHAS. DESTRUCTION OF MIDIANITES. DIVISION OF ALLOWED SPOIL.

NUMBERS 25 : 1-18 ; 31 : 1-54.

Nu. 25 1 AND Israel abode in Shittim, and the people began to commit whoredom with the 2 daughters of Moab : for they called the people unto the sacrifices of their gods ; and the 3 people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor : 4 and the anger of the LORD was kindled against Israel. And the LORD said unto Moses, Take all the chiefs of the people, and hang them up unto the LORD before the sun, that the fierce 5 anger of the LORD may turn away from Israel. And Moses said unto the judges of Israel, Slay 6 ye every one his men that have joined themselves unto Baal-peor. And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of 7 Moses, and in the sight of all the congregation of the children of Israel, while they were weep- 8 ing at the door of the tent of meeting. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a spear in 9 his hand ; and he went after the man of Israel into the pavilion, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from 10 the children of Israel. And those that died by the plague were twenty and four thousand. 11 And the LORD spake unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, in that he was jealous with my jealousy among them, so that I consumed not the children of Israel in my jealousy. 12 Wherefore say, Behold, I give unto him my covenant of peace : and it shall be unto him, and 13 to his seed after him, the covenant of an everlasting priesthood ; because he was jealous for 14 his God, and made atonement for the children of Israel. Now the name of the man of Israel that was slain, who was slain with the Midianitish woman, was Zimri, the son of Salu, a 15 prince of a fathers' house among the Simeonites. And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur ; he was head of the people of a fathers' house in Midian. 16 And the LORD spake unto Moses, saying, Vex the Midianites, and smite them : for they vex 17 you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the mat- 18 ter of Cozbi, the daughter of the prince of Midian, their sister, which was slain on the day of the plague in the matter of Peor.

31 1 And the LORD spake unto Moses, saying, Avenge the children of Israel of the Midian- 2 ites : afterward shalt thou be gathered unto thy people. And Moses spake unto the people, 3 saying, Arm ye men from among you for the war, that they may go against Midian, to execute 4 the LORD's vengeance on Midian. Of every tribe a thousand, throughout all the tribes of 5 Israel, shall ye send to the war. So there were delivered, out of the thousands of Israel, a 6 thousand of every tribe, twelve thousand armed for war. And Moses sent them, a thousand of every tribe, to the war, them and Phinehas the son of Eleazar the priest, to the war, with

7 the vessels of the sanctuary and the trumpets for the alarm in his hand. And they warred
8 against Midian, as the Lord commanded Moses; and they slew every male. And they slew
the kings of Midian with the rest of their slain; Evi, and Rekem, and Zur, and Hur, and
9 Rebu, the five kings of Midian: Balaam also the son of Beor they slew with the sword. And
the children of Israel took captive the women of Midian and their little ones; and all their
10 cattle, and all their flocks, and all their goods, they took for a prey. And all their cities in
11 the places wherein they dwelt, and all their encampments, they burnt with fire. And they
12 took all the spoil, and all the prey, both of man and of beast. And they brought the captives,
and the prey, and the spoil, unto Moses, and unto Eleazar the priest, and unto the congrega-
tion of the children of Israel, unto the camp at the plains of Moab, which are by the Jordan
at Jericho.

13 And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to
14 meet them without the camp. And Moses was wroth with the officers of the host, the cap-
tains of thousands and the captains of hundreds, which came from the service of the war.
15 And Moses said unto them, Have ye saved all the women alive? Behold, these caused the
16 children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the
17 matter of Peor, and so the plague was among the congregation of the Lord. Now therefore
kill every male among the little ones, and kill every woman that hath known man by lying
18 with him. But all the women children, that have not known man by lying with him, keep
alive for yourselves.

[Verses 19-24. Instructions to purify themselves, their garments, and their useful booty.]

25 And the Lord spake unto Moses, saying, Take the sum of the prey that was taken, both of
26 man and of beast, thou, and Eleazar the priest, and the heads of the fathers' houses of the
27 congregation: and divide the prey into two parts; between the men skilled in war, that went
28 out to battle, and all the congregation: and levy a tribute unto the Lord of the men of war
that went out to battle: one soul of five hundred, both of the persons, and of the beeves, and
29 of the asses, and of the flocks: take it of their half, and give it unto Eleazar the priest, for the
30 Lord's heave offering. And of the children of Israel's half, thou shalt take one drawn out of
every fifty, of the persons, of the beeves, of the asses, and of the flocks, even of all the cattle,
31 and give them unto the Levites, which keep the charge of the tabernacle of the Lord. And
Moses and Eleazar the priest did as the Lord commanded Moses.

48 And the officers which were over the thousands of the host, the captains of thousands, and
49 the captains of hundreds, came near unto Moses: and they said unto Moses, Thy servants
have taken the sum of the men of war which are under our charge, and there lacketh not one
50 man of us. And we have brought the Lord's oblation, what every man hath gotten, of jewels
of gold, ankle chains, and bracelets, signet-rings, earrings, and armlets, to make atonement
51 for our souls before the Lord. And Moses and Eleazar the priest took the gold of them, even
52 all wrought jewels. And all the gold of the heave offering that they offered up to the Lord,
of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven
53 hundred and fifty shekels. (For the men of war had taken booty, every man for himself.)
54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds,
and brought it into the tent of meeting, for a memorial for the children of Israel before the
Lord.

We have here the record of an idolatrous defection on the part of a new generation of Israelites, the children of the men who had fallen in the wilderness, on the eve of entrance into the promised land. They joined themselves unto Baal-peor, the god of the Moabites, for which the displeasure of the true God, jealous of his honor, broke loose upon them. T. C.

1. Shittim. The last station of the wilderness, called afterward Abel-Shittim (the affliction of Shittim), after the punishment which followed there. It lay in the plains opposite Jericho. Here the people remained a long time, and received the second giving of the Law.

Gerl.—And now at the very last station of their long march, with the land of promise in full view before them across the Jordan, the people of God—at least a large number of them—give way to temptation. That Balaam was the instigator of this plot we know from subsequent Scriptures, among others from Rev. 2:14: "I have a few things against thee because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." S. R.—He was hankering after the rewards that Balak offered; and he could

not bear to give them up. And so although he would never curse God's people, since he was told that he must not, he did the very wickedest thing recorded in the Old Testament; he deliberately told the Moabites how they could seduce God's people into sin. *Temple.*—As if in defiance, he counselled the evil stratagem by which he hoped to compass indirectly that ruin of God's people which he had been withheld from working otherwise. He thus, like Judas and Ahithophel, set in motion a train of events which involved his own destruction. *Espin.*

The infernal sagacity of Balaam led him to conclude that if they could be seduced from their allegiance to their Divine king, the protection which rendered them invincible would be withdrawn, and they easily be subdued by their enemies. This discovery he made known to the King of Moab before his departure; and it illustrates the character of the man that he could form this device and counsel the king to act upon it, just after his mouth had poured forth—even by constraint—eloquent blessings upon the people whose ruin he now devises. And all this was purely gratuitous; for his business with Moab was ended. He could not curse Israel—and had incurred the anger rather than the honors of the King of Moab. He seems to have retired among the neighboring people of Midian, close allies with Moab, until he should behold the results of the course he had suggested, and in which he seems to have induced the Midianites also to co-operate. These people, however dissatisfied with the result of their sending for him, were still too deeply impressed with the notion of his superhuman sagacity not to pay the most heedful attention to his advice. This was, in effect, that the women should be rendered instrumental in seducing the Israelites to take part in the obscene rites of Baal-Peor. *Kit.*

He instructs Balak to make a great feast; and, by collecting all the youth and beauty of Moab at this carnival, he allures the people first to fornication, and then, through the medium of their passions, to idolatry; he thus finds a way to rob them of all those privileges which he had so sublimely sung. Such is the darkening, hardening influence of an evil passion cherished within; so wonderfully it glosses over evil and confounds it with good. None knew so well as Balaam that whoso touched the people of God, touched the apple of his eye; yet all was lost in the love of filthy lucre; he was maddened by avarice. *R. Hall.*

Rather than lose his hopes, Balaam resolves to speak worse than curses. The fear of God's judgments in a worldly heart is at length over-

come with the love of gain. He would not curse, but he would advise, and his counsel is worse than a curse; for his curse had hurt none but himself, his counsel cost the blood of twenty-four thousand Israelites. Where Balaam did speak well, there was never any prophet spake more divinely; where he spake ill, there was never any devil spake more wickedly. How justly did he perish with the sword of Israel, whose tongue had insensibly slain so many thousands of them! *Bp. H.*

Balaam wanted to do what he knew to be contrary to the express mind of God; he had inward checks and restraints which he could not entirely get over. Not daring as a prophet to assist the King of Moab, he considers whether there might not be found some other means of aiding him against that very people whom he was restrained from cursing in words. He could think of no other method than to betray the children of Israel to provoke his wrath, who was their only strength and defence. The temptation which he pitched upon was that concerning which Solomon afterward observed that it had *cast down many* wounded; yea, many strong men had been slain by it: and of which he himself was a sad example when *his wives turned away his heart after other gods*. This succeeded; the people sin against God; and thus the prophet's counsel brought on that destruction which he could not be prevailed upon to assist with the religious ceremony of execration. And surely that impious counsel he gave to Balak against the children of Israel was a greater piece of wickedness than if he had cursed them in words. . . . Yet, strange as it may appear, such a character is not an uncommon one; nay, with some small alterations and put a little lower, it is applicable to a considerable part of the world. For if the reasonable choice be seen and acknowledged, and yet men make the unreasonable one, is not this the same contradiction and inconsistency which, in Balaam, appear so unaccountable? *Bp. Butler.*

1. God secured the people against their enemies, while they brought destruction on themselves by their wickedness. *Bp. Wilson.*—**2.** **The people did eat.** Of the Moabitish sacrifices. This was an act of idolatry, whereby they owned themselves the servants of the gods of Moab; as to eat of the Lord's sacrifices was an act of Divine worship (see Ex. 34:15). *Bp. Patrick.*

Closely connected with an irrevocable condemnation of every form of idolatry was the special character of the legislation that dealt with the seven nations or tribes inhabiting Pal-

estine at the time of the exodus, and with those people who dwelt on its borders, allies in blood to the Israelites, as being the descendants of the father of Abraham in two cases, and of Isaac himself in the third—namely, the Ammonites, the Moabites, and the Edomites. Whether the chief danger of being seduced to join in the worship of these people lay in the vicinity of their dwelling places, or in the sympathy of kindred blood, it was warded off by the most inflexible barriers. Against the seductive influences of the neighboring idolaters the door was thus altogether closed, so long as the Law of God was obeyed. For the Law was not a mere idle threat; it was a rule of life, to be enforced by the sword, the stake, the cord, and the stone, for wilful breach; by stripes and by the pecuniary mulct of the sin-offering for inadvertent trespass. It is only within the past few years that this tone and temper of the Pentateuch have been made clearly intelligible, by the discovery of what the gods of Ammon and of Moab actually were. From the time when Israel abode in Shittim, the rites of the service of Baal-Peor have been of a directly licentious character; and the idols before which they were performed are of a type and nature which modesty forbids us to delineate, or more distinctly to describe. *F. R. Conder.*

The uncleanness committed was a part of the worship and service performed to Baal-Peor. Those that have broken the fences of modesty will never be held by the bonds of piety: and those that have dishonored themselves by fleshly lusts will not scruple to dishonor God by idolatrous worship; for this they are justly given up yet further to vile affections. H.

4, 5. Kennicott remarks that the Samaritan and Hebrew texts must be both taken together, to make the sense here complete. And the Lord said unto Moses, *SPEAK unto all the heads of the people; AND LET THEM SLAY THE MEN THAT WERE JOINED TO BAAL-PEOR; and hang them up before the Lord, against the sun.* A. C.—The pronoun “them” refers not to the heads of the people, but to the transgressors, whom the chiefs were to stone, and then hang up as a terror to those evil doers. For Moses said to the judges, “Slay ye every one his men that were joined to Baal-Peor.” Hanging alive was not a Jewish mode of execution, but stoning. The victim was first stoned to death and then hung up, in some cases, as a special mark of the Divine malediction. Hence the axiom (De. 21 : 23), “He that is hanged is accursed of God”—that is, the being thus hung up is a sign of his being accursed. S. R.

6. Midianitish woman. It appears that she was the daughter of Zur, who was a “head over a people, and of a chief house in Midian,” and is mentioned (31 : 8) as one of the five kings of Midian that afterward perished by the hands of the Israelites. Her high rank proves that Zimri had not fallen in with her by mere chance, but had been deliberately singled out by the Midianites as one whom they must at any price lead astray. The example of Zimri is doubtless recorded as one of the most memorable and characteristic in itself, as well as because it gave the impulse to the act of Phinehas. *Espin.*

6-15. Here is a remarkable contest between wickedness and righteousness, which shall be most bold and resolute; and righteousness carries the day, as no doubt it will at last. Never was vice more daring than it was in Zimri; *a prince of a chief house in the tribe of Simeon.* All the circumstances concurred to make it exceeding sinful, exceeding shameful. It was an affront to the justice of the nation, and bid defiance to that. It was an affront to the religion of the nation, and put a contempt upon that. Moses and the main body of the congregation who kept their integrity *were weeping at the door of the tabernacle*; lamenting the sin committed and deprecating the plague begun; they were *sancifying a fast in a solemn assembly, weeping between the porch and the altar*, to turn away the wrath of God from the congregation; then comes Zimri among them, in effect to tell them that he was resolved to fill the measure of sin, as fast as they emptied it. And never was virtue more daring than it was in Phinehas. H.

The act of Phinehas was its own justification. Its merit consisted in the evidence it gave that his heart was right before God. He was, to quote the text of verse 11, “zealous with God’s zeal,” and abhorred the presumptuous wickedness of Zimri as God abhorred it. He therefore risked his own life by dealing according to their deserts with two influential and defiant evil-doers; and his act, done in the face of Moses and the people and, for them, was accepted by God as a national atonement. How thoroughly the nation adopted the deed is manifest by the conspicuous position from henceforth assigned to Phinehas, and by the fame which attached to him and it ever afterward. *Espin.*—The zeal of God hath barred out all weak deliberations; and Phinehas holds it now both his duty and his glory to be an executioner of so shameless a pair of offenders. God loves this heat of zeal in all the carriages of his servants; and if it transport us too far he pardoneth the errors of our fervency, rather than the indifferences of

lukewarmness. As these two were more beasts than any that ever he sacrificed, so the shedding of their blood was the acceptable sacrifice that ever he offered unto God ; for both all Israel is freed from the plague, and all his posterity have the priesthood entailed to them so long as the Jews were a people. *Bp. II.*

8. So the plague was stayed. The plague was the execution which Moses and the chiefs of the people were carrying on till twenty-four thousand had been executed. *S. R.*

13. The promise to Phinehas imports no more than that he and his seed should thenceforward have the honor to be the representatives of that everlasting priesthood, which primarily, and by an eternal covenant, was vested in the Messiah : hence God calls it here his *covenant of peace*. It proved literally true that Phinehas and his seed should hold that typical and ceremonial priesthood as long as it was to last, and be the representatives of the *everlasting priesthood* of Christ, until his coming. *Wogan.*—The Jews reckon twelve high-priests of the race of Phinehas, from this time to the days of Solomon—nine more from that time to the captivity, and fifteen from their return, to the time of *Antiochus Eupator*, the last of whom was Onias, slain by Lysias. Ezra, the great priest and scribe, was of this line (7 : 1, 5). The family of Ithamar, uncle of Phinehas, had the priesthood for about one hundred and fifty years ; but it was restored to the family of Phinehas in the person of *Zadok* the priest (1 Ch. 6 : 50), in which it continued, in the whole about nine hundred and fifty years. God therefore sufficiently fulfilled his promise. *A. C.*

17. The mischief which the Midianites did to Israel must be remembered and punished with as much severity as that which the Amalekites did in fighting with them when they came out of Egypt. God will certainly reckon with those that do the devil's work in tempting men to sin. *H.*

DESTRUCTION OF THE MIDIANITES (*Nu. 31 : 1-54*).

Of the two nations who had shown themselves hostile toward the Israelites—the Moabites and Midianites—revenge is now taken on the latter. The reason why the first were spared, seems to be because the Midianites had taken the lead in the crime of seducing Israel to the practice of the licentious idolatry, and Balaam, the instigator to the act, was found among them and killed. The sin in Israel had been stemmed by the act of Phinehas : so had judgment begun at the house of God ; but now likewise must the purified people of God take vengeance on his

enemies. The conduct of the people in the war, the division of the spoil, as well as their wonderful preservation, are related with particular detail, since this battle was to serve as a kind of example for the war of conquest which was now immediately before them. *Gerl.*

For these plots against Israel, as well as for their former inhospitality, the Moabites were excluded from the congregation to the tenth generation ; and the Midianites were doomed to destruction. The execution of this sentence was the last act of the government of Moses. All the men of Midian were slain, with the princes who had been allied with Balak, and Balaam died in the general slaughter. Their cities were burned and their spoil taken, and the women, who had been saved alive, were slain by the command of Moses, the female children only being spared. At the same time a law was made for the equitable division of the spoil between those who went forth to battle and those who remained in the camp. *P. S.*—That this account of the attack and extermination of the Midianites has reference to the Midianitish tribes upon the table-land of Moab, the chiefs of which are spoken of in Josh. 13 : 21 as having been formerly the vassals of Sihon, is placed beyond all doubt by the express statement to that effect in verse 8. The main body of the Midianites does not appear to have taken part at all, and therefore there is nothing surprising in their subsequent hostile and powerful attacks upon the Israelites. Moreover, the fact that only twelve thousand Israelites (a thousand from every tribe) were engaged in the battle, is a proof that the foe was neither numerous nor strong. *K.*

2, 3. God said, *Avenge Israel*, Moses says, *Avenge the Lord* ; for the interests of God and Israel are united, and the cause of both is one and the same. And if God in what he does shows himself jealous for the honor of Israel, surely Israel in what they do ought to show themselves jealous for the glory of God. Then only we can justify the avenging of ourselves when it is the *vengeance of the Lord* that we engage in. Nay, for this reason we are forbidden to avenge ourselves, because God has said, *Vengeance is mine, I will repay.* *H.*

The very words in which the command is given show that the war against the Midianites was no ordinary one. It was indeed less a war than the execution of a Divine sentence against a most guilty people. The Midianites had corrupted and, so far as in them lay, ruined God's people, body and soul ; and had done this knowing, as after the overruling by God of Ba-

laam's attempts to curse Israel they must have known, that in doing it they were openly rebelling against God. From God then a no less open retribution overtakes them. The employment in this work of so small a number of Israelites as twelve thousand (verse 4); the selection of an equal number from each tribe irrespective of its warlike strength; the appointment of Phinehas, famous for his zeal against the very sin to which the Midianites had tempted Israel, to take the lead in the war with "the holy instruments and trumpets" (verse 6); and the extraordinary preservation (verse 49) of all those engaged; are tokens that on this occasion, no less than when the cities of the plain were destroyed by fire from heaven, the hand of God directed the stroke. The Israelites had no discretion to kill or to spare. They were bidden to exterminate without mercy, and brought back to their task (verse 14) when they showed signs of flinching from it. It was a preparation for other duties of the like kind which awaited them; a proof by experiment that they had no alternative in such matters except to fulfil the commands of God; an awful but doubtless salutary manifestation, as was afterward the slaughter of the Canaanites, to which that of Midian is in all essential respects similar, of God's wrath against sin; and a type of the future extermination of sin and sinners from his kingdom. *Espin.*

8. Moses forsook Egypt, not fearing the wrath of King Pharaoh, that he might be true to Israel; Balaam, a man of the same time, but of a base selfishness of heart, went to Moab to seek King Balak's favor and rewards by cursing those whom God had blessed. By enchantments he prevailed nothing against Israel, and was compelled to bless them in glowing strains. But by vile and crafty counsel he did succeed in partially ensnaring them. So the chosen nation was defiled and was smitten of God for the sin. But Israel was soon restored, and under Phinehas the priest attacked and almost exterminated the wicked Midianites. "Balaam also, the son of Beor, they slew with the sword." No death of the righteous could be for a man that loved the wages of unrighteousness. He had prophesied as one who enjoyed the "vision of the Almighty." Yet he died as a fool dieth, and has left a shameful memory. D. F.—Had he himself believed what he said of the happy state of Israel, he would not have herded himself thus with the enemies of Israel, but justly does he *die the death of the wicked* (though he pretended to desire that of the righteous), and go *down slain to the pit with the uncircumcised*, who rebelled

thus against the convictions of his own conscience. The Midianites' wives were Balaam's projects, it was therefore just that he should perish with them (Hos. 4:5). Now was *his* folly made manifest to all men, who foretold the fate of others, but foresaw not his own. H.

The beginning of *the way of Balaam* was loving the wages of unrighteousness; the middle of it was the seeking of them, combined with an ever-weakening attempt to keep the path of righteousness while seeking the other wages; and now what is the end? "The wages of sin;" which is *death*. From the double-mindedness of the middle stage he very rapidly passed into whole-hearted wickedness, and after doing the devil's work with a singleness of purpose he had never shown before, at last "utterly perished in his own corruption." One of his wonderful *sayings* had been: "Let me die the death of the righteous, and let my last end be like his." These, and such as these, were his words; *that* was the end of his way. J. M. G.

Not with the righteous, but fighting among the enemies of God; not on a peaceful death-bed, but in the red front of guilty strife; so, on the blood-stained turf, amid the routed ranks, by the pitiless sword of men whom he had tempted to their ruin; so, after a wasted life, his plots frustrated, his curses foiled, died one who, if he had been true to his convictions, might have been almost as great as Moses' self; and the thick pall of utter darkness rushes down upon his end. And if we look down the dark and slippery steps of his degradation, we can trace them through temptation faintly resisted to temptation yielded to, and remorse stifled, and warnings resisted, and penal blindness inflicted, and sin willingly chosen, and sin let alone, until the seer of the vision of the Almighty becomes the tempter to the infamies of Baal-Peor. But the very central lesson of his career is the power of a besetting sin. *Farrar.*

Two hostile kingdoms forever confront each other in this world. The strong one armed keepeth his own palace. He will never surrender it, or one particle of it, in any human soul, till a stronger than he—and there is only one stronger—binds him. He will seem to surrender it; he will call it by some innocent name; he will cover it with a Christian title; he will deceive, flatter, promise, and manage; he will transform himself into an angel of light; but he will do it all to keep his own. Equally exclusive, over against that dark kingdom, is the kingdom of light: open, candid, without concealment or evasion, rejoicing in the truth, all its deeds done in the day, but admitting no

admixture, no compromise, no neutrality. Everywhere, what fellowship hath light with darkness? Anywhere, what part hath the true subject with the traitor? In every soul, these two kingdoms and their laws are contrary the one to the other. It is remarkable, in all the Gospel, how invariable and how clear Christ makes this doctrine of absolute and necessary separation. There is no third party after all. There is no place for one. Non-profession does not make non-allegiance, or neutrality. It makes allegiance to the enemy. It makes disloyalty. "He that is not with me is against me." There is a striking record of a prophet who tried in perilous days to be on neither side, and paltered with a double tongue between the true God and his enemies; but at last the issue between the two armies could be no longer evaded, and after the battle the body of this compromising neutral, Balaam, was found on the enemy's side, where it fell fighting *against* the Lord. F. D. H.

9-24. In this war against the Midianites, which was to be to a certain extent the pattern of the subsequent wars of extermination in Canaan, all cattle, with all kinds of property and substance, were destroyed, the whole spoil brought before Moses and the high-priest, and only the female sex spared. The rest of the booty was sanctified and purged—metal articles being passed through the fire, and wearing apparel through water. C. G. B.

15-18. It was the women more than the men of Midian of whom they had just reason to be afraid. In justice to the men, in fairness to the wives of Israel, it was simply impossible to let them loose upon the camp. Again, to suffer a generation of Midianites to grow up under the roofs of Israel would have been madness and worse, for it would have been to court a great and perhaps fatal national disaster. For the sake of Israel the captive women and children must be got rid of, and this could only be done either by slaughtering the women and boys, or by taking them back to their desolated homes to perish of hunger and disease. Of the two courses Moses certainly chose the more merciful. The nation was exterminated, as God had commanded; the girls only were spared because they were harmless then, and likely to remain harmless; distributed through the households of Israel, without parents or brothers to keep alive the national sentiment, they would rapidly be absorbed in the people of the Lord. R. W.

25-47. *The distribution of the spoils.* Those who had gone to the war had gone as representatives of the whole of Israel, hence it was

for the whole of Israel to share in the spoil. While part was away, avenging the Lord of Midian, another part stayed at home, also serving God by looking after the interests of those who were absent. *Young.*—The booty brought home by the conquerors was extraordinarily rich, especially in cattle; from which we may infer that the rearing of cattle was the occupation of the tribe. For the Israelites such booty as this must have been doubly valuable. There was something very peculiar in the manner in which Moses and Eleazar distributed the booty. The whole of it, consisting of 675,000 sheep, 72,000 oxen, 61,000 asses, and 32,000 persons, was divided into two equal parts, one of which was allotted to the victors, the other to those who had taken no part in the battle. As the 12,000 men who were selected to fight did not go to war on their own responsibility, but as representatives of the whole congregation, it was but right that the whole congregation should share in the booty; but as the 12,000 had had all the trouble and fatigue, it was just as proper that *they* should receive an incomparably larger share. And since the war was also a war of Jehovah, whose presence and aid had given the victory to the Israelites, and therefore the booty, strictly speaking, belonged to Jehovah, a certain quota was to be allotted to the priests and Levites as his servants and representatives. The priests were to receive two parts in a thousand from the share of the warriors; the Levites, two in a hundred from that of the congregation. K.

28-30. The soldiers were ordered out of their half to deduct a five hundredth part of every kind of spoil, as an offering to God, in acknowledgment of him as the sovereign owner of all and the author of their success. This was to be presented to the priests. In like manner, out of the half belonging to the people, who had borne no fatigue in the war, a much larger proportion was to be deducted out of each article of spoil—namely, a fiftieth part, to be presented to the Levites, the other branch of God's ministry. *Pyle.*

49. *There lacketh not one man of us.* The Israelitish army consisted of but 12,000 men, a mere handful when opposed to the people of Midian. Yet when the officers made a muster of their troops after their return from the war, they found they had not lost a single man! This struck them as so decisive an evidence of God's interposition that out of the spoils they had taken they offered "an oblation to the Lord, an atonement for their souls." *Bp. Watson.*

This oblation the captains offered to *make an atonement for their souls* (verse 50). Instead of coming to Moses to demand a recompense for the good service they had done in *avenging the Lord of Midian*, they bring an oblation to *make atonement for their souls*, being conscious to themselves, as the best men must be even in their best services, that they had been defective in their duty not only in that instance for which they were reprov'd (verse 14), but in many

others. Moses accepted it and laid it up in the tabernacle as a memorial for the children of Israel (verse 54)—that is, a monument of God's goodness to them, that they might be encouraged to trust in him in their further wars; and a monument of their gratitude to God, that he, being well pleased with this thankful acknowledgment of favors bestowed, might continue and repeat his mercies to them. H.

Section 179.

THIRD NUMBERING OF ISRAEL. LAND EAST OF JORDAN DIVIDED BETWEEN REUBEN, GAD, AND HALF MANASSEH. BOUNDARIES OF THE LAND OF CANAAN. DIVISION BY LOT AMONG NINE AND A HALF REMAINING TRIBES.

NUMBERS 26 : 1-62 ; 32 : 1-42 ; 33 : 50-56 ; 34 : 1-29. DE. 3 : 12-20.

NOTE.—*Essential portions cited.*

Nu. 26 1 AND it came to pass after the plague, that the LORD spake unto Moses and unto 2 Eleazar the son of Aaron the priest, saying, Take the sum of all the congregation of the children of Israel, from twenty years old and upward, by their fathers' houses, all that are able to 3 go forth to war in Israel. And Moses and Eleazar the priest spake with them in the plains of 4 Moab by the Jordan at Jericho, saying, *Take the sum of the people*, from twenty years old and upward : as the LORD commanded Moses and the children of Israel, which came forth out of 52 the land of Egypt. And the LORD spake unto Moses, saying, Unto these the land shall be 53 divided for an inheritance according to the number of names. These are they that were 51 numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

57 And these are they that were numbered of the Levites after their families : of Gershon, the family of the Geshonites : of Kohath, the family of the Kohathites : of Merari, the family of the 62 Merarites. And they that were numbered of them were twenty and three thousand, every male from a month old and upward : for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

Nu. 32 1 Now the children of Reuben and the children of Gad had a very great multitude of cattle : and when they saw the land of Jazer, and the land of Gilead, that, behold, the 2 place was a place for cattle ; the children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, 3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Sebam, and 4 Nebo, and Beon, the land which the LORD smote before the congregation of Israel, is a land 5 for cattle, and thy servants have cattle. And they said, If we have found grace in thy sight, 6 let this land be given unto thy servants for a possession ; bring us not over Jordan. And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to 7 the war, and shall ye sit here ? And wherefore discourage ye the heart of the children of 8 Israel from going over into the land which the LORD hath given them ? Thus did your 13 fathers, when I sent them from Kadesh-barnea to see the land. And the LORD's anger was kindled against Israel, and he made them wander to and fro in the wilderness forty years, 14 until all the generation, that had done evil in the sight of the LORD, was consumed. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the 15 fierce anger of the LORD toward Israel. For if ye turn away from after him, he will yet again 16 leave them in the wilderness ; and ye shall destroy all this people. And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones : 17 but we ourselves will be ready armed to go before the children of Israel, until we have brought them unto their place : and our little ones shall dwell in the fenced cities because of the in- 18 habitants of the land. We will not return unto our houses, until the children of Israel have 19 inherited every man his inheritance. For we will not inherit with them on the other side

Jordan, and forward ; because our inheritance is fallen to us on this side Jordan eastward.
 20 And Moses said unto them, If ye will do this thing ; if ye will arm yourselves to go before the
 21 LORD to the war, and every armed man of you will pass over Jordan before the LORD, until
 22 he hath driven out his enemies from before him, and the land be subdued before the LORD :
 then afterward ye shall return, and be guiltless toward the LORD, and toward Israel ; and
 23 this land shall be unto you for a possession before the LORD. But if ye will not do so, be-
 24 hold, ye have sinned against the LORD : and be sure your sin will find you out. Build you
 cities for your little ones, and folds for your sheep ; and do that which hath proceeded out of
 25 your mouth. And the children of Gad and the children of Reuben spake unto Moses, saying,
 26 Thy servants will do as my lord commandeth. Our little ones, our wives, our flocks, and all
 27 our cattle, shall be there in the cities of Gilead : but thy servants will pass over, every man
 that is armed for war, before the LORD to battle, as my lord saith.

28 So Moses gave charge concerning them to Eleazar the priest, and to Joshua the son of Nun,
 29 and to the heads of the fathers' houses of the tribes of the children of Israel. And Moses said
 unto them, If the children of Gad and the children of Reuben will pass with you over Jordan,
 every man that is armed to battle, before the LORD, and the land shall be subdued before you ;
 30 then ye shall give them the land of Gilead for a possession : but if they will not pass over
 31 with you armed, they shall have possessions among you in the land of Canaan. And the chil-
 dren of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy
 32 servants, so will we do. We will pass over armed before the LORD into the land of Canaan,
 33 and the possession of our inheritance shall remain with us beyond Jordan. And Moses gave
 unto them, even to the children of Gad, and to the children of Reuben, and unto the half
 tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the
 kingdom of Og king of Bashan, the land, according to the cities thereof with their borders,
 34 even the cities of the land round about. And the children of Gad built Dibon, and Ataroth,
 35 and Aroer ; and Atroth-shophan, and Jazer, and Jogbehah ; and Beth-nimrah, and Beth-
 36 haran : fenced cities, and folds for sheep. And the children of Reuben built Heshbon, and
 37 Elealeh, and Kiriathaim ; and Nebo, and Baal-meon, (their names being changed,) and
 38 Sibmah ; and gave other names unto the cities which they builded. And the children of
 39 Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorites which
 40 were therein. And Moses gave Gilead unto Machir the son of Manasseh ; and he dwelt
 41 therein. And Jair the son of Manasseh went and took the towns thereof, and called them
 42 Havvoth-jair. And Nobah went and took Kenath, and the villages thereof, and called it
 Nobah, after his own name.

De. 3 12 And this land we took in possession at that time : from Aroer, which is by the
 valley of Arnon, and half the hill country of Gilead, and the cities thereof, gave I unto the
 13 Reubenites and to the Gadites : and the rest of Gilead, and all Bashan, the kingdom of Og,
 gave I unto the half tribe of Manasseh ; all the region of Argob, even all Bashan. (The same
 14 is called the land of Rephaim. Jair the son of Manasseh took all the region of Argob, unto
 the border of the Geshurites and the Maacathites ; and called them, even Bashan, after his
 15 own name, Havvoth-jair, unto this day.) And I gave Gilead unto Machir. And unto the
 16 Reubenites and unto the Gadites I gave from Gilead even unto the valley of Arnon, the
 middle of the valley, and the border thereof ; even unto the river Jabbok, which is the border
 17 of the children of Ammon ; and the Arabah also, and Jordan and the border thereof, from Chinner-
 eth even unto the sea of the Arabah, the Salt Sea, under the slopes of Pisgah eastward.

Nu. 33 50 And the LORD spake unto Moses in the plains of Moab by the Jordan at Jericho,
 51 saying, Speak unto the children of Israel, and say unto them, When ye pass over Jordan into
 52 the land of Canaan, then ye shall drive out all the inhabitants of the land from before you,
 and destroy all their figured stones, and destroy all their molten images, and demolish all their
 53 high places : and ye shall take possession of the land, and dwell therein : for unto you have
 54 I given the land to possess it. And ye shall inherit the land by lot according to your families ;
 to the more ye shall give the more inheritance, and to the fewer thou shalt give the less in-
 heritance : whosoever the lot falleth to any man, that shall be his ; according to the tribes
 55 of your fathers shall ye inherit. But if ye will not drive out the inhabitants of the land from
 before you ; then shall those which ye let remain of them be as pricks in your eyes, and as
 56 thorns in your sides, and they shall vex you in the land wherein ye dwell. And it shall come
 to pass, that as I thought to do unto them, so will I do unto you.

Nu. 34 1 And the Lord spake unto Moses, saying, Command the children of Israel, and 2 say unto them, When ye come into the land of Canaan, (this is the land that shall fall unto 3 you for an inheritance, even the land of Canaan according to the borders thereof,) then your south quarter shall be from the wilderness of Zin along by the side of Edom, and your south 4 border shall be from the end of the Salt Sea eastward : and your border shall turn about southward of the ascent of Akrabbim, and pass along to Zin : and the goings out thereof shall be southward of Kadesh-barnea ; and it shall go forth to Hazaraddar, and pass along to 5 Azmon : and the border shall turn about from Azmon unto the brook of Egypt, and the goings 6 out thereof shall be at the sea. And for the western border, ye shall have the great sea and the 7 border *thereof* : this shall be your west border. And this shall be your north border : from 8 the great sea ye shall mark out for you mount Hor : from mount Hor ye shall mark out unto 9 the entering in of Hamath ; and the goings out of the border shall be at Zedad : and the border shall go forth to Ziphron, and the goings out thereof shall be at Hazar-enan : this shall 10 be your north border. And ye shall mark out your east border from Hazar-enan to Shepham : 11 and the border shall go down from Shepham to Riblah, on the east side of Ain ; and the bor- 12 der shall go down, and shall reach unto the side of the sea of Chinnereth eastward : and the border shall go down to Jordan, and the goings out thereof shall be at the Salt Sea : this shall 13 be your land according to the borders thereof round about. And Moses commanded the chil- 14 dren of Israel, saying, This is the land which ye shall inherit by lot, which the Lord hath 15 commanded to give unto the nine tribes, and to the half tribe : for the tribe of the children of Reuben according to their fathers' houses, and the tribe of the children of Gad according to their fathers' houses, have received, and the half tribe of Manasseh have received, their 16 inheritance : the two tribes and the half tribe have received their inheritance beyond the Jordan at Jericho eastward, toward the sunrising. 17 And the Lord spake unto Moses, saying, These are the names of the men which shall 18 divide the land unto you for inheritance : Eleazar the priest, and Joshua the son of Nun. 19 And ye shall take one prince of every tribe, to divide the land for inheritance. And these are 20 the names of the men. These are they whom the Lord commanded to divide the inheritance 21 unto the children of Israel in the land of Canaan.

THIRD NUMBERING OF ISRAEL.

Nu. 26 : 1-62.

The first numbering was under the express direction of God (Ex. 38 : 26) in the third or fourth month after the exodus, during the encampment at Sinai, chiefly for the purpose of raising money for the Tabernacle. The numbers then taken amounted to 603,550 men, which may be presumed to express with greater precision the round numbers of 600,000 who are said to have left Egypt at first. Again, in the second month of the second year after the exodus (Nu. 1 : 2, 3) a census was taken. The total number on this occasion, exclusive of the Levites, amounted to 603,550 (Nu. 2 : 32). This third numbering took place thirty-eight years afterward, previous to the entrance into Canaan, when the total number, excepting the Levites, amounted to 601,730 males, showing a decrease of 1870. All tribes presented an increase except the following : Reuben, of 2770 ; Simeon, 37,100 ; Gad, 5150 ; Ephraim and Naphtali, 8000 each. The tribe of Levi had increased by 727. The great diminution which took place in the tribe of Simeon may probably be assigned to the plague consequent on the misconduct of Zimri. On the other hand, the chief instances

of increase are found in Manasseh, of 20,500 ; Benjamin, 10,200 ; Asher, 11,900 ; and Issachar, 9,900. None were numbered at this census who had been above twenty years of age at the previous one in the second year, excepting Caleb and Joshua. *Dic. B.*

Its main object was in view of the approaching apportionment of the land which Israel was so soon to possess. Accordingly, the census was not taken as before, according to the number of individuals in each tribe, but according to "families." This corresponded in the main with the names of the grandsons and great-grandsons of Jacob, enumerated in Gen. 46. In reference to the future division of the land, it was arranged that the *extent* of the "inheritance" allotted to each tribe should correspond to its numbers. But the exact locality assigned to each was to be determined "by lot," so that each tribe might feel that it had received its "possession" directly from the Lord himself. *A. E.*

Notwithstanding the increase in some and decrease in other tribes, the same sort of proportion is preserved in the *east, west, north, and south* divisions as before ; so as to keep the division of *Judah*, which was always in the *front* or *van*, the largest ; and the division of *Dan*, which

was always in the rear, the next number. But it is worthy of remark that as they are now to commence their grand military operations, so their *front* or *advanced division* is increased from 186,400 to 201,300. And their *rear* from 157,600 to 163,200. The *first* division is strengthened 14,900 men, and the *last* division 5600 men. The reasons for this are sufficiently obvious. A. C.

53. As they were multiplied, so they were portioned, not by common providence, but by promise; and for the support of the honor of Divine revelation, God will have the fulfilling of the promise taken notice of both in their increase and in their inheritance. When Moses had numbered the people, God does not say, *By these shall the land be conquered*; but taking that for granted, he tells him, *Unto these shall the land be divided*. These that are now registered as the sons of Israel shall be admitted (as it were by copy of court-roll) heirs of the land of Canaan. II.

Division of the Conquered Land East of the Jordan, Gilead and Bashan, between Reuben, Gad, and Half Manasseh.

Nu. 32 : 1-42 ; De. 3 : 12-17.

The destruction of the power of Midian, who might have harassed them from the east, secured to Israel the quiet possession of the district east of Jordan, which their arms had already conquered. All along, from the river Arnon in the south, which divided Israel from Moab, to the river Jabbok and far beyond it, the land of Gilead and of Bashan, their borders were safe from hostile attacks. The accounts of travellers are unanimous in describing that district as specially suited for pastoral purposes. We read of magnificent park-like scenery, of wide upland pastures, and rich forests, which everywhere gladden the eye. No wonder that those of the tribes which had all along preserved their nomadic habits, and whose flocks and herds constituted their main possessions and their wealth, should wish to settle in those plains and mountains. To them they were in very truth the land of promise, suited to their special wants, and offering the very riches which they desired. The other side Jordan had little attraction for them; and its possession would have been the opposite of advantageous to a strictly pastoral people. Accordingly, "the children of Gad" and "the children of Reuben" requested of Moses: "Let this land be given unto thy servants for a possession, and bring us not over Jordan" (Nu. 32 : 5). A. E.

The Arnon was the southern limit of the trans-

Jordanic Palestine. "From Arnon to Hermon" was equivalent on the east side to "from Dan to Beersheba" on the west. The river absolutely splits by its narrow channel the great Moab range to their very base, for several thousand feet; yet its channel is not more than one hundred feet wide. South of it Israel never extended their conquests; while those north of it were, as we have seen, soon lost, at least as far as Heshbon. It is therefore difficult to separate the history of Reuben from that of Moab. H. B. T.—The part assigned to Reuben stretched from the deep chasm of the Arnon north to a line with the head of the Dead Sea; Gad secured the region from the limits of Reuben's territory to the Jabbok, across the whole breadth of the country, and also a strip along the east side of the Jordan, to the Sea of Chinnereth, better known as the Lake of Galilee. Thence to the foot of Lebanon was made over to Manasseh. Geikie.

The trans-Jordanic territory was the forest-land, the pasture-land of Palestine. The smooth downs received a special name, "Mishor," expressive of their contrast with the rough and rocky soil of the west. The "oaks" of Bashan, which still fill the traveller with admiration, were to the prophets and psalmists of Israel the chief glory of the vegetation of their common country. The vast herds of wild cattle which then wandered through the woods were at once the terror and pride of the Israelite—"the fat bulls of Bashan."

In the encampment of Israel two tribes, Reuben and Gad, were pre-eminently nomadic. They had "a very great multitude of cattle." For this they desired the land, and for this it was given to them, "that they might build cities for their little ones, and folds for their sheep." In no other case is the relation between the territory and its occupiers so expressly laid down, and such it continued to be to the end. From first to last they alone of the tribes never emerged from the state of their Patriarchal ancestors. Gad and Reuben accordingly divided the kingdom of Sihon between them—that is, the territory between the Arnon and the Jabbok, and the eastern side of the valley of the Jordan up to the Lake of Chinnereth or Genesaret. The northern outposts of the eastern tribes were intrusted to that portion of Manasseh which had originally attacked and expelled the Amorite inhabitants from Gilead. The same martial spirit which fitted the western Manasseh to defend the passes of Esdraelon fitted "Machir, the first-born of Manasseh, the father of Gilead," to defend the passes of

Hauran and Anti-Libanus; "because he was a man of war, therefore he had Gilead and Bashan." The pastoral character common to Gad and Reuben was shared, but in a much less degree, by these descendants of the ruling tribe of Joseph. *Stanley*.—Machir, Jair, and Nobah, chiefs of Manasseh, were valiant warriors, whose deeds are frequently recorded. It was Jair who took all the tract of Argob with its sixty great cities; and Nobah who took Kenath and its dependencies; and we are told that because Machir was a man of war, therefore he had Gilead and Bashan. These districts, as we have seen, were the most difficult in the whole country, for they embraced the hills of Gilead, and the almost impregnable tract known as the Lejah, or "refuge," from the security which its natural fortifications afforded. But Manasseh also, like Reuben and Gad, affected by its position and its isolation, gradually fell into the wandering shepherd life, and ceased to be a power in Israel. Nor did it even remain true to its ancient faith, but, like the other tribes of the east of Jordan, gave itself up to the local idolatry. *Geikie*.

17-23. They promised to go armed *before the children of Israel*. "Nay" (says Moses), "ye shall go armed *before the Lord*. It is God's cause more than your brethren's, and to him you must have an eye, not to them only." Upon this condition he grants them this land, and neither sin nor blame should cleave to it; neither sin before God nor blame before Israel; and whatever possessions we have, it is desirable thus to come guiltless to them. But he warns them of the danger of breaking their word: If you fail, you *sin against the Lord* (verse 23), and not against your brethren only, and *be sure your sin will find you out*—that is, "God will certainly reckon with you for it, though you may make a liek matter of it." Sin will find out the sinner sooner or later. It concerns us therefore to find our sins out that we may repent of and forsake them, lest our sins find us out to our ruin and confusion. *H*.

Moses consents to the request of the Reubenites and Gadites on certain conditions; but is very earnest that the conditions which he prescribed should be punctually observed. Accordingly he represents sin, by which he means the consequence of sin, under the strong image of a person, who should certainly find out every transgressor among them that did not punctually perform the condition to which he had agreed. *Gilpin*.—The expression, "Sin will find you out," is more emphatic than as if he had simply said, You shall not escape God's

hand; for the meaning of it is that vengeance is so connected with sin, that it cannot be severed from it. Thus, in Gen. 4:7 it is said, "Sin lieth at the door" to lay hold at length of the guilty. *Calv.*—Moses meant to say, "Ye will recognize your sin when it overtakes you." Men fail to recognize their sin at the time; often, that it is a sin at all; generally, how great a sin it is in deed. Then when it overtakes them in its consequences, then they see it in its true light. The awfulness of sin is not due to its awful consequences, but it is manifested by them. The particular sin against which Moses warned them was the sin of selfishly deserting their brethren, and thereby discouraging and enfeebling them. And this is a sin as great as it is common, the disastrous consequences of which are most sadly evident. *R. W.*—These words, though ultimately true of every sin, are spoken of actions which, going forth from us, perform their mischievous errands, but will come home again, bringing retribution with them. Sinners indulge vague hopes of impunity; they act as though they said, "The Lord shall not see" (Ps. 94:7). But they cannot escape from sin. Lapse of time will not annihilate sin; careful concealment will not hide it up; mere repentance will not avert all its consequences. Nor will death screen from detection. *Proul*.

Men's sins often find them out, though no visible sign or token may betray this fact to the world. All may outwardly stand fair; there may be no breach in the worldly prosperity; nay, this may be ampler, more strongly established than ever; while yet there may be that within which forbids to rejoice, which takes all the joy and the gladness out of life—the memory of that old sin which was as nothing when committed, but which now darkens all, the deadly arrow poisoning the springs of life, which will not drop from the side, which no force, no art of man's device can withdraw. Is there not here one whose sin has found him out? Nor is it only the wicked whose sins thus come round to them again. God will not allow his own children to escape any more than the children of this present world. But there is still something which we *can* do. We can turn the table on our sins, and instead of waiting for them to find us out, we earnestly seeking by aid of that candle which the Lord has lighted in us, may find them out; and then we have the sure word of promise that if we will judge ourselves we shall not be judged of the Lord. *Trench*.

33. "And unto half the tribe of Manasseh."

As no mention has been previously made of this tribe in this connection, we are left to conjecture why it should have been divided at all, and why the one half should have received the remote regions of Northern Gilead and Bashan. The enormous increase in the tribal numbers during the wanderings may have made the division more advisable, and the adventurous and independent character of the Machirites may have rendered it almost a necessity. They had not apparently preferred any request to Moses, but since the trans-Jordanic territory was to be occupied, Moses probably recognized their claim to the conquests they had made. R. W.—It would seem that Moses, when assigning to the pastoral tribes the inheritance which they desired, took opportunity at the same time to appropriate to these Manassites specially the district they had already subdued. Thus the whole of the conquered country was provisionally disposed of, and the forwardness and valor of the Machirites rewarded. It seems clear from verse 39 and Josh. 17 : 1, that the claims of the Machirites arose simply out of their exploits. The notices of the conquest of northeast Gilead and Bashan by the Machirites plainly intimate that it was effected by a few chiefs of great military prowess, who overran rapidly a far larger district than they could colonize. The tribe of Manasseh was the least numerous of all at Sinai, and only stood sixth in the census recently held ; yet it eventually received on the west of Jordan a territory as large on the average as fell to the other tribes.

34. The leading city of the first group is *Dibon* ; called, from the possession which the Gadites now took of it, Dibon-gad. It lay four miles north of the Arnon, and its extensive ruins still bear the name Dhiban. It was here that the Moabite stone was discovered by the Rev. T. Klein, in 1868. Occupied on the first acquisition of the territory by the Gadites, and assigned by Joshua to the Reubenites, it was eventually recaptured by the Moabites, in whose hands it remained. *Espin*.—A wall runs round the town, and just within the gateway the famous Moabite stone, containing an inscription of King Mesha, was found. The inscription gives a brief account of King Mesha and his father, tells of the victorious campaigns of the former, and contains a record of the rebuilding of certain cities in Moab : among the names which appear are Jehovah, Israel, Omri, Chemosh, Dibon, Baal-meon, Horonaim, Kerioth, etc. A short distance south of Dhiban, on the "brink" of the torrent Arnon, are the featureless ruins of Araar, the ancient Aroer, the

southern point of the territory of Sihon, King of the Amorites, and afterward of the tribe of Reuben. *Wilson*.

37, 38. The Reubenites established themselves more compactly than the Gadites. Their central city was the old Amoritish capital, Heshbon. They occupied also *Elealeh*, now el-'Al, a mile to the northeast ; *Neba*, probably three miles to the southwest, and *Baal-meon*, now apparently Myun, nearly two miles to the south. It is obvious that neither the Reubenites nor the Gadites were the founders of the cities of which they thus took possession, and which the text describes them as "building." They probably fortified them, for the first time or afresh, so as to render them places of safety for their families during the campaigns on the other side of the Jordan, and provided them with all conveniences for their flocks and herds. *Espin*.

De. 3 : 14. *Unto this day.* Why this phrase, when the conquest had occurred only three full months before ? The phrase, used seven times in Genesis, never once in the three later books, reappears in De. 2 : 12, 22, in reference to the occupation of Seir and the conquest of the Horites. This was the first instance of the overthrow of a giant race by the posterity of Abraham, and the possession of Bashan was the last. Five similar events had occurred, and the latest, like the earliest, was an accomplished fact, marked by an abiding and settled change of possessors. Thus the use of the phrase by Moses is emphatic and significant. All the giant races outside of Canaan are at length finally vanquished and displaced. It remains only for Israel to overthrow the dreaded Anakims, and enter their promised inheritance. *This day* beholds Edom in the land of the Horims, Moab in that of the Emims, Ammon in that of the Zamzummims, and Manasseh in the land of Og, the last remnant of the giants. To-morrow, then, must see the Anakims overthrown, and Israel settled in their stead. The use of the phrase is thus no objection to the Mosaic authorship, but its strong confirmation. *Birks*.

Nu. 33 : 50-56. The expulsion of the Canaanites and the destruction of their monuments of idolatry had been already enjoined, and verse 54 is substantially a repetition from 26 : 53-55. But the solemn warning of verses 55, 56 is new. A call for it had been furnished by their past transgressions in the matter of Baal-peor, by their imperfect fulfilment, at the first, of Moses' orders in the Midianitish war ; and perhaps by the indulgence of the Machirites to those whom they conquered in Bashan (32 : 42). *Espin*.

55. Since God did not at once cast out the Canaanites, but made their conquest dependent on the faith of the Israelites, he thus secured an instrument for the punishment of *their* unbelief and disobedience, and so proved that his favor for them was not inconsiderate, but that they would be treated as the Canaanites if they resembled them in their character. D. M. —

56. The righteous God would turn that wheel upon the Israelites which was to have crushed the Canaanites. *I shall do to you as I thought to do unto them.* It was intended that the Canaanites should be dispossessed, but if the Israelites fell in with them and learned their way, they should be dispossessed, for God's displeasure would justly be greater against them than against the Canaanites themselves. Let us hear this, and fear. If we do not drive sin out, sin will drive us out; if we be not the death of our lusts, our lusts will be the death of our souls. H.

DEFINITE BOUNDARIES OF THE LAND OF CANAAN.

Allotted to 9½ Tribes. Nu. 34 : 1-12.

3-5. The southern border. Render : "Then your south quarter shall extend from the wilderness of Zin which resteth upon the side of Edom. And your south border shall start from the extremity of the salt sea on the east; and your border shall turn on the south to Maaleh-akrabbim, and shall pass on toward Zin, and the extent of its reach on the south shall be to Kadesh-barnea; and it shall reach forth thence to Hazar-addar, and shall pass on to Azmon, and from Azmon the border shall turn to the river of Egypt, and its reach shall be to the sea." The first few words set forth in general terms the southern boundary, which is more exactly described in the following sentence. The details of its course are more fully given (Josh. 15 : 1-4.) The boundary commenced at the Dead Sea. Of the broad and desolate valley by which the depressed bed of that sea is protracted toward the south, the first few miles comprised under the general name of the Ghor' present little else than a tract of marshy jungle. A deep narrow glen, descending from the southwest, enters this tract at its southwest corner; it is called Wady Fikreh. The course of this valley forms the natural division between the land of promise and the desert. On its left side, as one ascends it, the hills are, though utterly barren, comparatively low; but on the right it is flanked all the way by a steep mountain-wall varying from about 700 to 1000 feet in height, to the north of which rise ranges of much greater elevation. The route from Petra

to Hebron mounts this precipice at a point about fourteen miles from the mouth of Wady Fikreh, by a long winding track, appropriately designated the "Pass of the Bare Rock," Nakh-es-Safah; and attesting by its difficulty how formidable was the rampart which the land of Canaan here presented to an invader. About three miles further up the valley, on its left bank, stands the isolated hill of Madurah [Mount Hor], rising, citadel-like, in the form of a truncated cone, to a height of about 500 feet. Here the head of the water-course of Wady Fikreh is reached. But the valley itself is continued in the same southwestern direction, under the name of Wady Murreh; the water-course of which, passing south of the hill of Madurah, runs eastward, not like Wady Fikreh into the Ghor, but into the higher level of the Arabah. The upper part of Wady Murreh is, however, grander and more striking than Wady Fikreh. Not only do the hills of Canaan rise as precipitously and in greater elevation on the right, jutting forth in huge irregular promontories or bastions of naked rock; but on the other side, the hills of the wilderness (which in this part are known as Jebel Murreh) become more lofty, and present in their terrific ruggedness an aspect which English travellers describe as that of a confused chaos of matter once in a boiling state and while so suddenly solidified. To the French traveller Callier the great depth of the valley appeared extraordinary in a district where the water-courses are often so shallow as to be scarcely recognizable. The direction of this valley continues nearly straight for about ten miles above Madurah, up to a wild ascent on the Canaanitish side called Nakh Kareb. In this we may recognize, by the resemblance of name, the ancient Maaleh-akrabbim or "Scorpion Pass." The literal Arabic rendering of Akrabbim, "scorpions," would be Akarib; and to this the modern name of the ascent comes very near. Here the Wady Murreh turns southward, and probably loses itself among the hills, which must have belonged to "the wilderness of Zin;" and Kadesh-barnea, which is "in the wilderness of Zin," will be, as the text implies, the southernmost point of the southern boundary. That wilderness, however, was probably of wide extent, and comprised the whole rugged mountain region south of Wady Murreh and Wady Fikreh, as far east as the Arabah. If this be so, it was separated by the Arabah only from the mountains of Edom; and might thus be fairly described in the text as resting upon the side or flank of the latter territory. And if the wilderness of Zin were thus regarded as

connected with Edom, the fact would help to account for the way in which the southern cities of Judah are described as lying "toward the coast of Edom" (Josh. 15 : 21).

That so many points are named in so short a line is due perhaps to the familiarity which the Israelites had acquired with the district during the period of their encampment at Kadesh.

7-9. The northern border. Here the name "Hor" denotes the whole western crest of Mount Lebanon, eighty miles in length, commencing east of Zidon, and terminating with the point immediately above the entrance of Hamath. *Espin.*—"From Hor ye shall point your border to the entrance of Hamath;" which Joshua, speaking of the yet unconquered land, describes, "All Lebanon, toward the sun-rising, from the valley of Baal-gad, under Mount Hermon, unto the entrance of Hamath" (Josh. 13 : 5). This demonstrates that Hor corresponded to all Lebanon, including Mount Hermon. *Hales.*

10-12. The eastern border, as here described, must be understood to commence at that point from which the boundary line pursued an uninterruptedly southward course. *Espin.*

11. The Sea of Chinnereth. The sea known as the "lake of GENNESARET," mentioned as at the end of Jordan opposite to the "Sea of the ARABAH"—i.e., the Dead Sea; as having the Arabah below it (De. 3 : 17; Josh. 11 : 2; 12 : 3). In the two latter passages it is CHINNEROTH. It seems likely that Chinnereth was an ancient Canaanite name existing long prior to the Israelite conquest. *Dic. B.*

The boundary line is described with great minuteness, the river Jordan is mentioned as the east border; and an irregular curve, extending across the desert, from the southern extremity of the Dead Sea to the river of Egypt, forms the south border. But in all the other passages, where the boundaries are spoken of—viz., Gen. 15; Ex. 23; De. 1 : 11; 2 Sam. 8; 1 Kings 4; and 2 Ch. 8 : 9—eight passages in all—the Euphrates is mentioned as the eastern limit; and in Ex. 23 : 31 the bounds of Israel are spoken of as stretching to the southward as far as the Red Sea. But there is no real contradiction. The boundary of the holy land, which the Israelites were to divide, after expelling the inhabitants, was one thing; the boundary, beyond which they were not permitted to extend their conquests eastward, was

another. Jordan was the former, Euphrates the latter. The intervening territory was not necessarily to be occupied exclusively by the Israelites, but was to serve as a pasture-ground for their cattle, the greater part of it being fit for no other purpose. The appointment of the Euphrates as a boundary included in it a prohibition to the Israelites against extending their dominion beyond it: which they never did, not even in the reign of David, although he obtained important victories over the kings of Mesopotamia. *E. C. W.*

16-29. Appointment of princes from the ten tribes to divide the land just described. The positions of the several inheritances were to be determined by lot; but their dimensions were proportioned to the wants of the tribes to which they fell. Thus the limits of each were to be marked out after the lot had determined to which tribe it belonged, and for the due and fair adjustment of the limits the presence of a representative from each tribe was requisite. Of the representatives now selected through Moses beforehand, who were all princes—i.e., heads of chief families in their respective tribes, Caleb alone, of the tribe of Judah, is otherwise known to us. *Espin.*—This was arranged, no doubt, in order to insure fairness in fixing the boundaries between the tribes, which had to be done after the situation of the tribe was determined by lot; the further subdivision of the tribal territory was probably left to be managed by the chiefs of the tribe itself. *R. W.*—Through the casting of the lots by the princes, God would show by his decree the districts respectively assigned to the tribes; while the princes could arrange that the dimensions of each might be proportionate to the number of its occupants. *Culv.*—Nothing could be more prudent than this partition of the country by lot, and making Joshua and the high-priest superintendents of it, since it was the only plan which could effectually prevent all murmurings and quarrellings among such an obstinate people as the Jews. It is supposed, from what followed, that every tribe first drew its lot for its own canton; and after that there were proper persons appointed to measure out a quantity of land for each family, according to their size. But whether this distribution was made by this or any other method, it is certain that we do not read of any broils or jealousies that it ever occasioned among them. *Slackhouse.*

Section 180.

A GENERATION DEAD. THE LEVITICAL CITIES. LAW OF DAUGHTERS' INHERITANCE; THE LAW AMENDED ANNOUNCEMENT OF MOSES'S DEATH; HIS DOUBLE PRAYER. ORDINATION OF JOSHUA AS HIS SUCCESSOR.

NUMBERS 26 : 63-65 ; 27 : 1-23 ; 35 : 1-8 ; 36 : 1-13. DE. 3 : 21-29 ; 4 : 41-43.

Nu. 26 63 THESE are they that were numbered by Moses and Eleazar the priest ; who numbered the children of Israel in the plains of Moab by the Jordan at Jericho. But among these there was not a man of them that were numbered by Moses and Aaron the priest ; who numbered the children of Israel in the wilderness of Sinai. For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

Nu. 35 1 And the LORD spake unto Moses in the plains of Moab by the Jordan at Jericho, saying, Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in ; and suburbs for the cities round about them shall ye give unto the Levites. And the cities shall they have to dwell in ; and their suburbs shall be for their cattle, and for their substance, and for all their beasts. And the suburbs of the cities, which ye shall give unto the Levites, shall be from the wall of the city and outward a thousand cubits round about. And ye shall measure without the city for the east side two thousand cubits, and for the south side two thousand cubits, and for the west side two thousand cubits, and for the north side two thousand cubits, the city being in the midst. This shall be to them the suburbs of the cities. And the cities which ye shall give unto the Levites, they shall be the six cities of refuge, which ye shall give for the manslayer to flee thither : and beside them ye shall give forty and two cities. All the cities which ye shall give to the Levites shall be forty and eight cities : them shall ye give with their suburbs. And concerning the cities which ye shall give of the possession of the children of Israel, from the many ye shall take many ; and from the few ye shall take few : every one according to his inheritance which he inheriteth shall give of his cities unto the Levites.

De. 4 41 Then Moses separated three cities beyond Jordan toward the sunrising ; that the manslayer might flee thither, which slayeth his neighbour unawares, and hated him not in time past ; and that fleeing unto one of these cities he might live : *namely*, Bezer in the wilderness, in the plain country, for the Reubenites ; and Ramoth in Gilead, for the Gadites ; and Golan in Bashan, for the Manassites.

[Nu. 27 : 1-11 and 36 : 1-12 contains the Law of Daughters' Inheritance and its Amendment.]

Nu. 27 12 And the LORD said unto Moses, Get thee up into this mountain of Abarim, and behold the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered : because ye rebelled against my word in the wilderness of Zin, in the strife of the congregation, to sanctify me at the waters before their eyes. (These are the waters of Meribah of Kadesh in the wilderness of Zin.) And Moses spake unto the LORD, saying, Let the LORD, the God of the spirits of all flesh, appoint a man over the congregation, which may go out before them, and which may come in before them, and which may lead them out, and which may bring them in ; that the congregation of the LORD be not as sheep which have no shepherd. And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him ; and set him before Eleazar the priest, and before all the congregation ; and give him a charge in their sight. And thou shalt put of thine honour upon him, that all the congregation of the children of Israel may obey. And he shall stand before Eleazar the priest, who shall inquire for him by the judgement of the Urin before the LORD : at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as the LORD commanded him : and he took Joshua, and set him before Eleazar the priest, and before all the congregation ; and he laid his hands upon him, and gave him a charge, as the LORD spake by the hand of Moses.

De. 3 21 And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings : so shall the LORD do unto all the kingdoms

22 whither thou goest over. Ye shall not fear them : for the LORD your God, he it is that fighteth for you.

23 And I besought the LORD at that time, saying, O LORD GOD, thou hast begun to shew thy
24 servant thy greatness, and thy strong hand : for what god is there in heaven or in earth, that
25 can do according to thy works, and according to thy mighty acts? Let me go over, I pray
26 thee, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But
the LORD was wroth with me for your sakes, and hearkened not unto me : and the LORD said
27 unto me, Let it suffice thee ; speak no more unto me of this matter. Get thee up into the
top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward,
28 and behold with thine eyes : for thou shalt not go over this Jordan. But charge Joshua, and
encourage him, and strengthen him : for he shall go over before this people, and he shall cause
29 them to inherit the land which thou shalt see. So we abode in the valley over against Beth-
peor.

Nu. 36 13 These are the commandments and the judgements, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by the Jordan at Jericho.

Nu. 26 : 63-65. The impressive fact is here distinctly recorded of the disappearance by death of every man of the former generation, save Caleb and Joshua. T. C.—Attention is called to a fulfilled prediction. It deserves special attention as a very remarkable, exact, and early fulfilment of prediction. Most of God's predictions for Israel worked on to their fulfilment slowly and imperceptibly through many generations ; some in the highest sense of them are still incomplete ; but here was a prediction concerning the present, moving to its fulfilment under the very eyes of many whom in their turn it would also include. Surely it must often have been talked of in the tents of Israel. The fulfilment had its dark side and its bright one. It was an impressive proof that what penalties God attaches to sin he can accomplish to their full extent. All had perished save Caleb and Joshua. Things had happened *exactly as God said they would*, the people themselves being witnesses. Rightly looked at, it was very comforting and inspiring for Israel to go into Canaan with such a wonderful proof of God's power in their minds. He who had so manifestly fulfilled such a peculiar prediction might be confidently expected to keep his word in all others. *Young.*

THE LEVITICAL CITIES.

Nu. 35 : 1-8 ; **De. 4** : 41-43.

Nu. 35 : 4, 5. The suburbs of the cities are ordained to be 3000 cubits on every side from the wall of the city and outward. The first thousand cubits are the suburbs, and the 2000, which they measured without the suburbs, were for fields and vineyards. *Maimonides.*—**7.** Moses allotted to the Levites forty-eight cities in different parts of the land, that they might with more convenience go to perform religious offices in every quarter, particularly that

of instructing the people, which Moses expressly assigns to their whole tribe (**De. 33** : 10). *Abp. Secker.*

The forty-eight cities, although denominated " Levitical cities," were not devoted exclusively to members of this tribe. For example, Hebron, which was, perhaps, the most noted of the forty-eight, being the city of refuge for what was afterward the whole kingdom of Judah, formed part of the inheritance of Caleb the Kenezite (**Josh. 14** : 14). Doubtless many families of Judah would also be found among the residents ; for the city belonged to Judah. What the Levites obtained was not, in any instance, exclusive possession of the city, but certain houses within the walls, and certain pasture grounds (" glebe lands") adjoining. The houses and glebes thus set apart became the inalienable inheritance of the respective Levitical families. They were as strictly entailed as the *lands* which constituted the patrimony of the other families in Israel. If at any time they were sold for debt, they reverted to the family at the Jubilee. The cities of refuge were so distributed that no manslayer had far to run before reaching one. There were three on each side of Jordan ; of the three, in each case, one lay near the north border, one near the south border, and one in the middle. Every city was the natural centre of its province and accessible from every side. They were so situated that no fugitive required to cross either a river or a mountain chain before reaching his refuge. How strikingly is all this realized in Christ our refuge ! *Binnie.*

Now when Eleazar and Phinehas have the promise of an everlasting priesthood, and the leadership is about to pass, in Joshua, to the tribe of Ephraim, one object of the dying Law-giver is to confirm the priestly dignity of the tribe of Levi, on which the very preservation of the whole legal economy would depend.

The Levites were made to depend for their subsistence on the tithes and offerings of the people, and new and strong safeguards for their protection would be needed after Moses was gone. Hence he enforces more than twenty times the distinctive honors and privileges of the Levites, while the prerogatives of Aaron's family are left to depend on the Sinaitic legislation. This feature of Deuteronomy, which has been alleged as a proof of separate and later authorship, is really a sign of its historical truth and Mosaic origin. *Birks.*—The three codes present the cities of refuge much as we might expect them to do on the supposition that they appear in chronological order, and that all of them originated within the Mosaic period. The Book of the Covenant (Ex. 21 : 13) recognizes the necessity for a law on the subject, and announces that some place will be provided to which one accidentally taking the life of another may flee and be safe. In the fuller legislation of Numbers (35 : 1-38), in natural connection with instructions concerning the Levitical cities, such provision is duly made, and a sufficient number of conveniently situated asylums of this sort appointed. In Deuteronomy (4 : 41-43) we find Moses, in harmony with the law of the middle books, designating three cities of refuge on the eastern side of the Jordan; and subsequently, Joshua (Josh. 21 : 13, 21, 27) selecting the other three called for by the statutes on the western side. The Deuteronomic code (19 : 1-13; cf. 24 : 16), evidently presupposing what Moses is recorded as doing here previously, is much of the nature of a commentary on the law in Numbers. It makes still more explicit by illustration what class of persons might find domicile within the refuge cities; gives comprehensive, though brief, directions for rendering the cities easily accessible, and, what is more important of all for our investigations, adds the concession that, on certain conditions, three cities more, making nine in all, may be used for this purpose. The conditions are that the people prove obedient and faithful—which, unhappily, they do not—and their boundaries are ultimately enlarged to the extent promised to Abraham. E. C. B.

LAW OF DAUGHTERS' INHERITANCE.

Nu. 27 : 1-11.

The command to divide the land among the people "according to the number of the tribes of their fathers," suggests the petition of the daughters of Zelophehad now brought before Moses (verses 1-6); and the decision in this case leads to a general enactment respecting

the right of inheritance when a man died and left only daughters behind him. This law is afterward supplemented by certain restrictions as to the marriage of such heiresses (36). It is obvious that these successive enactments grew out of emergencies which presented themselves when the questions connected with the taking possession of Canaan came actually to be encountered. *Espin.*

A very interesting case arose on the promulgation of the land law which should govern the new settling of the country. It was the case of four daughters of a father who left no son to perpetuate the name of his family, and, of course, therefore, under the general rule, this family would receive no inheritance. The daughters, with true filial regard for the memory of their father and reverence for the name of his family, but, higher than all, with an abiding faith in the covenant of Jehovah with Abraham that the promised land would come into actual possession of the covenant people; and, therefore, with an earnest desire to share in the inheritance, came before Moses and the great court of the congregation and stated their case. S. R.—The singular case of these women caused an additional law to be made to the civil code of Israel, which satisfactorily ascertained and amply secured the right of succession in cases of inheritance. The law, which is as reasonable as it is just, stands thus : 1. On the demise of the *father*, the estate goes to the *sons*. 2. If there be no *son*, the *daughters* succeed. 3. If there be no *daughter*, the *brothers* of the deceased inherit. 4. If there be no *brethren* or paternal *uncles*, the estate goes to the *brothers* of his *father*. 5. If there be no *grand uncles* or *brothers* of the *father* of the deceased, then the *nearest a kin* succeeds to the inheritance. Beyond this *fifth* degree the law does not proceed, because, as the families of the Israelites were kept distinct in their respective tribes, there must always be some who could be called *kinsmen*, and were really such, having descended without interruption from the patriarch of the tribe. A. C.

THE LAW AMENDED.

Nu. 36 : 1-13.

The amendment contained provisions for preventing any portion of the inheritance of one tribe passing to another through the marriage of an heiress. The necessity for regulating this arose out of the ordinance which permitted the daughters of an Israelite dying without male issue to inherit their father's property. And as it was on the suit of the daughters of

Zelophehad that that ordinance had been promulgated, so now it was on the suit of the chiefs of the Machirites, of whom Zelophehad had been one, that a supplemental enactment is made, directing that heiresses should marry within their own tribe. The Machirites doubtless foresaw the loss which, but for the provisions of the text, would be likely to fall on their tribal inheritance. *Espin.*

By the previous law it would happen that the inheritance of the daughters of Zelophehad, who belonged to the tribe of Manasseh, if they married into another tribe, would be transferred from their own to their husband's tribe. This, should it ever occur, Manasseh thought would be a hardship and a wrong. That tribe did not attempt to nullify the laws of the land, but brought the case before the national legislature, and sought relief through its action. The petition was respectfully considered, and a law was enacted in accordance with its prayer. By this law, heiresses were required to marry in their own tribes, that no part of the ancient inheritance might be alienated from the original family. It is plain that, if the decree of the nation had been different from what it was, Manasseh's duty would have been submission. *E. C. W.*

It was a great point with the people of Israel that their possession should always appear as one lent to them by God. But the division of the tribes was essentially connected with this view. This division would be done away with if the inheritance was allowed to pass into other tribes by marriage; and this so much the more as the small states which formed the tribes rested altogether on the family constitution. The geographical boundaries, therefore, could not be regulated otherwise than by the possessions of the families constituting the tribe. *Gerl.*

The original division of land was to the several tribes according to their families, so that each tribe was settled in the same country, and each family in the same barony or hundred. Nor was the estate of any family in one tribe permitted to pass into another, even by the marriage of an heiress. So that, not only was the original balance of property preserved, but the closest and dearest connections of affinity attached to each other the inhabitants of every vicinage. Thus domestic virtue and affection had a more extensive sphere of action; the happiness of rural life was increased, and a general attention to virtue and decorum was promoted, from that natural emulation, which each family would feel to preserve unsullied

the reputation of their neighborhood; and the poor might everywhere expect more ready assistance, since they implored it from men whose sympathy in their sufferings would be quickened by hereditary friendship, and hereditary connection. *Graves.*

This law was amended because of a direct appeal to the Lawgiver in view of certain difficulties expected to arise under it if it were left as first drafted. It is quite probable that the legislation in Deuteronomy was the result of a similar, though unrecorded, emergency. Such instances, in fact, serve to account, in some measure, for the journal-like character of a large portion of the laws of the Pentateuch. So called discrepancies are often nothing more or less than amendments called forth by altered circumstances, or revision suggested by further thought. In the case before us there is certainly no just occasion for predicating a later date for the law in its Levitical form. We see, indeed, the very circumstance of the history that called it forth passing before our eyes. *E. C. B.*

ANNOUNCEMENT OF MOSES'S DEATH. HIS TOUCHING PRAYER. ORDINATION OF JOSHUA AS HIS SUCCESSOR.

Nu. 27 : 12-23 ; De. 3 : 21-29.

Nu. 27 : 12. Though Moses was a servant of the Lord, a faithful servant, yet once he rebelled against God's commandment, and failed in his duty; and though a very honorable servant, and highly favored, yet he shall hear of his miscarriage, and all the world shall hear of it, too, again and again; for God will show his displeasure against sin, even in those that are nearest and dearest to him. Those that are in reputation for wisdom and honor have need to be constantly careful of their words and ways, lest at any time they say or do that which may be a diminution either to their comfort or to their credit, or both, a great while after. *H.*—The time will soon arrive when the great servant of the Lord shall depart this life. That his death may not be altogether unexpected either to himself or to the people, and that he may complete the whole commission laid on him by God in respect to them, God solemnly apprises him of his approaching death and reminds him of his former sin. *Gerl.*

13. Thou shalt be gathered to thy people. Moses had seen how easily and cheerfully Aaron had put off the priesthood first, and then the body; let not Moses therefore be afraid of dying, it was but to be gathered to his people, as Aaron was gathered. Thus the death

of our near and dear relations should be improved by us as an encouragement to us to think of death without terror ; it is but to die as such and such died if we live as they lived ; and *their end was peace, they finished their course with joy* ; why then should we fear any evil in that valley ? H.

De. 3 : 23-25. The whole of this prayer of Moses is very characteristic. The longing to witness further manifestations of God's goodness and glory, and the reluctance to leave unfinished an undertaking which he had been permitted to commence, are striking traits in his character. *Espin.*

Moses remembered the time when he had by prayer prevailed with God to recede from the declarations which he had made of his wrath against Israel (Ex. 32 : 14). And why might he not hope in like manner to prevail for himself ? *Let me go over and see the good land.* How pathetically does he speak of Canaan, that *good land*, that *goodly mountain* ! Though Moses, being one of the wrestling seed of Jacob, did not seek in vain, yet he had not the thing itself which he sought for. God may accept our prayers and yet not grant us the very thing we pray for.

26. God put an honor upon his prayer, in directing him not to insist upon his request. *Speak no more to me of this matter.* It intimates that God takes such a pleasure in the prayer of the upright that it is no pleasure to him to give a denial to it. H.—Yet part of the prayer was answered. Moses was permitted to see, though not to tread the good land. B.

It is remarkable how often saints who have spent their strength on some great Christian enterprise, and earnestly desired to see it accomplished before their departure, have been denied this gratification. Moses did not cross the Jordan ; David did not see the temple, nor Daniel the return, nor John the Baptist the manifestation of Christ's glory. Yet to all those saints there was granted some such view as that which gladdened the eye of Moses on Nebo. He who knows the hearts knew how dear to Moses's heart was the good of Israel. *Binnie.*

Nu. 27 : 15-17. It is touching to see how meekly Moses received the sentence. Faithful to the end in his stewardship over God's house, his chief concern was that God would appoint a suitable successor, so " that the congregation of the Lord be not as sheep which have no shepherd." A. E.—This is a beautiful expression, and shows us in what light Moses viewed himself among this people. He was their *shepherd*—he sought no higher place ; he *fed* and *guided* the flock of God under the direc-

tion of the Divine Spirit, and was faithful in all his Master's house. To this saying of Moses our Lord alludes (Matt. 9 : 36). A. C.—This request was met by the command to take Joshua, whom we have met already on several occasions as his minister, and to set him apart as his successor before the high-priest and before the people. And so, having been freed from all anxiety on the score of the leadership of the tribes, he made haste to put everything else in order, in anticipation of his death. How diligently he labored with that end in view will appear from the fact that the entire Book of Deuteronomy belongs to the closing days of the great Lawgiver's life. W. M. T.

18. He must ordain him ; *lay thine hand upon him.* This was done in token of Moses's transferring the government to him, as the laying of hands on the sacrifice put the offering in the place and stead of the offerer ; also in token of God's conferring the blessing of the Spirit upon him, which Moses obtained by prayer. It is said (De. 34 : 9) *Joshua was full of the spirit of wisdom, for Moses had laid his hands on him.* H.—Well doth Joshua (Jesus) succeed Moses. The very acts of God of old were allegories : where the Law ends, there the Saviour begins ; we may see the land of promise in the Law ; only Jesus the mediator of the New Testament can bring us into it. So was he a servant of the Law that he supplies all the defects of the Law to us : he hath taken possession of the promised land for us ; he shall carry us from this wilderness to our rest. *Bp. H.*

20, 21. Though thus recognized as Moses's successor, divinely commissioned to bring the children of Israel into the promised land, he was not to be Moses's equal. It was only " some " of his " honor " that he was to put upon him. There was one point in which his inferiority was very strongly marked. Moses enjoyed unrestricted personal intercourse with God, " face to face." This privilege was denied to Joshua. Eleazar, the high-priest, was to be his medium of communication with God. Joshua was to bring his matters to the priest, and he was to inquire of God for him, through the ordinary means of obtaining the knowledge of God's will. E. V.

22. Moses did as the Lord commanded him. In this we see the great integrity, the sincere humility and self-denial of Moses, that he readily submitted to have the government of Israel translated from his own family and tribe to another who was of the tribe of Ephraim. By this means his own children were reduced to a mean condition ; being not

so much as priests, but mere Levites. This demonstrates that he acted not *from* himself, because he acted not *for* himself ; but was contented to have the supreme authority placed where God pleased, both in Church and State ; and to leave his own family in inconsiderable employment. This shows him to have had a principle which raised him above all other law-givers ; who always took care to advance their own families, and establish them in some share of that greatness which they themselves possessed. This likewise shows that the future rulers of this nation had no temptation to advance the credit of Moses beyond what it really was ; since they were not descended from him, but were of other tribes. *Bp. Patrick.*

It had not been so much his praise if he had thus resigned his honor to a son of his own ; but with his own hands to ordain Eleazar high-priest, and then Joshua, one of another tribe, chief ruler, while his own children had no pre-

ferment at all, but were left in the rank of common Levites ; this was such an instance of self-denial and submission to the will of God, as was more his glory than the highest advancement of his family could have been ; for it confirms his character as the meekest man upon earth, and faithful to him that appointed him in all his house. H.

Nu. 36 : 13. *Close of the Book of Numbers.* The conclusion of this whole book, referring to the latter part of it ; *these are the judgments which the Lord commanded in the plains of Moab*, these foregoing ever since (ch. 26), most of which related to their settlement in Canaan, into which they were now entering. Whatever new condition God is by his providence bringing us into, we must beg of him to teach us the duty of it, and to enable us to do it, that we may do the work of the day in its day, of the place in its place. H.

Section 181.

THE BOOK OF DEUTERONOMY.

WE have borrowed the name of this book, as in former cases, from the Vulgate Latin, *Deuteronomium*, as the Vulgate has done from the Greek version of the Septuagint Deuteronomion, which is a compound term literally signifying the *second law*, because it seems to contain a *repetition* of the preceding laws, from which circumstance it has been termed by the Rabbins *mishneh*, the *iteration*, or *doubling*. It appears that both these names are borrowed from ch. 17 : 18, where the king is commanded to write him a copy of this Law ; the original is *mishneh ha-torah*, a *repetition*, or *doubling of the Law* ; which the Septuagint have translated *this second Law* ; which we properly enough translate a *copy of the Law*. In Hebrew, like the preceding books, it takes its name from its commencement, ELLEH HA-DEBAREEM, *these are the words* ; and in the best Rabbinical Bibles its running title is SEPHER DEBAREEM, *the book of debareem*, or *the book of the words*. Our Saxon ancestors termed it *the after Law*.

The Book of Deuteronomy contains an account of what passed in the wilderness from the *first day of the eleventh month of the fortieth year* after the departure of the Israelites from Egypt, to the *seventh day of the twelfth month* of the same ; making in the whole a history of the transactions of exactly *five weeks*, the months of the Jews being *lunar*. The history is continued about

seven days after the death of Moses ; for he began to deliver his first discourse to the people in the plains of Moab, the *first day of the eleventh month of the fortieth year* (ch. 1 : 3), and died on the *first day of the twelfth month* of the same year, aged one hundred and twenty years. As the Israelites were now about to enter into the promised land, and many of them had not witnessed the different transactions in the wilderness, to impress their hearts with a deep sense of their obligation to God and to prepare them for the inheritance which God had prepared for them, Moses here *repeats* the principal occurrences of the forty years, now almost elapsed. A. C.

As we have it, the Pentateuch is rounded and complete ; it is a living unity ; and to separate its parts is to mutilate and mangle it. In Genesis we have the soil and the seed ; in the historical part of Exodus we have the stem ; in the prophetic portion of the same book, in the priestly Book of Leviticus, and in the kingly Book of Numbers, we have the threefold development of the single stem as it branches out into three main limbs, one going right up from the central stem, and therefore finding a place in the same Book of Exodus, and the other two spreading out on the right hand and on the left ; in the closing book we have the blossoms and the fruit, not, however, actually gathered, for it

is a prophetic book, but the thought and *idea* of that truth in the mind of Moses, who looked forward to the gathering of it after the people had come into the land to which the Lord was leading them. J. M. G.

And now, with the solemnity of death just before him, Moses proceeds in three great speeches to Israel to recapitulate the story of the deliverance and the journey, to restate the chief provisions of the Law, and to adapt its several provisions to the new and settled condition upon which they were now about to enter. These three addresses, together with an inspired ode and a prophetic blessing at the close, constitute the Book of *Deuteronomy*. The first address, extending to ch. 4-40, is of a hortatory character, reminding Israel of their continued rebellions against God and of his goodness and mercy toward them. The second and longest address extends from ch. 5 to 26, and contains a practical exposition of the Ten Commandments as the basis of all morality. He takes the first table of the Law and deduces from it the chief truths which should govern our relations to God. Then, in ch. 12, he proceeds to consider man in his social relations, and supplements the precepts of the previous books by the addition of many special regulations and the application of many of the former enactments to the altered circumstances of Israel in a settled state. In the third discourse, extending from ch. 27 to ch. 30, inclusive, he proceeds to set before them the blessings and the curses which will follow upon obedience and disobedience. S. R.—The remainder of the book, containing the thirty-first and three following chapters, was probably added to the rest by Joshua or some other duly authorized prophet or leader of the people after the death of Moses. The three addresses, which constitute seven eighths of the contents of *Deuteronomy*, reflect very clearly the circumstances which attended their delivery. They were spoken within the space of a very few days. By comparing De. 1:3; 34:8, and Josh. 4:19, it is evident that the delivery of these speeches, and likewise the utterance of the song and blessing, and the transaction of the closing events of Moses's life, must all be placed chronologically in the first ten days of the eleventh month of the fortieth year. *Espin*.

Now the time had arrived for the people to pass over into the promised land, and for Moses to take leave of them. As Christ, the Mediator of the New Covenant, must leave his disciples even before they had received the promised Comforter and were endued with

power from on high for their new life, in like manner must the Mediator of the Old Covenant take leave of his people without seeing them in possession of the promised land, or witnessing the fulfilment of God's Word, and without being himself the accomplisher of it. But as Christ, before he went to his death, once more put his disciples in mind of what he had said to them in his farewell discourses, and confirmed them by the repetition of exhortations and warnings, in like manner did Moses clearly and emphatically lay before the people once more the whole counsel of God in the election of his people—how he had saved them by miracles out of Egypt, led them through the wilderness, made them to triumph over the Canaanites, as it was contained in the Law itself. The "repetition of the Law," therefore, includes the memorial of these events, as well as here and there interweaves some new rules of conduct. Two somewhat long discourses of Moses open the whole book, which are written down by himself, as his last legacy of wisdom and love. *Gerl*.

The book repeats portions of the civil code and also of the religious system. It also gives a brief summary of the leading historical events of the exodus, of Sinai, of the golden calf, and of the murmurings of the fathers in the early years of their wanderings. This book was manifestly written within the last one or two years of Moses's life, when the scenes of the desert wandering were drawing to a close. Moses stood before the people, almost the only old man of the nation at the age of one hundred and twenty years, while all the rest (Caleb and Joshua excepted) were under twenty when they came out of Egypt, and not exceeding sixty at the writing of this book. "The fathers—where were they!" Fallen in death; smitten with the swift judgments of the Almighty for their murmurings or cut off in middle life during their wanderings, to which they were doomed for their unbelief upon the report of the spies. The nation, as they stood before Moses, were truly his children. How had he borne them on his heart for forty years; given them line upon line of statute and of ritual; shaping their civil life and their religious life; watching every development of their character; devoted with the deepest love of his heart to their moral culture. The points of the history from Egypt and Sinai onward to that hour Moses brings forward here, with more or less expansion of the details for the sole purpose of enforcing their moral application. He makes those historic facts the basis of a series of exhortations to holy living, which testify how deeply he sympathized with God

and with the true interests of his covenant people. Most solemnly does he exhort them against the great sin of their times—idolatry; and implore them to remember the God of their fathers; the Giver of all their mercies; the God of their national salvation. H. C.

Their aim is strictly hortatory; their style earnest, heart-stirring, impressive, in passages sublime, but throughout rhetorical, they keep constantly in view the circumstances then present and the crisis to which the fortunes of Israel had at last been brought. Moses had before him not the men to whom by God's command he delivered the Law at Sinai, but the generation following which had grown up in the wilderness. Large portions of the Law necessarily stood in abeyance during the years of wandering; and of his present hearers many must have been strangers to various prescribed observances and ordinances, and those not unimportant ones. On their entry into settled homes in Canaan a thorough discharge of the various obligations laid on them by the covenant would become imperative; and it is to this state of things that Moses addresses himself. *Espin.*

In these thirty chapters we have the essence of Exodus, Leviticus, and Numbers; only conveyed in a tone of patriarchal affection and personal tenderness. Deuteronomy is a speech rather than a book, full of that anxious fidelity and fatherly desirousness which, knowing that it is a last opportunity, can hardly leave off, and which, after attempting to close, begin again in the spirit of the last sentences (ch. 30:15-20). *Hamilton.*—The Deuteronomic Code is adapted to the supposed occasion of a popular assembly. It is simple in style. The technical language of the preceding books disappears. Nearly all the laws of Deuteronomy, moreover, are marked by a peculiarly hortatory, rather than a merely prohibitive style. The "thou shalt not" of Mount Sinai has largely taken on a pathetic "O, do not" of expostulation and affectionate appeal. What is enjoined is not alone put upon the conscience of the individual Israelite: he is expected to lay it to heart. Each of the codes treats of the respect that is due to the poor and the helpless; but neither of the others to the extent that it is done in this. It is exactly in the spirit of Deuteronomy to enjoin that the back of the enfranchised slave be loaded down with gifts from granary and wine-press (15:14). It is just like it to call attention to the circumstance that the day-laborer "sets his heart" upon his earnings and to urge that he be paid the wage of the day on his day (24:15). There is evidently a purpose

in all this. As it seems to us, it cannot lie far off from that other purpose which prompted Moses to rehearse to the people their own code in a language they could understand and to provide for this whole impressive scene just preceding, as we are told, the exit of the great Law-giver from the stage of Jewish history. Alike the style of speech and the spirit of it harmonize perfectly with the circumstances of the case as they are frankly recited in the eleven chapters that introduce the code of Deuteronomy and the eight that follow it. With those other circumstances in the days of King Josiah (B.C. 621), alleged to be the real historic setting of these laws, clearly and emphatically they do not harmonize. For strictly speaking this is not legislation. It is rather the admonition that follows the precept, Moses performing the office of prophet, after fulfilling so well the office of leader and legislator. It is the same voice that we hear speaking, but one grown somewhat tremulous with age and full of the tenderness of a farewell utterance. Mark the motives to which appeal is made. These are the thousands of Israel, fresh from a pilgrimage of forty years in the rough wilderness skirting the southern borders of Canaan. But they are addressed as any audience of Bible-educated people in similar circumstances might be addressed. The standard that is set for them—how far short does it come of that which is set for us by the teachers and preachers of to-day? If there be imperfectness of form, there is surely none in spirit. It is a spirit that we recognize as Divine. E. C. B.

Deuteronomy is what it purports to be, a repetition and modification, under other circumstances, of older laws, at the hands of him who himself had been their medium at first, and who therefore had the right to modify, as well as repeat, them. It begins with the sublimities of Sinai and ends with the inimitable solemnities of Nebo and Pisgah. It is no effort at historiography interjected with pious expressions, as some critics represent the later biblical narratives to be. It is in web and woof sacred history, narrated, as it was enacted, under the eye of God. The point of view from beginning to end is conspicuously that of a tender father of his people, emphatically Mosaic, in short, and nothing else. That it is genuine, and not assumed for effect, the latest results of biblical archaeology unite with the best results of literary criticism in strongly confirming. E. C. B.

The aspect and attitude of the writer, both retrospective and prospective, are those of one in the position of Moses at the time immedi-

ately before the entrance of the Israelites into Canaan. The book presents itself as Mosaic, and with this the entire costume and coloring of the book is in keeping. "There is nowhere even a single expression which is not suited to the position of Moses at that time; the standpoint throughout the whole book is the same; the situation is ever that of one on the borders of the promised land." W. L. A.—He speaks to hearers neither wholly ignorant of the Law, nor yet fully versed in it. Much is assumed and taken for granted; again, on other matters, he goes into detail, knowing that instruction in them was needed. Sometimes, too, opportunity is taken of promulgating regulations which are supplementary or auxiliary to those of the preceding books; some few modifications suggested by longer experience or altered circumstances are now made, and the whole Mosaic system is completed by the addition of several enactments of a social, civil, and political nature. *Espin.*

Whoever penned the Book of Deuteronomy as amanuensis or historiographer, if its own clear and continually repeated testimony is to be accepted, Moses is responsible both for its substance and general form. It does not simply belong to his time; it actually originated with him. It is essentially the product of his divinely illuminated mind, is thoroughly penetrated by his spirit, and in outward arrangement still carries throughout the peculiar individual impression he left upon it. It would surprise one unacquainted with the subject to know how large a portion of the book is put directly into the mouth of the Lawgiver and is represented to be spoken by him. By actual enumeration of verses, it makes fifteen sixteenths of the whole matter. Out of nearly a thousand verses, there are but about sixty that are not in the form of direct address—that is, that do not purport to be the word-for-word utterances of Moses himself. This is not all. Not only is Moses made responsible for the substance of the Book of Deuteronomy, he is equally so for its literary construction and expression. It is declared that he wrote it (31 : 9, 24), and wrote it "to the end"—an addition of no slight importance. It is true that the term employed is "this Law," "this book of the Law." Still, there ought to be no uncertainty on that account, considering the form in which the work is cast, its own usage as it respects this very term, and the admitted unity of language and style throughout. The whole book up to this point is meant. E. C. B.

Nothing can be more probable than that the

Lawgiver, now in the presence of a new generation, when the wanderings in the wilderness had come to an end, when the Israelites were to cease to be a Bedouin tribe, and to become a settled agricultural people—that Moses, at the close of his mission and of his own life, should now reiterate in the most solemn and impressive way the sanctity of the Law, the penalties and the promises. There might be even modifications and corrections, a harmonizing of the provisions, and in some degree an adaptation to the change of circumstances. The wild desert would now be left behind; the promised land, with its settled life, expand more fully. Certainly in Deuteronomy the people seem to be in a transitional state. Strange if a late imaginative writer, or even compiler, should preserve this singular accuracy—if I may so say, this naturalness of detail. Even in Deuteronomy there is still great want of order and arrangement; the laws do not follow each other in natural sequence; they pass from one subject to another, apparently with no connection or relation to each other; they are more or less mingled with historical incidents. But all this seems to belong to an early inartificial period of composition; it is precisely that which a later writer or compiler would have labored to avoid. The ancient legislation would afford materials for a code, the later would have framed a code. *Milman.*

The difference between the Law of the central books and the Law of Deuteronomy, so far as the substance is concerned, is chiefly the following. In the first place, the latter expressly refers to the circumstances in which the Israelites would be placed in the promised land (see, for example, ch. 6 : 1, etc.); whereas the former is much more general in its character, and no special reference is made to circumstances which would not arise till they reached the borders of the land. And *secondly*, the Law of the central books is chiefly of a priestly character—is, in fact, properly the Law for the priestly and Levitical order. By far the greater number of its laws are laws for the priests—laws which it was not necessary that any should be thoroughly acquainted with, except the priests (and Levites). The Law of Deuteronomy is much less restricted in its purpose. Its precepts all relate to the nation as a *whole*; and therefore it passes over all such precepts and ordinances as it was unnecessary for any but the priests and Levites to be particularly acquainted with. K.

There is much more in the last book of the Pentateuch than in the preceding four—regarded

as a ground and moral condition of the Hebrew people of that time ; for it consists of a series of popular addresses, orally delivered ; and these, by the calm majesty of the style throughout, by the remonstrant tone, by innumerable allusions to events and usages, carry with them a demonstration of historic verity which no ingenuous and cultured mind will fail to admit. The Israelite of that time was such that to him might be propounded, intelligently, the sublime theology and the rightful and truthful ethics of the Book of Deuteronomy ; which have held their place, unrivalled, as institutes of religion, from age to age. What is our alternative on this ground ? This book is either "from heaven," in its own sense, or it is from man. If from heaven, then a great controversy reaches its conclusion, by admission of the opponent ; but if from man, then the people among whom this theology, and these ethical principles, and these institutions spontaneously arose, and to whose actual condition they were adapted, were a people far advanced beyond any other, even of later times, in their religious conceptions, in their moral consciousness, in their openness to remonstrance, and their sensibility toward some of the most refined emotions of domestic and social life. Our question is, What were these people, or *what had they become* in consequence of their Egyptian sojourn ? what in consequence of the discipline of the desert ? What, upon a new generation, had been the influence of the Sinaitic Law, and of tabernacle worship, and of the tribune administration of social order ? Prospective as were many of the Mosaic injunctions, social and ecclesiastical, the theology was ripe and entire, from the first ; so were the ethical principles, and so was the worship. The generation which then reached maturity along with all of younger age, from infancy upward, were the *product* of this religious and social training. The Mosaic homilies are available as indirect, yet conclusive, evidence of a true theistic habitude of mind among the people of the Exodus. They must have been a people with whom there had been matured a settled usage of theistic terms, devout habitudes, and withal a diffused warmth of those social sentiments which are consequent upon and which are the proper results of an expansion of the domestic affections. I. T.

It must not be supposed, however, that this book is wholly a repetition of the history and the laws recorded elsewhere, with comments upon them and applications to the new state. There are some important additional historical statements and many important additions to the

laws as previously recorded. The command of God to leave Horeb (De. 1 : 6, 7), the repentance of the Israelites when defeated by the Amalekites (ch. 1 : 45), the intercession of Moses for Aaron (ch. 9 : 20), are minor instances of additions to the historic record in Deuteronomy. There are also more important additions to the historical statements, such as the command prohibiting war with the Moabites and Ammonites and Edomites, and permitting Israel to buy of them food and water (ch. 2 : 4) ; the historical notice of the earlier inhabitants of Moab, Ammon, and Mount Seir (ch. 2 : 10, 23), the sixty fortified cities of Bashan and the king, who was a remnant of the giants (ch. 3 : 11), and the more extended account of the battle with the Amalekites (ch. 25 : 17). The additions to the Law recorded in Deuteronomy are still more extensive. Thus to the Law concerning cities of refuge (ch. 19 : 7) ; the appointment of *one* permanent place of worship (ch. 12 : 5) ; the removal of the restriction as to slaying the victims at the door of the tabernacle ; the law of tithes (chs. 12 : 11, and 14 : 22) ; the law concerning false prophecy (ch. 12 : 5), etc. And so of many other precepts found in Deuteronomy, but not found in the previous records of the Law. S. R.

But these additions do not betray another and a later hand than that which gave the original code. They are one and all such as are supplementary or explanatory of earlier laws, and might well be suggested by a short experience of the working of those laws ; or such as would have been premature or impracticable during the wandering in the wilderness, but became necessary when the people was about to settle down in Canaan. The occurrence of such enactments in Deuteronomy, and there first, is in thorough harmony with the time and circumstances set forth in the book itself as belonging to its composition. In like manner the alleged historical inconsistencies between this book and the earlier narrative are apparent only and not real ; and the total omission of large portions of the Sinaitic legislation is easily intelligible when we bear in mind the purpose which the orator in Deuteronomy had in view. It is particularly to be noted that the laws passed over in this book are more especially those pertaining to the offices of the priests and Levites. And these are precisely the topics which it would be needless for one addressing the general assembly of the people to expound or insist upon. *Espin.*

With all its additions and modifications, the Deuteronomic Law is not a new legislation, or

even a confirmation of the preceding : it is the Sinaitic legislation enforced anew, and wherever necessary adapted to the circumstances which had emerged at the close of the forty years' wandering. D. M.—More than seventy facts, recorded more fully in the previous history, are woven into the texture of this closing book of the Law. Nothing can be more spontaneous and natural than the way in which they are introduced. Some fresh particulars are added, but so naturally and in such agreement with the rest as to bespeak their own reality. Besides these historical references which link this book so closely with the whole previous history and disprove its later origin, its moral features and tone make the hypothesis of a forgery insufferable and monstrous to every mind which retains any spiritual instinct and has learned "to fear that great and terrible name, the Lord our God." How real and earnest, how lofty and sublime is its tone of Divine authority, from first to last! How tender and delicate are its touches of human sympathy from the dying Lawgiver to the people he so dearly loved, and whom, for their sins even more than his own, he was forbidden to lead into the land of promise! *Birks.*

The Deuteronomist evidently had in mind, at least, nearly as extensive a code of laws as we possess in the priestly legislation. If this were not the case, it would be inconceivable that, with the exception of the Book of the Covenant, a popular address should be produced in which allusions were made to laws, but in which the laws themselves were not fully given. There are really no regulations in regard to priests and sacrifices in Deuteronomy. Hence it presupposes a code and one much fuller than the Book of the Covenant. If we accept the premises of modern criticism, we must also accept its conclusions. The Bible at once sinks to the level of other books. It is no longer God's revelation to man. Its supernatural character is at once lost. The Old Testament ceases to be preparatory for Christianity as the religion of Divine revelation. There is no sin, and no need of a Saviour. From this point we can very readily accept the positions of a Haeckel, and deny the existence of a personal God. We cannot see any stopping-place. *Curtiss.*

The alterations and modifications of the Law in Deuteronomy are in no way inconsistent with the old theory, that it was composed toward the close of the wanderings before the entrance into the holy land. Of these variations, some relate to a permanent place for the Divine worship, hereafter to be determined by God. This

provision could not have been made during the wanderings. Some forbid idolatrous usages common among the tribes with whom they were or were about to be in contact ; men wearing women's clothes ; worship of sacred trees, less common, no doubt, in the wilderness ; laws about captive women and runaway slaves. These laws were especially necessary when war was about to begin. Some are modifications of ritual observances ; tithes and first-fruits to the Levites, widows and orphans, not to the sanctuary : the slaughter of beasts (in Leviticus) before the door of the tabernacle, now (in Deuteronomy) anywhere. Strangers (Exodus and Leviticus) were bound to keep the whole law, now (in Deuteronomy) with certain exemptions. Some are more precise provisions for the administration of justice, being necessary for a settled people ; the inhibition of man-stealing, not very likely in the wandering life ; inheritance of elder sons. The simplicity of what may be called the prophet law (De. 18) is singularly inconsistent with any later time, after schools of the prophets had been an historic institution, and during or after the great age not of one but of many prophets. All these discrepancies seem to me sufficiently accounted for by the change in the state and position and character of the people ; from that when the original Law was delivered in the actual desert, and forty years after, when they had approached and were about to enter into Palestine. *Milman.*

That the character of the style and diction in this book deviates in various ways from that of the former ones, and that there is greater freedom and power in the flow of the narrative, is what we naturally expect to find when we take into view the purpose of the book, and the time in which Moses communicated its contents. It is the repetition of what had been before related, accompanied by impressive exhortations, promises, and threatenings, and rehearsed by Moses in the last two months of his life, to a people that had grown up under his eye, and with the land of promise in view. C. G. B.—The allegation so positively made that the very style of Deuteronomy betrays its late origin is arbitrary and baseless. No doubt the book is written in a very different manner from the preceding ones ; yet the parallelisms between it and them both in ideas and expressions are neither few nor insignificant (cf. for instance De. 28 with Lev. 26 throughout). And the fact that the book consists mainly of three speeches addressed by Moses to the people in immediate view of his own death and their entrance into Canaan sufficiently explains its literary charac-

teristics. Naturally the matter thus orally set forth is given in more sustained, flowing, and rhetorical language than would be employed when laws were to be promulgated, passing events chronicled, or ancient transactions, already perhaps enshrined in tradition or document, incorporated into a connected historical work. It is to be observed also that all the classes of archaisms, whether in vocabulary or grammatical forms, which have been pointed out as characteristic of the Hebrew of the Pentateuch (see Introduction to Pentateuch, pp. 18, 19) are found in Deuteronomy, and some of them frequently. *Espin (Bib. Com.)*

The style used in Deuteronomy answers to the changed circumstances at the close of the sojourn. The judgment on Korah, the Levite ringleader in rebellion, had made the deepest impression. Aaron had died, full of years and honor, second only to Moses in the reverence of the people, and Eleazar had succeeded in his stead. Phinehas, Eleazar's son, had received the high approval of God and the promise of an everlasting priesthood. The house of Aaron were still few in number, and their honor for the present was secure; but the Levites were a tribe of many thousands. They were made to depend for their subsistence on the tithes and offerings of the people, and their honor and privilege needed new and strong safeguards after Moses was gone. This key explains the partial change of style in Deuteronomy, which no dual authorship can ever do. Moses first mentions the death of Aaron, and that Eleazar, his son, ministered in the priest's office in his stead. After this he dwells mainly, if not entirely, on the privileges and duties of the whole priestly tribe. This feature of Deuteronomy, which has been alleged as a decisive proof of separate and later authorship, is really a sign of its historical truth and Mosaic origin. The relation to the history is of that delicate and real kind which no forger of later times could invent or observe. *Birks.*

Moses valued his opportunity too highly to spend his breath in repeating that which was so well known, nay, was daily before the eyes of the people, as the order of worship, the duties and emoluments of the priesthood and their assistants. From memory he calls, with remarkable freshness, as much as is necessary of the Israelitish history, just as it occurs to him at the time. He speaks from experience, emphasizes an old law, modifies it as the result of his observation through more than an entire generation, without thought or anxiety concerning the cross examination which would arise as to

the apparent differences between his reported speech and the existing documents. He throws out principles in bold outline, and speaks of tribes rather than individuals. He passes over Aaron, who is dead, with the briefest mention, although he does not thereby disparage his memory. His object is not eulogy. The tribe of Levi stands before him as the living embodiment of the priesthood. Hence he naturally speaks of the Levitical rather than of the Aaronite priests. Supposing the priestly law was already in existence, there was no object in his speaking of the priests as the sons of Aaron. It was rather natural in addressing, as it were, the nation, which was composed of twelve tribes, that he should connect the name of the tribe of Levi with that which gave it its honor and dignity, nay more, its very subsistence, the priesthood. As regards the authorship of Deuteronomy, we have, besides, the positive testimony that "Moses wrote this law," not to speak of the strong personality which pervades the book. Of course, on Kuenen's theory and that of other critics, we may believe that the author assumed the character of Moses for the sake of influence. But this is fatal to our belief that Deuteronomy is a divinely revealed book. The Christian experience very properly revolts from the idea that God could sanction the systematic fiction, "These be the words which Moses spake unto all Israel," and especially, "And Moses wrote this law," as the medium of his revelation, if Moses did not write it, but some one else. The assertion that Moses wrote this book is too positive and its whole texture is too real and favorable to that authorship for us to accept an explanation which strikes at the very foundations of morality. That Moses should have foreseen the future woes of his people; that he should have anticipated the rise of the kingdom, and spoken accordingly; that he should speak of these things with prophetic certainty, can only be a stumbling-block to those who deny the possibility of a Divine revelation of the future. *Curtiss.*

The legislation of Deuteronomy was committed to writing from the first, but refers throughout to an earlier code, the covenant at Sinai, of which it is only the completion. There are nearly a hundred links of mutual correspondence—most various in their character—from a verbal repetition of the same law to supplemental developments of historical facts, or kindred laws where the principle is the same. But this earlier legislation, the central portion of the Pentateuch, is inseparably linked with the history of the desert, the sojourn in Egypt, the

plagues, the Passover, and the exodus, which have gone before, and with the forty years in the wilderness which follow. And the allusions to these histories in Deuteronomy are in proportion not less numerous than to the Sinaitic legislation which intervenes. The coat may be said to be woven without seam from the beginning of Exodus to the end of Deuteronomy. *Birks.*

It must be added that Deuteronomy has in a singular manner the attestation of the apostles and of our Lord. Paul in Romans 10 and 15 argues from it at some length, and expressly quotes it as written by Moses; Peter and Stephen (Acts 3:22; 7:37) refer to the promise of "a prophet like unto" Moses, and regard it as given, as it professes to be, by Moses himself; our Lord, wielding "the sword of the Spirit which is the Word of God" against the open assaults of Satan, thrice resorts to Deuteronomy for the texts with which he repels the tempter. *Espin.*

The Lord of glory himself has proclaimed that faith in his words and in the writings of Moses, his servant, stand and fall together. Whoever rejects Moses rejects also the words of Christ. The Law given by Moses and the grace and truth which have come by Jesus Christ form one twofold but harmonious message from the Creator, the Preserver, and the Judge of mankind. *Birks.*—To assert that he who is the truth believed Deuteronomy to be the work of Moses, and quoted it expressly as such, though it was in fact a forgery introduced into the world seven or eight centuries after the exodus, is in effect to impeach the perfection and sinlessness of his nature, and seems thus to gainsay the first principles of Christianity. *Espin.*

The Book of Deuteronomy has its truth and genuineness confirmed not only by the voice of our Lord and his apostles and the consenting testimony of the Jewish people in every age, but by the clearest signs of historical reality as the parting words of Moses. Its moral earnestness and pathos of appeal, its tone of holy reverence, its sublime and solemn grandeur, both in the opening exhortations and the song and blessing at the close, make the view which degrades it into a subtle and complicated forgery of some later age incredible, impossible, and monstrous. Most of the objections brought against it only turn, when fairly examined, into powerful evidences of its truth. The differences in style and diversities of statement, as compared with the earlier books, are such as any later forger would have been likely to have

avoided with care, while they result naturally from the circumstances of the latest message of the Lawgiver before his own death. To this book of the Law, even more than the others, the warning of our Lord will clearly apply, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." *Birks.*

Deuteronomy, with its sermons and laws cannot have originated under Josiah, or, even earlier, under Manasseh. It is older than Isaiah; for not only Jeremiah, but Isaiah, Micah, Hosea, and Amos rest on Deuteronomy as a book of Divine revelation. The assertion that the prophecy does not imply the Law as antecedent is one of the greatest illusions of modern criticism. This assertion is confusing even in itself. For the prophets of the period of kings themselves celebrate Moses as a great prophet (compare Hos. 12:13 with Is. 63:11). *F. Delitzsch.*

Is this book an imposture of Jeremiah, or some unknown deceiver in Jeremiah's time, or the genuine writing of "Moses, the man of God?" No middle ground is possible in this inquiry. If the discourses and parting words of Moses were real events, it seems certain that they would be recorded at once; and the Book of Deuteronomy, received by the Jews as a Divine message for at least twenty-three centuries, must be that record. If those discourses were not real, but invented long after, and ascribed to Moses and to God himself eight centuries after Moses's death, then the whole book is a successful forgery by which the Church and the world have been long deceived. Viewed as history, it occupies only the eleventh month of the fortieth year. But the links are very numerous which bind it to the earlier histories. These are natural and impressive, when we view it as a genuine record of the words of Moses. But when it is ascribed to some forger of later date, or even of the age of Jeremiah, they involve such a combination of subtle invention with reckless and deliberate lying as to degrade the Law of God, the bright reflection of his perfect holiness, into nothing higher than a frightful masterpiece of Satanic falsehood. *Birks.*—Accepting the rationalistic hypothesis of the new criticism, Israel was either a religious development, an evolution, or it was a religious decadence, a failure. If it was a development up from low beginnings, then Moses is one difficulty. We cannot account for him. If it was a national declension and failure, then what shall we do with Christ and his words? Our Bible lies before us. What do we find therein?

Covenant, law, gospel ; priest, prophet, Messiah. These stand in reciprocal relation. That relationship is not counter-destructive. *Wed. dell.*

Most probably the addresses which form the Book of Deuteronomy, and which were spoken to the people at the very close of Moses's life, were left by him as separate documents, each written on its own roll of skin. And in a similar manner the song of Moses and the blessing of the tribes would each be copied upon a skin by itself. And it is exceedingly probable that Joshua, after the conquest of Canaan, gathered these records together, and himself added to them the account of the great Lawgiver's death, excepting the last four verses. In them we have the solemn verdict of Ezra and the men of the great synagogue, as to the character and rank of Moses. In the grand roll of prophets who had ennobled their nation, not even an Elijah or an Isaiah had equalled the great "servant of Jehovah," with whom God had spoken face to face. When the canon of Holy Scripture closed, the words of Moses in De. 18 : 15, 18 were, ac-

cording to their deliberate judgment, still unfulfilled. R. P. S.

The books of the Pentateuch are to be taken as the memorials of the birth—*first*, of a *people*, and *then*—of a *NATION*. No memorials altogether comparable to these have come down from ancient to modern times. In so far as these documents are in analogy with parallel documents, they work into adjustment with all that we know of Oriental antiquity, and of human nature everywhere. But in so far as they differ from all such instances, the difference is a difference available in proof of their reality, their genuineness, their authenticity : it is so by reason of the gravity and exactness of the matters at large, and of the matters in detail. A perusal of these books—the so-called Mosaic archives—carries, in minds not debilitated by sophisms, an irresistible conviction of truthfulness : there is a majesty here, before which we bow. There is nothing in this world, there is nothing in all history that is real, if there is not in these books the various, yet coherent and consecutive memorials and the authentic documents of the birth of a nation, as to its civil and its religious institutions. I. T.

Section 182.

FIRST PARTING ADDRESS : EXORDIUM : DISTRICTS OF THE LAND OF CANAAN ; EXHORTATIONS TO OBEDIENCE, BASED UPON JEHOVAH'S GRACIOUS DISCLOSURES AND DEALINGS.

DEUTERONOMY 1 : 1-8 ; 4 : 1-10, 14-40.

De. 1 1 THESE be the words which Moses spake unto all Israel beyond Jordan in the wilderness, in the Arabah over against Suph, between Paran, and Tophel, and Laban, and Hazeroth, 3 and Di-zahab. And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the 4 LORD had given him in commandment unto them ; after he had smitten Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt in Ashtaroath, at 5 Edrei : beyond Jordan, in the land of Moab, began Moses to declare this law, saying, The 6 LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mountain : 7 turn you, and take your journey, and go to the hill country of the Amorites, and unto all the 8 places nigh thereunto, in the Arabah, in the hill country, and in the lowland, and in the South, and by the sea shore, the land of the Canaanites, and Lebanon, as far as the great 8 river, the river Euphrates. Behold, I have set the land before you : go in and possess the land which the LORD sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them and to their seed after them.

4 1 And now, O Israel, hearken unto the statutes and unto the judgements, which I teach you, for to do them ; that ye may live, and go in and possess the land which the LORD, the 2 God of your fathers, giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your God 3 which I command you. Your eyes have seen what the LORD did because of Baal-peor ; for all the men that followed Baal-peor, the LORD thy God hath destroyed them from the midst of 4 thee. But ye that did cleave unto the LORD your God are alive every one of you this day.

5 Behold, I have taught you statutes and judgements, even as the LORD my God commanded
 6 me, that ye should do so in the midst of the land whither ye go in to possess it. Keep there-
 fore and do them ; for this is your wisdom and your understanding in the sight of the peoples,
 which shall hear all these statutes, and say, Surely this great nation is a wise and understand-
 7 ing people. For what great nation is there, that hath a god so nigh unto them, as the LORD
 8 our God is whensoever we call upon him ? And what great nation is there, that hath statutes
 9 and judgements so righteous as all this law, which I set before you this day ? Only take heed
 to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and
 lest they depart from thy heart all the days of thy life ; but make them known unto thy chil-
 10 dren and thy children's children ; the day that thou stoodest before the LORD thy God in
 Horeb, when the LORD said unto me, Assemble me the people, and I will make them hear my
 words, that they may learn to fear me all the days that they live upon the earth, and that they
 may teach their children.

14 And the LORD commanded me at that time to teach you statutes and judgements, that ye
 15 might do them in the land whither ye go over to possess it. Take ye therefore good heed
 unto yourselves ; for ye saw no manner of form on the day that the LORD spake unto you in
 16 Horeb out of the midst of the fire : lest ye corrupt yourselves, and make you a graven image
 17 in the form of any figure, the likeness of male or female, the likeness of any beast that is on
 18 the earth, the likeness of any winged fowl that flieth in the heaven, the likeness of any thing
 19 that creepeth on the ground, the likeness of any fish that is in the water under the earth : and
 lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the
 stars, even all the host of heaven, thou be drawn away and worship them, and serve them,
 20 which the LORD thy God hath divided unto all the peoples under the whole heaven. But the
 LORD hath taken you, and brought you forth out of the iron furnace, out of Egypt, to be unto
 21 him a people of inheritance, as at this day. Furthermore the LORD was angry with me for
 your sakes, and sware that I should not go over Jordan, and that I should not go in unto that
 22 good land, which the LORD thy God giveth thee for an inheritance : but I must die in this
 23 land, I must not go over Jordan : but ye shall go over, and possess that good land. Take
 heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with
 you, and make you a graven image in the form of any thing which the LORD thy God hath for-
 24 bidden thee. For the LORD thy God is a devouring fire, a jealous God.

25 When thou shalt beget children, and children's children, and ye shall have been long in the
 land, and shall corrupt yourselves, and make a graven image in the form of any thing, and
 26 shall do that which is evil in the sight of the LORD thy God, to provoke him to anger : I call
 heaven and earth to witness against you this day, that ye shall soon utterly perish from off the
 land wherunto ye go over Jordan to possess it ; ye shall not prolong your days upon it, but
 27 shall utterly be destroyed. And the LORD shall scatter you among the peoples, and ye shall
 28 be left few in number among the nations, whither the LORD shall lead you away. And there
 ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear,
 29 nor eat, nor smell. But if from thence ye shall seek the LORD thy God, thou shalt find him,
 30 if thou search after him with all thy heart and with all thy soul. When thou art in tribula-
 tion, and all these things are come upon thee, in the latter days thou shalt return to the LORD
 31 thy God, and hearken unto his voice : for the LORD thy God is a merciful God ; he will not
 fail thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto
 32 them. For ask now of the days that are past, which were before thee, since the day that God
 created man upon the earth, and from the one end of heaven unto the other, whether there
 33 hath been *any such thing* as this great thing is, or hath been heard like it ? Did ever people
 34 hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live ? Or
 hath God assayed to go and take him a nation from the midst of *another* nation, by trials, by
 signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and
 by great terrors, according to all that the LORD your God did for you in Egypt before your
 35 eyes ? Unto thee it was shewed, that thou mightest know that the LORD he is God ; there is
 36 none else beside him. Out of heaven he made thee to hear his voice, that he might instruct
 thee : and upon earth he made thee to see his great fire ; and thou heardest his words out of
 37 the midst of the fire. And because he loved thy fathers, therefore he chose their seed after
 38 them, and brought thee out with his presence, with his great power, out of Egypt ; to drive
 out nations from before thee greater and mightier than thou, to bring thee in, to give thee

39 their land for an inheritance, as at this day. Know therefore this day, and lay it to thine heart, that the LORD he is God in heaven above and upon the earth beneath : there is none
40 else. And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the land, which the LORD thy God giveth thee, for ever.

It is the eleventh month of the fortieth year. It is the eleventh hour of the Mosaic Era. The great Lawgiver and Leader is about to be "gathered to his fathers;" yet "his eye is not dim, nor his natural force abated;" and of this he gives abundant evidence in the three long and spirited addresses which he delivers to the people as his parting charge. In these addresses he urges the people, with all the force of his mighty nature, to be mindful of the Lord that has redeemed them, to be obedient to his Law, and faithful to his covenant. They are, in fact, a powerful practical application of the Law which had been given on Mount Sinai. Hence the name given to the book which records these addresses: "Deuteronomy," the second Law. J. M. G.

1: 1-5. In these verses we have the inscription and general introduction to the book, announcing the contents of the book, the author of it, the parties whom he addressed, and the time and place of his addresses. W. L. A.—There are abundant, and abundantly satisfactory, grounds for maintaining the literary and material unity of the Book of Deuteronomy. It is a remarkable example of it in its outward form. One might be safely challenged to point to another book of the Bible that is more so. The few verses of introduction are singularly appropriate (1: 1-5) and so detailed as it respects dates and places, amounting almost to a species of literary triangulation, that it scarcely offers a choice between a theory of honest history and egregious, not to say impossible, invention. It tells just where the Israelites were when these addresses were uttered, fixing the spot, as I have said, with little less than geometric exactitude by references to half a dozen other places in the neighborhood. It gives the year of the wilderness wanderings, the month, and even the day of the month, in noticeable, though clearly undesigned, coincidence with other important chronological data of the history. The crossing of the Jordan was on the tenth of Abib of the following year (Josh. 4: 19). The previous month had been spent in mourning for the departed chief (De. 34: 8). Hence ten, full, solemn days are left for the delivery of the great discourses of our book. The whole is popular, hortatory, retrospective, and spiritually elevating, nowhere falling below the key struck in the

opening announcement: "These are the words which Moses spake unto all Israel." E. C. B.

This exordium to Deuteronomy is remarkable. It states that this book is not, like the books of Exodus, Leviticus, and Numbers, a direct narration or journal of the various events which occurred to the Jewish legislator and nation from the commencement of their deliverance from Egypt; but that it is a recapitulation of everything which Moses thought it necessary to notice, in addressing the people shortly before his death, at the close of the forty years during which he had acted as their lawgiver and judge. *Graves.*

1. Beyond Jordan. The words mean, taken by themselves, "at the crossing of the Jordan." Used alone they point neither to the east nor the west side. Just what is meant in any given instance is a matter which can be determined only by the context. The writer of this book, in fact, employs the words in the very same passage, intelligibly and with clear intention, to mean now the east, and again the west, side of the Jordan (3: 8, 20). Conscious of the ambiguity of the phrase, he uses it in no single case where misunderstanding might arise that he has not himself guarded against it. He says, "on this side Jordan in the plain over against the Red Sea;" or, "on this side Jordan in the land of Moab;" or, "toward the sunrising;" or, "by the way where the sun goeth down." Every passage (of ten) is thus rigorously insured against the possibility of error by means of an added explanation, excepting one (3: 20), which does not need it. How absurd, in these circumstances, the ado that has been made, and continues to be made, over these words by critics, learned and unlearned, who seem never to have thoroughly examined the connection in which they stand. E. C. B.

The wilderness. This term is used of any extensive district not occupied by inhabitants or subjected to culture; hence of vast prairies or pasture-lands, as well as of places properly desert and desolate. It here denotes the grassy plains or downs on the east and southeast of the Jordan, in the land of Moab (verse 5). In the **plain**; in the Arabah. This is properly the whole of that remarkable depression which stretches from the source of the Jordan on to Akabah, or the Elanitic Gulf; but here it is

only that part of it which extends from the south end of the Dead Sea. This part still bears the name of the Arabah, the northern part being known as the Ghor. W. L. A.

In the second verse, elsewhere cited, Moses alludes to the fact that only eleven days' journey intervened between Sinai and Kadesh-barnea. B.—Their natural route, had they been faithful and courageous, would have been from Horeb to Kadesh, close to Hormah, and not far from Beersheba. Their actual place was in the plains of Moab east of Jordan. The natural interval would have been only a fortnight or three weeks from Horeb to that southern border, where they would have begun at once their career of conquest. The interval of time actually spent had been thirty-nine years. How could Moses introduce this later repetition of the Law more impressively than by reminding them that their former rebellion had caused them nearly forty years of fruitless toil and bitter sorrow? What could be a more fit prelude to the cautions, warnings, and exhortations that are to follow? *Birles.*—3, 4. Here is intimated the time when the following addresses were delivered to the people. It was also after the destruction of Sihon and Og. This is significant. By the destruction of these kings, who sought to bar the access of the Israelites to the promised land, God had given proof that he would indeed fulfil his promise to his people, and had at once laid them under obligations to obedience, and given them encouragement to go forward on the course to which he had called them. The "he" here is Moses, who, at the command of God, had led the Israelites against Sihon and Og. 5. The locality is again described as beyond Jordan, and in the land of Moab. This designates the region elsewhere called *Arboth Moab*—the plains of Moab, the region on the east of the Jordan, opposite to Jericho, now known as the region of Kerak. W. L. A.

THE FIRST ADDRESS.

The first and introductory address of Moses to the people comprises the first chapter (from the sixth verse), the second and third chapters, with forty verses of the fourth chapter. The larger portion of this address, from the ninth verse of the first chapter to the thirteenth verse of the fourth chapter, is here omitted as containing a recapitulation of certain facts of the history which have been embodied in their orderly places in the previous narrative. B.

Districts Assigned in Canaan.

7. The different districts of the land of

Canaan are specified: The Arabah; the hill country of Judah; the *shephelah*, or lowland, the country lying between the mountain range and the Mediterranean Sea; the *negeb*, or south-land (literally, *dryness*), the district which formed the transition from the desert to the cultivated land, extending from the south of the Dead Sea westward to Gaza, a vast prairie, for the most part pasture land; the seashore, or narrow strip of land on the coast of the Mediterranean from Joppa to Tyre (in the New Testament, "the coast of Tyre and Sidon"). The mention of Lebanon and the Euphrates is due to the fact that these were included in what God promised to Abraham and his seed. W. L. A.—In verse 10 of this chapter Moses tells them, "Ye are this day as the stars of heaven for multitude." This was God's promise to Abraham (Gen. 15 : 5, 6), and Moses affirms that it is now fulfilled. B.

Addressing the people on the very threshold of the promised land, Moses summarily recalls to them the manifold proofs they had experienced of the care and the faithfulness of God toward them, and the manifold instances of their own perverseness and rebellion. These their sins had shut them out during a whole generation from the inheritance covenanted to be given to their fathers. *Espin.*—Moses strives briefly, but very earnestly, to warn the people against the sins for which their fathers failed to enter the promised land, and to impress upon them the one simple lesson of *obedience*; that they might in their turn be ready to enter into the land. With this special object, he recapitulates the chief events of the last forty years in the wilderness, and especially those events which had the most immediate bearing on the entry of the people into the promised land. P. S.

4 : 2. Not add unto the word, neither diminish from it. The Law was to be kept as a complete whole; nothing was to be taken from it or added to it; it comprised the commandments of Jehovah, and therefore they were not only to do it as what Moses, their leader and Lawgiver, had enjoined, but to keep it as a sacred deposit, not to be altered or tampered with, and to observe it as what God their Sovereign had enacted for them. The dignity and worth of the Law are here asserted, and also its completeness as given by Moses. New laws and institutions appointed by God would, of course, have the same authority as those originally ordained by Moses; and such, it can hardly be doubted, were in point of fact under the Hebrew monarchy introduced by the proph-

ets speaking in the name of God. The Law, nevertheless, was kept substantially entire. Even under the new dispensation the Law has not been abolished. Christ, as he himself declared, came not to destroy the Law and the prophets, but to fulfil them. W. L. A.—This prohibition preserved these books from any alteration since the time they were written. For the whole body of the people acknowledging their Divine authority, none of them dared to change anything either by addition or diminution. Of this there is a wonderful instance in the people that came out of Assyria, in the room of the Israelites, who were transported thither: these people, on coming to inhabit the country of Samaria, having received the Law of Moses, their posterity have kept it all along to this day as uncorrupted as the Jews themselves have done; although they were their mortal enemies, and have been exposed to all the changes and revolutions that can befall a nation, during the long interval of twenty-four hundred years. *Allie.*

4. Alive every one of you this day. Either these words were uttered at the time indicated by "this day" or the statement is a fiction. These allusions are so numerous and precise that it may with justice be said, "If Deuteronomy is not the work of Moses, there is here the most exquisite of literary frauds, and that in an age which had not as yet acquired the art of transporting itself into foreign individualities and situations" (*Hengst.*). W. L. A.

5-8. I have taught you statutes and judgments. . . . Keep therefore and do them. What great nation hath statutes and judgments so righteous? A modern jurist, a Frenchman and an infidel, observes, "Good right had Moses to challenge his Israelites. And what nation hath statutes like yours? a worship so exalted, laws so equitable, a code so complete? Compared with all the legislations of antiquity, none so thoroughly embodies the principles of everlasting and universal righteousness. Lycurgus wrote not for a people but for an army; it was a barrack which he erected not a commonwealth; and sacrificing everything to the military spirit, he mutilated human nature in order to crush it into armor. Solon, on the contrary, could not resist the effeminate and relaxing influences of his Athens. It is in Moses alone that we find a regard for the right, austere and incorruptible, a morality distinct from policy, and rising above regard for times and peoples. The trumpet of Sinai still finds an echo in the conscience of mankind—the Decalogue still binds us all." (*Henne-*

quin.) Did the merit belong to Moses, in the annals of legislation his would be the proudest of names, for never before nor since did a code spring into such sudden existence or conquer such tremendous difficulties. As it is, that name stands out in serene and saintly pre-eminence, as the meek, self-merging medium through which heaven conveyed to earth the choicest of mercies. "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" It is beautiful to see how God gets all the glory, and Israel all the good; how, on the one hand, mingling himself with the mass of the nations, the man Moses here speaks of Jehovah as "*our God*"—their God as much as his; and how, on the other hand, he tries to lift their hearts from the midst of their mercies to that God who gave them this mercy so surpassing, statutes and judgments so righteous! *Hamilton.*

Never were any people so privileged in hearing from God, by the statutes and judgments which were set before them; this also was the grandeur of Israel above any people. No law so consonant to natural equity and the unprejudiced dictates of right reason, so consistent with itself in all the parts of it, and so conducive to the welfare and interest of mankind, as the Scripture Law is (Ps. 119:128). The having of these statutes and judgments set before them is the true and transcendent greatness of any nation or people. It is an honor to us that we have the Bible in reputation and power among us. It is an evidence of a people's being high in the favor of God, and a means of making them high among the nations. They that magnify the Law shall be magnified by it. H.

"What nation is there so great, that hath statutes and judgments so righteous as all this Law which I set before you this day?" is the confident tone in which Moses claims the obedience of his countrymen and the admiration of the world. It is a challenge which might still be made in reference to the greater part of the nations of the earth. Moses had the conviction that his legislation was destined to exert a commanding influence on the progress of government and civilization. He evidently anticipated that his laws would become known and be imitated by other nations; and he employs this expectation as an argument to that end. "Keep,

therefore, and do them (he says), for this is your wisdom and your understanding in the sight of the nations, which shall hear of these statutes, and say, surely this great nation is a wise and understanding people." The event was in harmony with the anticipation. Hardly any historical fact rests upon a more solid foundation than that the most celebrated nations and lawgivers of antiquity borrowed many of their wisest institutions from the laws of Moses. We have plain and certain proofs that these laws were powerfully felt in modifying the religious sentiments, the philosophical opinions, the literary labors, the political maxims, the civil institutions, and the moral judgments and practices of mankind. E. C. W.

4:9, 10, 14. Only take heed to thyself, and keep thy soul diligently, lest thou forget; . . . make them known to thy children and thy children's children. Teach you statutes and judgments, that ye might do them. These words of simple, direct appeal, uttered again and again as a solemn, fervent refrain throughout all the closing addresses recorded in this entire book, express the one burdening thought and yearning of his soul concerning his people. Their best and most effective comment will be found in the *reader's own profound meditation* upon them. B.

15-20. As the people had seen no form or figure when God spake to them, so they were to beware for their very lives of acting corruptly by making any kind of image, whether of man or of beast, for the purpose of worshipping God as represented by it; they were also to beware of being so attracted by the splendor of the heavenly bodies as to be forcibly seduced to worship them and offer them religious service. They were not in this respect to imitate the heathen; for God, who had delivered them out of the furnace of Egyptian bondage, had taken them for himself to be his special possession; and therefore they were to take heed not to forget the covenant of Jehovah their God, nor to offend him by making any image or representation of him as the object of worship. Among the heathen, and especially in Egypt, images were the very pillar and support of religion; but in Israel, as God had revealed himself to them without form, it was as a spirit he was to be worshipped, and not under any outward representation. W. L. A.

20. But the Lord hath taken you. Two powerful arguments to obedience: First, God's great mercy in delivering them from the bondage and miseries of Egypt, which is here

expressed by the "iron furnace," or furnace where iron is melted (Ex. 20:2). Secondly, his taking them for his peculiar people (Ex. 19:5). Both of these arguments God made use of when he gave them his Law. *Bp. Kidder.*—God had passed his people through a hot furnace in the terrible sufferings they endured in Egypt, but with the gracious purpose of ultimately delivering them, and giving them an inheritance in Canaan. We learn: that God's people are sometimes subjected to sufferings of incredible severity. The expression an "iron furnace"—i.e., a furnace for smelting iron, conveys no weaker an idea; and these sufferings are appointed to serve disciplinary ends. The use of the figure of a furnace implies a purpose in the sufferings. The furnace acts on the hard, impure iron to separate it from dross, and make it soft and workable. The severe sufferings through which God passes believers make the nature plastic to God's will, and subdue it to meekness, and so fit the man thus sanctified for new and higher uses. *Orr.*

21. The Lord was angry with me. Moses calls this to their recollection again, though he had mentioned it twice before (1:37; 3:26), that they might be the more sensible of the danger of offending God, since such a man as he was excluded from the good land for one single fault. *Patrick.*

25-31. Moses enforces the warning against idolatry, by predicting the evil that should come upon the nation through the apostasy of those who should in after times turn from Jehovah to strange gods. When they should have begotten children and children's children, and had been long in the land—i.e., when in after years a generation should arise that had not known the things they had seen or had forgotten them, and the nation should then become wanton and corrupt and fall into idolatry; then should they utterly perish from off the land of which they were now about to take possession. W. L. A.

30. When these things are come upon thee. The history of the Jews is an unanswerable argument in favor of the truth of prophecy and the reality of Divine revelation. The singularity of that history is such as can only be fully accounted for on the idea of a supernatural Providence interesting itself in their fortunes; but the strangest fact is that in their own sacred books this wonderful history is predicted with minute precision. The Book of Deuteronomy furnishes a series of these predictions. We may read this passage first as a prophecy, then as a warning. *Orr.*

31. "The Lord thy God is a merciful God"—I know him; I have lived with him; I have been closeted with him in the secrecy of the mountain girded by light and by tempest; I know him; he has denied my desire to go and see the land flowing with milk and honey; and yet my dying testimony is—"The Lord thy God is a merciful God!" J. P.

32-40. Still more to enforce his warning against apostacy, and urge to obedience and faithful adherence to the service of Jehovah, Moses appeals to what they had already experienced of God's grace in the choosing of them to be his people, in his speaking to them to instruct them, and in the miracles which he had wrought for their deliverance and guidance; grace such as had never been showed before to any nation, or heard of since the creation of the world, and by which those who had experienced it were laid under the deepest obligations of gratitude and duty, to love and serve him by whom it had been showed. With this appeal he closes his first address. W. L. A.

32. The appeal of Christianity also is, "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other," whether any other religion tries to make the same kind of men that Christianity makes? It never made one man weak. Strong men, valiant men, men of the keenest mind, men of the largest judgment, men of the most generous disposition—if that is the kind of men Christianity wants to make, where is the religion that can excel or equal Christianity in that purpose? Where Christianity has entered into a life, what has it done with that life? Can it be proved that Christianity, fairly understood and thoroughly received, has soured the temper, narrowed the sympathies, dwarfed the noble ambitions of the soul? Has Christianity ever made unhappy homes, unrighteous parents? Let the challenge be thoroughly understood and frankly replied to. J. P.

33. Did ever people hear the voice of God? It seems to have been a general

belief, that if God *appeared* to men it was for the purpose of destroying them. And indeed most of the *extraordinary* manifestations of God were in the way of *judgment*; but here it was different. God did appear in a sovereign and extraordinary manner; but it was for the deliverance and support of the people. They heard his voice speaking with them in a distinct articulate manner. They saw the fire, the symbol of his presence, the appearances of which demonstrated it to be supernatural. Notwithstanding God appeared so terrible, yet no person was destroyed, for he came not to *destroy*, but to *save*.

34. From the midst of another nation. This was a most extraordinary thing, that a whole people, consisting of upward of six hundred thousand effective men, besides women and children, should, without striking a blow, be brought out of the midst of a very powerful nation, to the political welfare of which their services were so essential; that they should be brought out in so open and public a manner; that the sea itself should be supernaturally divided to afford this mighty host a passage; and that in a desert utterly unfriendly to human life they should be sustained for forty years. These were such instances of the almighty power and goodness of God as never could be forgotten. A. C.—**35-39.** Moses would have the Israelites to regard God's deliverance of them from Egypt as a matter for the most grateful admiration. There had been nothing like it since the beginning of the world. There was direct and immediate communion with God; there was deliverance of the people from Egypt by unexampled judgments; and all was to show his character as a sovereign and loving God. The effect of such a discipline should be *filial* obedience. *Elgar.*

40. This fourth chapter, which comprises the hortatory portion of the first address, closes with the refrain of earnest appeal with which it began, and which all its statements are designed to enforce: "Keep his commandments, that it may go well with thee, and with thy children after thee!" B.

Section 183.

SECOND PARTING ADDRESS (*BEGUN*): INTRODUCTION. REMINDS OF THE COVENANT AND LAW OF SINAI, AND URGES FAITHFUL FULFILMENT; REFERS TO THE DANGERS OF PROSPERITY; WARNS AGAINST IDOLATRY AND DISREGARD OF SPECIFIC COMMANDS; RECALLS PROMISES OF DIVINE PROTECTION, HELP, AND BLESSING TO THE OBEDIENT NATION.

DEUTERONOMY 4 : 44-49 ; 5 : 1-3, 32, 33 ; 6 : 1-3, 10-19 ; 7 : 1-26.

De. 4 44 And this is the law which Moses set before the children of Israel : these are the
 45 testimonies, and the statutes, and the judgements, which Moses spake unto the children of
 46 Israel, when they came forth out of Egypt : beyond Jordan, in the valley over against Beth-
 peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the
 47 children of Israel smote, when they came forth out of Egypt : and they took his land in posses-
 sion, and the land of Og king of Bashan, the two kings of the Amorites, which were beyond
 48 Jordan toward the sunrising ; from Arcoer, which — on the edge of the valley of Arnon, even
 49 unto mount Sion (the same is Hermon), and all the Arabah beyond Jordan eastward, even unto
 the sea of the Arabah, under the slopes of Pisgah.

5 1 And Moses called unto all Israel, and said unto them, Hear, O Israel, the statutes and
 the judgements which I speak in your ears this day, that ye may learn them, and observe to
 2 do them. The Lord our God made a covenant with us in Horeb. The Lord made not this
 3 covenant with our fathers, but with us, even us, who are all of us here alive this day. Ye
 32 shall observe to do therefore as the Lord your God hath commanded you : ye shall not turn
 33 aside to the right hand or to the left. Ye shall walk in all the way which the Lord your God
 hath commanded you, that ye may live, and that it may be well with you, and that ye may pro-
 long your days in the land which ye shall possess.

6 1 Now this is the commandment, the statutes, and the judgements, which the Lord your
 God commanded to teach you, that ye might do them in the land whither ye go over to pos-
 2 sess it : that thou mightest fear the Lord thy God, to keep all his statutes and his command-
 ments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life ;
 3 and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it ; that it
 may be well with thee, and that ye may increase mightily, as the Lord, the God of thy fathers,
 hath promised unto thee, in a land flowing with milk and honey.

10 And it shall be, when the Lord thy God shall bring thee into the land which he swore unto
 thy fathers, to Abraham, to Isaac, and to Jacob, to give thee ; great and goodly cities, which
 11 thou buildest not, and houses full of all good things, which thou filledst not, and cisterns
 hewn out, which thou hewedst not, vineyards and olive trees, which thou plantedst not, and
 12 thou shalt eat and be full ; then beware lest thou forget the Lord, which brought thee forth
 13 out of the land of Egypt, out of the house of bondage. Thou shalt fear the Lord thy God,
 14 and him shalt thou serve, and shalt swear by his name. Ye shall not go after other gods, of
 15 the gods of the peoples which are round about you ; for the Lord thy God in the midst of
 thee is a jealous God ; lest the anger of the Lord thy God be kindled against thee, and he
 destroy thee from off the face of the earth.

16 Ye shall not tempt the Lord your God, as ye tempted him in Massah. Ye shall diligently
 17 keep the commandments of the Lord your God, and his testimonies, and his statutes, which
 18 he hath commanded thee. And thou shalt do that which is right and good in the sight of the
 Lord : that it may be well with thee, and that thou mayest go in and possess the good land
 19 which the Lord swore unto thy fathers, to thrust out all thine enemies from before thee, as
 the Lord hath spoken.

7 1 When the Lord thy God shall bring thee into the land whither thou goest to possess it,
 and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite,
 and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and
 2 mightier than thou ; and when the Lord thy God shall deliver them up before thee, and thou
 shalt smite them ; then thou shalt utterly destroy them ; thou shalt make no covenant with
 3 them, nor shew mercy unto them : neither shalt thou make marriages with them ; thy daugh-
 4 ter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For he
 will turn away thy son from following me, that they may serve other gods : so will the anger
 5 of the Lord be kindled against you, and he will destroy thee quickly. But thus shall ye deal
 with them ; ye shall break down their altars, and dash in pieces their pillars, and hew down
 6 their Asherim, and burn their graven images with fire. For thou art an holy people unto the
 Lord thy God : the Lord thy God hath chosen thee to be a peculiar people unto himself,
 7 above all peoples that are upon the face of the earth. The Lord did not set his love upon you,
 nor choose you, because ye were more in number than any people ; for ye were the fewest of
 8 all peoples : but because the Lord loveth you, and because he would keep the oath which he
 swore unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed
 9 you out of the house of bondage, from the hand of Pharaoh king of Egypt. Know therefore

that the LORD thy God, he is God ; the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations ; and repayeth them that hate him to their face, to destroy them : he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandment, and the statutes, and the judgements, which I command thee this day ; to do them.

And it shall come to pass, because ye hearken to these judgements, and keep, and do them, that the LORD thy God shall keep with thee the covenant and the mercy which he swore unto thy fathers : and he will love thee, and bless thee, and multiply thee : he will also bless the fruit of thy body and the fruit of thy ground, thy eorn and thy wine and thine oil, the increase of thy kine and the young of thy flock, in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all peoples : there shall not be male or female barren among you, or among your cattle. And the LORD will take away from thee all sickness ; and he will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee. And thou shalt consume all the peoples which the LORD thy God shall deliver unto thee ; thine eye shall not pity them : neither shalt thou serve their gods ; for that will be a snare unto thee. If thou shalt say in thine heart, These nations are more than I ; how can I dispossess them ? thou shalt not be afraid of them : thou shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt ; the great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out : so shall the LORD thy God do unto all the peoples of whom thou art afraid. Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves, perish from before thee. Thou shalt not be affrighted at them : for the LORD thy God is in the midst of thee, a great God and a terrible. And the LORD thy God will cast out those nations before thee by little and little : thou mayest not consume them at once, lest the beasts of the field increase upon thee. But the LORD thy God shall deliver them up before thee, and shall discomfit them with a great discomfiture, until they be destroyed. And he shall deliver their kings into thine hand, and thou shalt make their name to perish from under heaven : there shall no man be able to stand before thee, until thou have destroyed them. The graven images of their gods shall ye burn with fire : thou shalt not covet the silver or the gold that is on them, nor take it unto thee, lest thou be snared therein : for it is an abomination to the LORD thy God : and thou shalt not bring an abomination into thine house, and become a devoted thing like unto it : thou shalt utterly detest it, and thou shalt utterly abhor it ; for it is a devoted thing.

Moses did not deliver all that is contained in this book in one continued speech. After the preface (four chapters) it is to be supposed that he dismissed the people to consider what he had said. Some time after he reassembled them, to put them in mind of the laws which he so earnestly pressed them to observe. *Patrick*.—The *second discourse* contains a recapitulation, with some modifications and additions, of the Law already given on Mount Sinai. Yet it is not bare recapitulation, or naked enactment, but every word shows the heart of the lawgiver full at once of zeal for God and of the most fervent desire for the welfare of his nation. It is the Father no less than the Legislator who speaks. And while obedience and life are throughout bound up together, it is the obedience of a loving heart, not a service of formal constraint, which is the burden of his exhortations. P. S.

4:41-49. This second address is introduced by a general notice of what is to form the subject of it—viz., the Law, with a more especial description of that in its different parts, as con-

sisting of ordinances, statutes, and rights ; together with a reference to the place and time when this address was delivered. W. L. A.—A statement manifestly introductory to the discourse of the succeeding chapters. Moses is about to declare the “ testimonies,” what comes forth from God to indicate his will ; and the “ statutes,” the defined duties of moral obligation ; and the “ judgments,” or mutual rights of men. The conditions of his speech are here detailed. *Edgar*.

These verses introduce the main body of laws in this book, just as ch. 29 : 1 marks their close, and their relation to God's earlier messages. They leave no alternative open, except the admission of the genuineness and Mosaic origin of the record or else the charge of a very carefully planned and most deliberate forgery. The twenty-four chapters that follow must be the Law of God by the hand of his servant Moses, or a gigantic falsehood from first to last. And yet they contain, along with the Decalogue, the three texts by which the Son of God repelled and overcame the temptations of Satan, and

that first and great commandment which his lips have singled out from the whole Word of God as pre-eminently Divine. Our Lord's own question is thus unanswerable: "If ye believe not his writings, how can ye believe my words?" The whole passage before us has a kind of legal precision, fixing exactly the time and place when and where this crowning portion of God's Law was given to his people. The comment, "beyond Jordan toward the sun-rising," and the name Sion given to Mount Hermon here only, are further signs that the words were penned on the eastern side of the river, before the name Hermon, dating from the conquest, had superseded other and earlier names. *Birks.*

5: 1-3. Moses reminds them of the making of the covenant at Horeb, and of the revelation of the fundamental law of the covenant there. As he was about to recapitulate the laws which God their King had enacted, it was fitting that he should refer at the outset to that covenant relation between Jehovah and Israel on which all the injunctions of the Law rested. *W. L. A.*

6: 1-3. Moses exhorts, entreats, wrestles with men, that they may be wise and good; there is nothing wanting that is suggestive of ripeness of experience, depth and genuineness of sympathy. Moses becomes shepherd again, only now men and women and children, more wayward than any beasts of the earth, constitute his multitudinous and most trying flock. Mark, though the fire of his eye is not dimmed, the growth of the man in the softening of his voice, in his pastoral solicitude for the salvation of Israel. These chapters of Deuteronomy are full of exhortation and expostulation. **3.** Whoever observes and does the commandments of God shall enter into largeness of blessing and immeasurable depth of holy contentment. No man can do right in order that it may be well with him, but no man can do right without its being consequentially well with every faculty of his mind, every emotion of his spirit, every outgoing of his life. Moses is already preaching the Sermon upon the Mount according to the measure of the light which made up his ancient day. What is he now doing but saying, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you?" "Hear therefore, O Israel, and observe to do the commandment of God; that it may be well with thee, and that ye may increase mightily." Our business is with the "hearing" and the "observing," and God's business is with the result of blessing. *J. P.*—The forms in which the rewards of loyalty to God will show

themselves are very varied. The *individual* will find that godliness has "promise of the life that now is, and of that which is to come." The *family* will find that "he blesseth the habitation of the just." The *city* will find that the keeping of God's commandments is among the things "which belong unto its peace." And "the righteous nation which keepeth the truth" will find that "salvation doth God appoint for walls and bulwarks." Mercifully meeting us on the low ground on which we too frequently stand in looking out for profit, God would raise us up to the higher platform of a pure, self-abandoning self-forgetfulness and love, in which we are content to be nothing, that God may be all in all. *C. C.*

10-12. The Israelites were on the point of quitting a nomad life, in which they had lived in a great degree aloof from other nations, for a fixed and settled abode in the midst of them; were exchanging a condition of comparative poverty, in which they possessed nothing except what they carried, for "great and goodly cities, houses full of all good things," etc. There was then before them a double danger; that namely of a God-forgetting worldliness, and that of a false tolerance of the idolatries practised by those about to become their neighbors. The former error Moses strives to guard against in the verses before us. *Espin.*

12. Beware, lest thou forget the Lord. The enjoyment of the good things of this life which God gives is accompanied with the danger of forgetting him, and of clinging to the gods of nature, as has been the case with many heathen people. The remembrance of God's benefits and chastisements and of his interference in their history, was to serve to the people of Israel to counterbalance this danger. *Gerl.*—We are born into the possession of riches. The poorest man in the land is an inheritor of all but infinite wealth, in every department of civilization. Men to-day enjoy the liberty for which other men paid their lives. Coming into a civilization so ripe and rich, having everything made ready to our hands, the whole system of society telephoned so that we can communicate with distant friends and bring them within hearing, the table loaded with everything which a healthy appetite can desire—all these things constitute a temptation, if not rightly received. Moses drew the picture, and then said—"Beware." In the time of prosperity, and fulness, and overflow—"then beware lest thou forget the Lord" Ever hear this word of caution—"beware." When the harvest is the best harvest that ever was grown in our

fields, then—"beware." When health is long-continued and the doctor a stranger in the house, then—"beware." When house is added to house and land to land, then—"beware." J. P.

13. In the Old Testament piety is frequently named the fear of the Lord; perhaps as frequently as in the New Testament it is named love. Not that either is peculiar to these parts of Scripture respectively; but good men are oftenest spoken of in the Old Testament as fearing, and in the New Testament as loving. Good men loved God then, and good men fear him now; but Old Testament love was much like fear, and New Testament fear is much like love. Abraham and Moses fear while they draw near in filial belief; but John, while he reverences, rests upon the very bosom of his God. J. W. A.

15. By the help of natural reason we may know there is a God, the first cause and original of all things; but his essence, attributes, and will cannot be discerned by us but through faith in his Divine revelation. He that walks without this light walks in darkness, though he may strike out some faint and glimmering sparkles of his own. And he that, out of the gross and wooden dictates of his natural reason, carves out a religion to himself, is but a more refined idolater than those who worship stocks and stones, hammering an idol out of his fancy and adoring the works of his own imagination. For this reason God is nowhere said to be jealous, but upon the account of his worship. *Bunyan*.

18, 19. Whether our earthly circumstances are helps or hindrances to us Godward will depend much more on what we bring to them than on what they bring to us. And however, on the side of this life, things may favor us and circumstances befriend, it is only as they help us to serve God better that they are really blessings to us; it is "well" with us only when God is well pleased with us. So much stress did Moses attach to the maintenance of unswerving loyalty to God, that he intimates that the possession of the land is secured to them only so far as they are true to their great Deliverer. C. C.

7: 1-4. The Israelites were about to enter on a country occupied by idolaters, and they are commanded not to spare them or to allow them to continue in their proximity, or to have any friendly relations with them. The Lord would cast out these nations, and deliver them, though greater and mightier than they, into their hands; and they were to smite them and place them under the ban; they were to make

no covenant with them nor form any alliances with them, lest they should thus be drawn into idolatry, and so the anger of the Lord be kindled against them, and his vengeance brought upon them. W. L. A.

1-11. Israel forewarned against a false toleration of idolatry. Commerce with the idolatrous nations among which they were about to live might easily render them dangerously familiar with superstitions and abominations, against which it was a primary purpose of the whole legislation to raise up a witness and a protest. Hence the stringency of the command given verses 2-5, and repeated verses 23-26, to excommunicate the idolatrous nations and all belonging to them, and to exterminate their degraded worship with all its appliances. The renewal of the promises in verses 12 *sqq.* is but set forth as supplying a motive for the more zealous and effectual execution of these duties; and thus the destruction of idolatry and idolaters within the sacred precincts of the chosen people appears as the leading topic of this part of Moses' discourse. The words and phrases employed will be found parallel to various passages of the preceding books. *Espin*.

2. Utterly destroy them. One of the chief reasons which made this destruction necessary was the consideration that if any of the old inhabitants were left they would prove a snare to those who succeeded them in the country; would draw and seduce them by degrees into the vices and corruptions which prevailed among themselves. Vices of all kinds, but vices especially of the licentious kind, are astonishingly infectious. *Paley*.

3, 4. All care to prevent idolatry would probably have been useless, without prohibiting intermarriages; and putting a stop to such intercourse and entertainments as would have proved an occasion either of intermarriages or of familiarities no less dangerous. *Lowman*.—The people of these abominations must not be mingled with the holy seed, lest they corrupt them. Better that all these lives should be lost from the earth, than that religion and the true worship of God should be lost in Israel. Thus we must deal with lusts that war against our souls; God has delivered them into our hands by that promise, *Sin shall not have dominion over you, unless it be your own fault*; let not us then make covenants with them, or show them any mercy, but mortify and crucify them, and utterly destroy them. H.

5-8. They were not only to have no fellowship with the idolaters, but they were to root out their idolatry, evverting their altars and de-

stroying their idols ; and this because they were a holy people, graciously chosen of God to be his special possession—a high privilege and honor which they were to be careful not to cast away. W. L. A.

7. Set his love upon you. The Hebrew verb meaning primarily to cleave to, to be attached to, is used to express ardent and loving affection. The fewest of all people. It might have been supposed that, in choosing a people to be his special treasure, the Almighty would have selected some one of the great nations of the world ; but, instead of that, he had chosen one of the smallest. They had, indeed, grown till now they were as the stars for multitude ; but it was not in prospect of this that they were chosen. The election of Israel was purely of grace. W. L. A.

8. Because the Lord loved you. Instead of saying, He hath chosen you out of love to your fathers, as in ch 4 : 37, Moses brings out in this place love to the people of Israel as the Divine motive, not for choosing Israel, but for leading it out and delivering it from the slave-house of Egypt, by which God had practically carried out the election of the people, that he might thereby allure the Israelites to a reciprocity of love. *Keil*.—The word love is an Old Testament word. The tenderest expressions ever used by heaven to earth are reported not in the New Testament, but in the Old. That the Lord loved Israel was shown by long-suffering, by hopeful patience, by pouring down blessing upon blessing, notwithstanding the ingratitude of the people. J. P.—The choice of Israel was with a view to their being a holy people and a special people unto the Lord. Electing love extended to a nation or a people is really a Divine *investment*. The result is the holiness and consecration of the people. It is this holiness, this sense of consecration, which proves the electing love of God. And this is all the more intense when it is seen clearly that God's love is manifested, not on the ground of national or personal merit, but as a matter of free grace. *Elgar*.

9. The faithful God. We read of the living God, the mighty God, the glorious Lord God, and in the text of the faithful God. The Apostle Paul is fond of applying the word "faithful" to God and to Jesus Christ, thus : "Faithful is he that calleth you, who also will do it." "The Lord is faithful, who shall stablish you, and keep you from evil." "God is faithful, who will not suffer you to be tempted above that ye are able." "God is faithful, by whom ye were called unto the fellowship of his

Son Jesus Christ our Lord." The Apostle John, too, in a remarkable passage, avails himself of the same descriptive term : "If we confess our sins, he is faithful and just to forgive us our sins." If God is faithful himself, he expects faithfulness in others. He praises faithfulness in those who have completed their course of life honorably : "Well done, good and faithful servant." He would see himself in others. J. P.

Keepeth covenant. The tenor of the covenant into which they were taken ; it was in short this, That as they were to God, so God would be to them. He is God, God indeed, God alone, the faithful God, able and ready not only to fulfil his own promises, but to answer all the just expectations of his worshippers, and he will certainly keep covenant and mercy—that is, "show mercy according to covenant, to them that love him and keep his commandments" (and in vain do we pretend to love him, if we do not make conscience of his commandments) ; "and this" (as is here added for the explication of the promise in the second commandment), "not only to thousands of persons, but to thousands of generations. So inexhaustible is the fountain, so constant the streams !" Just to his enemies, he *repayeth them that hate him* (verse 10). Wilful sinners are haters of God ; for the carnal mind is enmity against him. Idolaters are so in a special manner, for they are in league with his rivals. H.—The "haters of God" or the disobedient were threatened with temporal calamities extending "to the third or fourth generation of their children," but the "lovers of God" or the obedient, who should keep these his commandments, were encouraged by the promise that God would show mercy unto their children to the *thousandth* generation, or to the remotest ages. Thus the idolatries of the Jewish nation drew down on themselves and on their children the Babylonish captivity of seventy years, including the third and fourth generation of the offenders ; while the righteous posterity of the true Israelites, in the *regeneration* will flourish till the end of the world. How infinitely does the goodness transcend the severity of God ! *Hiles*.

13-15. Godliness has promise of the life that now is. It naturally tends to prosperity. It condemns idleness, waste, dishonesty, and the whole series of vices which wreck health, squander property, and destroy confidence. Where religion prevails, men will be industrious, conscientious, orderly, and reliable. But, in addition to this natural tendency, there rests on the good man's lot what is distinctively spoken of as the Divine blessing. This will

minge itself with all he has and with all he does. It gives him favor in the eyes of men. It opens up his way for him (Ps. 37 : 5). It protects him from injury (Ps. 37 : 33, 39). It overrules all events and influences, so that they work for his good. This is forcibly illustrated in the text, where blessing is represented as descending on the home, on the products of the land, on flocks and herds, and on the bodily life. The counterpart of the blessing is the curse (verse 15). The wicked often prosper, but it is prosperity unblessed and unending. *Orr.*

18-24. From verses 18 to 24 we have the cheering voice of the great lawgiver, grandly uttering, in his hundred and twentieth year, words to empower the heart, and showing Israel, in the name of the Lord of hosts, how much more there is to animate them than there can possibly be to discourage and depress. He reminds them no fewer than eight times of the name of the Lord *their* God ; bids them look back to past miracles and wonders, and to see in them pledges of future help ; shows them how the providential action of God, which was *for* them, would be against their foes ; assures them that God would be among them as an ever-present Helper and Friend ; and points out that, though the process of driving out the Canaanites might be slow, yet if it were done more rapidly, it would be attended with great peril from other and unexpected quarters ; that both tribes of men and herds of beasts would be kept in abeyance for their sakes ; so that, though they were led by a tedious route, it would be the safest way ! The whole passage is full of interest and instruction for our every-day life. *C. C.*

23-25. They did not execute his sentence by their own power. Their commission ran, "The Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction. And he shall deliver their kings into thy hand, and thou shalt destroy their name from under heaven," etc. It is very evident, therefore, that the Israelites could not have been actuated by any of the motives that usually actuate men in war. At every step they were made to feel that their only hope was in humble reliance upon Divine promises and obedience to the Divine commands. There was no temptation to avarice, for they were to take no spoil, but utterly to destroy everything captured. They could not be animated by feelings of vengeance, for the idea kept ever before their minds as the reason for the destruction is that it is the base and hateful idolatry that is to

be destroyed. The Law, indeed, required even a Hebrew city to be utterly exterminated when given up thus to idolatry, just as a Canaanitish city. In short, it is evident that the reason for choosing Israel as the instrument for inflicting judgment was that Israel itself should be thoroughly estranged from idolatry and the seductions of false religion. It was with a view to put an impassable gulf between them and the idolatrous nations. *S. R.*

24. The depraved state of the morals of the Canaanites is too notorious to require any proof. They were a wicked people in the time of Abraham, and even then were devoted by God to destruction ; but "their iniquity was not then full." In the time of Moses they were idolaters ; sacrificers of their own infants ; devourers of human flesh ; addicted to unnatural lust ; immersed in the filthiness of all manner of vice. It was agreeable to God's moral justice to exterminate so wicked a people. He made the Israelites the executors of his vengeance ; and in doing this he gave such an evident and terrible proof of his abomination of vice as could not fail to strike the surrounding nations with astonishment and terror, and to impress on the minds of the Israelites what they were to expect if they followed the example of the nations whom he commanded them to cut off. The conduct of Moses toward the Canaanites would have been wrong had he acted by his own authority alone ; but it were as reasonable to attribute cruelty and murder to the judge of the land in condemning criminals to death, as to condemn the conduct of Moses in executing the command of God. *Bp. Watson.*

25. Whatsoever had been employed in idolatrous worship was so detestable to the Divine majesty, that he would not have it converted to any ordinary use, but utterly destroyed ; therefore he commanded them not to bring any of the silver and gold which had belonged to idols, which he calls an "abomination," into their houses to be employed for any private use whatsoever. If a man did, he became "an accursed thing ;" that is, was devoted to destruction, as the thing itself was. This appeared afterward in the example of Achan (Josh. 7), who took a wedge of gold and a Babylonish garment for his own private use when it had been "accursed" by God's express command, and therefore was stoned to death. *Bp. Patrick.*

26. Speaking of heathen abomination, Moses says, "Thou shalt utterly detest it, and thou shalt utterly abhor it." There is no middle feeling ; there is no intermediate way of dealing with bad things. "If thy right hand offend

thee, cut it off;" "if thy right eye offend thee, pluck it out." "Abhor that which is evil; cleave to that which is good." Thus the Testaments are one; the moral tone is the same; the stern law never yields to time—its phrase changes, its words may come and go, its forms may take upon them the color of the transient times, but the inner spirit of righteousness is the Spirit of God, without beginning, without measure, without end. J. P.

Section 184.

SECOND PARTING ADDRESS (*CONTINUED*): REMEMBRANCE OF JEHOVAH'S WILDERNESS DEALINGS, AND PROSPECT OF THE GOODLY CANAAN INHERITANCE PRESSED AS MOTIVES TO OBEDIENT SERVICE. WARNING AGAINST FORGETFULNESS OF GOD AND PRIDE OF HEART.

DEUTERONOMY 8 : 1-20.

De. § 1 ALL the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. And thou shalt remember all the way which the LORD thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the LORD doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. And thou shalt consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee. And thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him. For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranates; a land of oil olives and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. And thou shalt eat and be full, and thou shalt bless the LORD thy God for the good land which he hath given thee. Beware lest thou forget the LORD thy God, in not keeping his commandments, and his judgements, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, out of the house of bondage; who led thee through the great and terrible wilderness, wherein were fiery serpents and scorpions, and thirsty ground where was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end: and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the LORD thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he sware unto thy fathers, as at this day. And it shall be, if thou shalt forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the LORD maketh to perish before you, so shall ye perish; because ye would not hearken unto the voice of the LORD your God.

1-6. That they might be induced the more faithfully to observe all the commandments which had been enjoined upon them so as to go on and prosper, they are called to remember the experiences of the forty years in the wilderness, when God guided them and disciplined them for their good. He humbled them that he might test the state of their heart and affections toward him, using the distress and privations to which they were subjected as means of bringing out what was in them, and of leading them to feel their entire dependence on him for help, sustenance, and guidance. Not only by commands difficult to be obeyed laid on men, and by mighty works done in their view, does God prove men; but also by afflictions and calam-

ities, as well as by benefits. Humbled so as to see his own weakness, chastised out of all self-conceit by affliction, man is brought to submit to God, to hear and obey him; and along with this the experience of God's goodness tends to draw men, in grateful acknowledgment of his mercy and bounty, to yield themselves to him and sincerely and lovingly to serve him. W. L. A.

Their great thanksgiving festivals; their numerous thank-offerings; their vows; their required tithes—all concur in this one idea—the recognition of God as the Giver of all blessings, their great personal and national Benefactor. No pains was spared to impress and enforce this great truth. The long course of God's redeeming mercies toward their nation; the rescue from Egyptian bondage; the miraculous supplies of bread and water forty years in the desert; the gift of the goodly land of Canaan—these were the staple facts of their history which God sought to engrave upon the national heart and to work into the living thought of the thousands of Israel. By every hopeful appliance their religious system was shaped to keep alive and intensify these feelings. H. C.

2, 3. While the whole period of the wilderness-life was strewed with tokens of goodness from the hand of God, by which he sought to draw and allure the people to himself, it was also the period emphatically of temptation and trial, by which the Lord sought to winnow and sift their hearts into a state of meetness for the inheritance. Hence these words of Moses: "Thou shalt remember all the way by which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or not. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord." This alternating process of want and supply, of great and appalling danger, ever ready to be met by sudden and extraordinary relief, was the grand testing process in their history, by which the latent evil in their hearts was brought fully to light that it might be condemned and purged out, and by which they were formed to that humble reliance on God's arm and single-hearted devotedness to his fear, which alone could prepare them for taking possession of and permanently occupying the promised land. It proved in the issue too severe for by far the greater portion of the original congregation. But for those who

did enter and their posterity to latest generations, it was of the greatest moment to have kept perpetually alive upon their minds the peculiar dealing of God during that transition period of their history, in order to their clearly realizing the connection between their continued enjoyment of the land, and the refined and elevated state of faith and love and of firm, devoted purpose, to which the training in the wilderness conducted. P. F.

That the Israelites might be proved, purified, and bound more and more closely to God by the bands of love, of confidence, and of gratitude; that they might be delivered from the broken, cowardly spirit which had been engendered by a long-continued slavery, and strengthened till they grew into a free, spirited, and courageous race—Jehovah led his chosen people through the desert. There, amid the troubles and calamities, the dangers and privations of a desert life, they were to receive continual proofs of the mercy and faithfulness of Jehovah on the one hand, and of their own unworthiness and natural obduracy on the other. But what was to have been only a brief period of trial, according to the original design and intention of God, became, on account of the guilt of the people and the judgment of Jehovah, a long period of detention and purification. Instead of the two years' sojourn in the desert, which would have sufficed for the original purposes, forty years were required to answer the new ends which had to be accomplished now. Thus the period spent in the wilderness was at the same time one of *education and discipline, of trial and temptation, of punishment and purification*. K.

3. "Every word that proceedeth out of the mouth of God" is a Hebrew phrase to express "everything that God appoints" or "arranges." It assumes that every appointment of God is wise and loving; and asserts accordingly that a man's life, that which is his genuine and abiding life and happiness, cannot consist in *opposing* such appointments of his Father, or in trying to get free from them as from chains and fetters; but must consist in a meek acquiescence in them, in meeting and sympathizing with a Father's will as revealed in them, and thus by the inner chemistry of love converting them into food wherewith to nourish the life of the spirit. With such life as this in God, the God of grace and of Providence, the Governor of the world, the wise and loving Disposer of all things, no man can ever be in any wilderness where life cannot be found, for God himself, our life, is there! The universe thus becomes an Eden to his child! God has so ad-

justed all circumstances with reference to him as a well beloved son in Christ, that all things appointed *must* prove the means of perfecting his higher nature, enabling him to bring forth more fruit to his glory. *N. McLeod.*

4. The good providence of God took care that the Israelites in the wilderness never wanted raiment. They were supplied partly by the flocks and the materials which they brought out of Egypt, and partly by the Arabs, Ishmaelites, and neighboring people : so that they had change of apparel when they stood in need of it, and were not obliged to go barefoot, ragged, and half-naked for want of clothes. God so ordered the course of things, that they obtained whatsoever was needful by natural means, or, if they failed, by a miraculous interposition. *Jor-tin.*—Ordinary supplies must not be shut out of consideration, as regards the raiment of the chosen people, as they cannot in the similar question regarding their victual. It may have been that these natural sources were on occasions supplemented by extraordinary providences of God, as was undoubtedly the case with their food. *Espin.*—As the manna furnished by God's creative power saved them from hunger, so by God's providence and care their raiment was marvellously kept from decay, and they had not to go barefoot from their sandals being worn out. At the same time, there is no reason to suppose that the Israelites did not make use of such supplies as were within their reach for purposes of clothing, any more than that they lived only on manna during the forty years of their wandering. *W. L. A.*

5. **As a man chasteneth his son.** All the afflictions which God had sent upon them, he would have them think were not for their destruction but for their correction and amendment : and therefore they ought to be thankfully acknowledged, as well as his benefits. *Patrick.*—God educated, disciplined, and trained his people as a father does his child. The idea is not so much that of *chastisement*, properly so called, as that of *severe discipline and training*. God made them feel his hand upon them, but ever for their good ; the end of the discipline to which they were subjected was that they might keep his commandments and walk in his ways, so as to enjoy his favor. *W. L. A.*—That which may be said of them holds good, in this respect, of the life-story of God's children now. Two words would sum up the pith of their experience—"redemption," "training." Redeemed first, trained afterward. Redeemed, that they might be trained ; trained, that they might become worthy of the

redemption. Both the redemption and the training had in Israel's case a depth of meaning of which the people knew little at the time, but which Israel's God intended from the first. *C. C.*

Let it be deeply graven on our minds that all God's dealing with us, from regeneration onward, is a discipline, a moulding, a training, an education. This is sought by all convictions, all applications of truth, all mercies, all chastisements. His purpose is to render us holy, to raise us to the perfection of our being, and to make us partakers of a Divine nature. The work has commenced, and will never cease. "He that hath begun a good work in you, will perform it until the day of redemption." The great thing is the spiritual work of the Holy Ghost upon the mind and heart, begun here, and completed, or rather carried ever onward hereafter. All things are subsidiary to this. Whatever relates to our bodies, our friends, our circumstances, our temporal weal or woe, our gladness or our tears, whatever is passing and external, is subordinate to this great end ; and we miss the true point of our expectations from God when we anxiously look to him for anything short of being made "partakers of his holiness." *J. W. A.*

The Scriptures instruct us that all things are directed by God ; that men are his children ; and that he guides all events with a paternal hand. Thus the aspect of things is quite changed to them that obey the Gospel. That one feature in the case—that trials and afflictions are chastisements, that they spring not from the dust, that they rise not from chance nor from the passions of men, nor from creatures except as instruments ; but that they are all previously ordered, inflicted with design, measured by wisdom, controlled by power, made subservient to holiness—this one feature alters the whole case : all wears a new and different aspect. The Christian knows that all afflictions are part of the paternal discipline which God exercises in his family, and distinct from those acts of justice by which he appears as the governor of the world and the avenger of his enemies. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Let none when under affliction think that they are under God's anger, so as to have lost his favor and forfeited the complacency of their Heavenly Father. We should, indeed, examine ourselves to see if there be any reason for particular calamities, from our peculiar delinquencies in duty or from corruptions which we have indulged ; and thus we should

"turn unto him that smiteth us." But we should consider our trials as springing from love, as having their origin in our imperfect state of character, as made necessary by our sins. We should consider that they are sent to subdue in us the inclinations of "the old man," and to form in us Jesus Christ, in all his features of "righteousness and true holiness." To endure these afflictions and crosses, in some way or other, is an effect of necessity; but to endure them as a Christian is an act of grace. The Christian, convinced of the design of God in affliction, yields himself into his hands. *R. Hall.*

7-20. The land on which they were about to enter is described as a good land, fertile and well watered, and yielding abundant produce to its cultivators; and they are cautioned against forgetting, in their enjoyment of the gift, the bounty of the Giver, or congratulating themselves on having achieved the conquest of such a land, instead of gratefully acknowledging the grace which had sustained them during their protracted wandering in the wilderness, and by which alone they had been enabled to take possession of that favored land. *W. L. A.*

7-9. Moses enlarges now more frequently and more fully than before on the fertility and excellence of the promised land. This was natural; such a topic at an earlier period would have increased the murmurings and the impatience of the people at being detained in the wilderness; whereas now it encouraged them to encounter with more cheerfulness the opposition they must meet with from the inhabitants of Canaan. *Graves.*—These things are mentioned, to show the great difference between that wilderness through which God had led them and the good land into which he was bringing them; to show what obligations they lay under to keep God's commandments, both in gratitude for his favors to them and from a regard to their own interest, that the favors might be continued; and to show what a figure it was of good things to come. *H.*

In these verses is implied a contrast, which in the parallel passage 11:10, 11 (next section) is expressed, between Palestine and Egypt. The latter depends entirely on its single river; without the Nile, and the utmost use of the waters of the Nile, Egypt would be a desert. But Palestine is well distinguished not merely as "a land of wheat and barley, and vines and fig-trees and pomegranates, of oil olive and honey," but emphatically as "a good land, a land of brooks of water, of fountains and depths that spring out of plains and mountains;" "not

as the land of Egypt, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs," but a land of "mountains and plains which drinketh water of the rain of heaven." This mountainous character, this abundance of water both from natural springs and from the clouds of heaven, in contradistinction to the one uniform supply of the great river, this abundance of "milk" from its "cattle on a thousand hills," of "honey" from its forests and its thynny shrubs, was absolutely peculiar to Palestine among the civilized nations of the East. *Epin.*

Palestine was an extremely fertile country, the glory of all lands in the richness of its soil. Moses distinctly so represents it; and his representation is confirmed by the testimony of Josephus, Tacitus, the great Arabian geographer Abulfeda, and the best modern travellers. The whole country was one vast and busy workshop of rural industry, abounding in all the productions of the tropical and temperate zones. It was cultivated like a garden. The sides of the mountains were terraced even to their summits, and the cold rocks were covered with soil by the band of industry. No judgment can be formed of its pristine fertility, from the state to which it has been reduced by eighteen centuries of tyranny and devastation. Yet even now intelligent travellers represent the soil of Palestine as unusually rich and productive. *E. C. W.*

Our ride for the last two days around the sources of the Jordan has reminded me of the words of Moses to the children of Israel in regard to this country: The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of the valleys and hills. Certainly this is a good land. I have never seen a better; and none where the fountains and depths that spring out of the valleys and hills are so numerous, so large, and so beautiful. And then remember that this is a climate almost tropical, where water is fertility and life, and the absence of it sterility and death, and the greatness of the blessing is vastly enhanced. The number of these fountains and depths is prodigious. We might go all through Palestine, on both sides of the Jordan, and enumerate hundreds of them—powerful fountains—the permanent sources of every river in the country. I have visited them often, and always with admiration and astonishment. Nor need we wonder that so much is made of them in the Bible: they are the glory and the life of the land. *W. M. Thompson.*

10. "When thou hast eaten and art full, then thou shalt bless the Lord thy God," From this

place the Jews have made it a general rule, or, as they call it, an affirmative precept, that every one bless God at their meals—that is, give him thanks for his benefits; for he blesses us when he bestows good things on us, and we bless him when we thankfully acknowledge his goodness therein. *Patrick.*

14, 17. “Beware lest then thy heart be lifted up.” When the estate rises, the mind is apt to rise with it, in self-conceit, self-complacency, and self-confidence. Therefore strive to keep the spirit low in a high condition; humility is both the ease and the ornament of prosperity. Take heed of saying, so much as in thy heart, that proud word, *My power and the might of my hand hath gotten me this wealth* (verse 17). We must never take the praise of our prosperity to ourselves nor attribute it to our ingenuity or industry; for bread is not always to the wise, nor riches to men of understanding (Eccl. 9:11). It is spiritual idolatry thus to sacrifice to our own net (Hab. 1:16). And “take heed of forgetting God.” This follows upon the lifting up of the heart; for it is through the pride of the countenance that the wicked seeks not after God (Ps. 10:4). Those that admire themselves, despise God. *H.*

16. To do thee good at thy latter end. This is presented as the result of God’s dealings. The people had been suffered to hunger (verse 3) and fed with manna in order that God might prove them. This trial was not laid on them arbitrarily, but as a moral discipline qualifying for the blessings which God designed ultimately to bestow. The “humbling” and “proving” are exhibited as God’s immediate purpose—the “doing good” to Israel as the eventual issue. The expression “at thy latter end” conveys somewhat more than “at length,” “in future.” The settlement of Israel in Canaan was the end and climax of the Mosaic dispensation, to which the sojourn in Egypt, the wandering in the desert, and the arrangements of the Law all led up. “Thy latter end” is then the later, and for the purpose in hand, final epoch in the national life to which all that had gone before was preparatory and introductory. *Espin.*

God’s discipline is meant to turn to our ultimate advantage. “To do thee good at thy latter end.” The immediate object of God’s discipline is to form character; to create and develop love, trust, and obedience; to uproot evil dispositions; to break down self-will and self-dependence. The ultimate end of it is the service and blessedness of heaven. There may be some service which God is preparing us for on earth, some possession he wishes to give us,

some trust he is about to repose in us. But heaven is the goal, and the end of God’s discipline will not be fully seen until the goal is reached. *Orr.*—God does not say, Rise up and walk, and you shall come to a great desert; for if he did, we should never set out; but he says, Come to the rest! And when, in obedience and faith and hope, we have risen up and lost ourselves in the desert, then he lets us know that it was necessary, before we could come to the place of our rest, that he should lead us through the wilderness, to prove us and show us all that was in our hearts, and that without such disciplinary wanderings and discoveries, we never could come to the palace nor be fitted to go in at its gates. *Cheever.*

If the grand assurance which Jesus Christ has given to his disciples is fulfilled, how happy shall we shortly be—happy, if we are his; with what delight shall we then look back on the way he has led us! How sweet it will be to retrace the mysterious operations of his Providence—the wonderful way in which God hath brought us all the journey through; all the trials and afflictions of this life so tempered and overruled that none could be spared, none could be wanting; they are all a part of the Divine mercy toward us; and not only do they not obstruct our felicity, but in the hand of the great Disposer they are made subservient to promoting it. “These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory.” And while common salvation produces a common song of praise, millions of glorious spirits will each have a separate song, each a separate theme—each one will have within him motives of gratitude which are peculiar to himself. Eternity will never cease to exhibit fresh occasions of wonder that he should be brought from danger and distress, and made an heir with God and joint-heir with Christ. *R. Hall.*

18. “Forget not God’s hand in thy present prosperity (verse 18), Remember, it is he that giveth the power to get wealth.” See here how God’s giving and our getting are reconciled, and apply it to spiritual wealth. It is our duty to get wisdom, and above all our gettings to get understanding; and yet it is God’s grace that gives wisdom, and when we have got it, we must not say, It was the might of our hand that got it, but must own it was God that gave us power to get it, and therefore to him we must give the praise, and consecrate the use of it. The blessing of the Lord on the hand of the diligent, makes rich both for this world and for the other. He giveth thee power to get wealth, not so much to

gratify thee, and make thee easy, as that he may establish his covenant. All God's gifts are in pursuance of his promises. H.—A deep conviction of this fact would turn human history into a sacrament. Receive into the mind the full impression of this doctrine, and you will find yourself working side by side with God, in the field, the warehouse, the bank, the shop, the office, the pulpit. What a blow this text strikes at one of the most popular and mischievous fallacies in common life—namely, that man is the maker of his own money! Men who can see God in the creation of worlds cannot see him suggesting an idea in business, smiling on the plough, guiding the merchant's pen, and bringing summer into a brain long winter-bound and barren. J. P.

20. So shall ye perish. It appears from various passages in Scripture that God's abhorrence and treatment of the crimes for which he destroyed the nations of Canaan were impartial, without distinction, and without respect of nations or persons. The Divine impartiality is

pointed out by such words as these, in which Moses warns the Israelites against falling into any of the like wicked courses. The Jews are sometimes called the chosen and favored people of God; and in a certain sense and for some purposes they were so; yet is this very people, both in this and in other places, over and over again reminded that if they followed the same practices they must expect the same fate. *Paley.*

Disobedience means penalty as certainly as obedience means reward. Men should never trifle with the idea of the punishment of sin; it is everlasting punishment; it is eternal penalty; it is an expression of the horror of God as his infinite holiness looks upon the abomination of sin. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." This is not a one-sided law; it is the impartial law which holds within its ample scope all that is terrible in the idea of perdition and all that is sublime in the promise of heaven. J. P.

Section 185.

SECOND DISCOURSE (CONTINUED): ANOTHER WARNING AGAINST PRIDE AND SELF-RIGHTEOUSNESS; REMINDED OF THEIR REPEATED REBELLIONS; URGED TO LOVE, OBEDIENCE, AND SERVICE, AS THE SCOPE AND SUM OF GOD'S REQUIREMENTS; PAST DELIVERANCES, AND FUTURE PROSPERITY IN CANAAN, AGAIN PRESENTED AS MOTIVES; A BLESSING AND A CURSE DEFINITELY SET BEFORE THEIR CHOICE.

DEUTERONOMY 9 : 1-8, 22-24 ; 10 : 12-22 ; 11 : 1-17, 22-32.

De. 9 1 HEAR, O Israel : thou art to pass over Jordan this day, to go in to possess nations 2 greater and mightier than thyself, cities great and fenced up to heaven, a people great and 3 tall, the sons of the Anakim, whom thou knowest, and of whom thou hast heard say, Who can stand before the sons of Anak? Know therefore this day, that the LORD thy God is he which goeth over before thee as a devouring fire; he shall destroy them, and he shall bring them down before thee: so shalt thou drive them out, and make them to perish quickly, as 4 the LORD hath spoken unto thee. Speak not thou in thine heart, after that the LORD thy God hath thrust them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: whereas for the wickedness of these nations the LORD doth drive 5 them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go in to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may establish the word which the LORD 6 sware unto thy fathers, to Abraham, to Isaac, and to Jacob. Know therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff- 7 necked people. Remember, forget thou not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou wentest forth out of the land of Egypt, until ye 8 came unto this place, ye have been rebellious against the LORD. Also in Horeb ye provoked 22 the LORD to wrath, and the LORD was angry with you to have destroyed you. And at Taberah, 23 and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath. And when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you: then ye rebelled against the commandment of the LORD your God, and ye believed him

24 not, nor hearkened to his voice. Ye have been rebellious against the LORD from the day that I knew you.

10 12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, to keep the commandments of the LORD, and his statutes, which 13 I command thee this day for thy good? Behold, unto the LORD thy God belongeth the 14 heaven, and the heaven of heavens, the earth, with all that therein is. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all 15 peoples, as at this day. Circumcise therefore the foreskin of your heart, and be no more stiff- 16 necked. For the LORD your God, he is God of gods, and Lord of lords, the great God, the 17 mighty, and the terrible, which regardeth not persons, nor taketh reward. He doth execute the judgement of the fatherless and widow, and loveth the stranger, in giving him food and 18 raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou 19 shalt fear the LORD thy God; him shalt thou serve; and to him shalt thou cleave, and by his 20 name shalt thou swear. He is thy praise, and he is thy God, that hath done for thee these 21 great and terrible things, which thine eyes have seen. Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

11 1 Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and 2 his judgements, and his commandments alway. And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD 3 your God, his greatness, his mighty hand, and his stretched out arm, and his signs, and his works, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his 4 land; and what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red Sea to overflow them as they pursued after you, and how the 5 LORD hath destroyed them unto this day; and what he did unto you in the wilderness, until 6 ye came unto this place; and what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, and their house- 7 holds, and their tents, and every living thing that followed them, in the midst of all Israel: but your eyes have seen all the great work of the LORD which he did. Therefore shall ye keep 8 all the commandment which I command thee this day, that ye may be strong, and go in and 9 possess the land, whither ye go over to possess it; and that ye may prolong your days upon the land, which the LORD sware unto your fathers to give unto them and to their seed, a land 10 flowing with milk and honey. For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with 11 thy foot, as a garden of herbs: but the land, whither ye go over to possess it, is a land of 12 hills and valleys, and drinketh water of the rain of heaven: a land which the LORD thy God careth for; the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

13 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and 14 with all your soul, that I will give the rain of your land in its season, the former rain and the 15 latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give 16 grass in thy fields for thy cattle, and thou shalt eat and be full. Take heed to yourselves, lest 17 your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the LORD be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the 22 LORD giveth you. For if ye shall diligently keep all this commandment which I command you, to do it; to love the LORD your God, to walk in all his ways, and to cleave unto him; 23 then will the LORD drive out all these nations from before you, and ye shall possess nations 24 greater and mightier than yourselves. Every place whereon the sole of your foot shall tread shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even 25 unto the hinder sea shall be your border. There shall no man be able to stand before you: the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath spoken unto you.

26 Behold, I set before you this day a blessing and a curse: the blessing, if ye shall hearken 27 unto the commandments of the LORD your God, which I command you this day: and the

28 curse, if ye shall not hearken unto the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God shall bring thee into the land whither thou goest to possess it, that thou shalt set the blessing upon mount Gerizim, and the curse upon mount Ebal. Are they not beyond Jordan, behind the way of the going down of the sun, in the land of the Canaanites which dwell in the Arabah, over against Gilgal, beside the oaks of Moreh? For ye are to pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein. And ye shall observe to do all the statutes and the judgements which I set before you this day.

DISSUASIVES FROM SELF-RIGHTEOUSNESS.

Israel might acknowledge that it was of God's free gift that they possessed the land of Canaan, and yet might flatter themselves by thinking it was because of their righteousness and goodness that the gift was bestowed. To guard against this, Moses tells them that not because of their righteousness would God go before them and drive out the mighty peoples that then occupied the land, but because of the wickedness of these peoples themselves were they to be extirpated (ch. 9 : 1-6). He further reminds them of their transgressions in the past, and how they thereby came under the Divine displeasure, and were saved from destruction only through his earnest intercession (verses 7-24). W. L. A.

9 : 1-6. For no merit of their own but by the signal bounty of God they would be heirs of the land of Canaan ; and this entirely flowed from the covenant and their gratuitous adoption. They therefore should persevere in the faithful observation of the covenant, and so should be the more disposed to honor him. Lest they should arrogate anything to themselves, he commends the greatness of God's power, in that they could not be victorious over so many nations unless by the miraculous aid of heaven. *Calv.* —It was of great moment, and therefore Moses repeats it, that they should understand the true causes why God expelled these nations and gave their land to the Israelites : (1) The abominable wickedness of the Canaanites, for which they deserved to be rooted out. (2) God's gracious promises to the ancestors of the Israelites, with whom he had made a covenant and confirmed it with an oath, to plant them there in the room of the former inhabitants. *Patrick.* —There is scarcely any place in the Old Testament which is so utterly subversive of self-righteousness as this. As the ungodly are excluded from the heavenly inheritance by reason of their sins and the righteous are made partakers of it, even so was it to be the case in reference to Canaan. The free grace of the Lord

chose the fathers and brought out all the good that was in Israel ; but yet it was not this goodness for which the people were preserved, since they had a hundred times perverted all God's gifts of grace. *Gerl.*

7, 8, 22, 23. Moses points his admonition by reminding them of their repeated rebellions in past times, and dwells especially on their apostasy at Horeb. This was so flagrant that it was only his own earnest intercessions which averted the destruction of the people, and won at length from God a renewal of the forfeited pledges of the covenant. In referring to these circumstances Moses here, as elsewhere, has regard not so much to the order of time as to that of subject. He inserts *e.g.* mention of the provocations at Taberah, Massah, Kibroth-hattaavah, and Kadesh-barnea (verses 22, 23), in the very midst of the narrative respecting the idolatry at Horeb and his own conduct in reference thereto.

10 : 12-22 ; 11 : 1-26. After these emphatic warnings against self-righteousness this division of the discourse is drawn to a conclusion in the next two chapters by a series of direct and positive exhortations to a careful fulfilment of the duties prescribed in the first two of the ten words. Pride having been shown to be utterly out of place in those who had so often provoked God, and who owed their all to God's forgiveness and Moses's entreaties, it remains for Israel to make such return as is possible for God's undeserved mercies, by loving and fearing him and diligently keeping his commandments. Both for love and fear of him abundant cause is drawn from his past dealings with Israel : from his condescension to their fathers and to themselves in their distress ; and from his great acts for them and against their enemies. Finally Moses reminds them of the consequences which await their conduct : prosperity and success if they be faithful, misfortune and sorrow if otherwise. The alternative is solemnly and distinctly set before them, and the choice committed to themselves. *Espin.*

The true principles of Christian obedience, as

they are everywhere set forth in Scripture, are the love and fear of God : which are so far from being inconsistent with each other that they are really inseparable ; the one deterring us from sin, the other exciting us to virtue and righteousness. They are both put together in these expressive words, in which Moses sums up his exhortations to the Israelites. *Waldo.*

10 : 12-16. *And now, Israel, think again, " what doth the Lord thy God require of thee ? " Could he ask less consistently with his righteousness and honor ? Are not all his commands wise and right ? Is it not an easy yoke to love a God so kind, to fear a God so holy, to obey a God so faithful and true ? And now, Israel, look at the fact that all God's commands are for your good (verse 13) ! A perfect obedience would insure perfect content. All the while you have been rebellious against the Lord, you have been fighting against your own highest interests. God's honor and your happiness require precisely the same course of life. And now, Israel, do remember this, for consider how great is the Divine condescension in caring for you at all (verse 14) : " Lo ! the heaven and the heaven of heavens is the Lord's thy God, the earth also with all that therein is." And what, what but infinite love should lead him thus to stoop from his high throne to care for you ? It is not for your righteousness, for you are a stiff-necked people. No account can be given why God should care for you so, save that he loves to do it. Then surely the reason is overwhelmingly strong for your gratitude, loyalty, and love. And now, Israel, seeing these things are so, could you do less for such a God than he asks of you, even if he did not ask it ? So rich should be your joy in him, so reverent your fear, so devout your love, that you would with ready mind give God all, even if he did not require all. What he is to you should lead you to be to him all that he would have you be. How much stronger every one of these points may be made from the evangelic standpoint ! By as much as the love of God in the great redemption in Christ Jesus is a grander disclosure than his love as revealed in the deliverance from Egypt, by so much should each argument be the more tender and strong. C. C.*

13. *Keep his commandments and his statutes.* Having given up ourselves to his service, we must make his revealed will our rule in everything ; perform all he prescribes ; forbear all he forbids ; firmly believing that all the statutes he commands us are for our good. Beside the reward of obedience, which will be our unspeakable gain, there is true honor and pleasure in

obedience. It is really for our present good to be meek and humble, chaste and sober, just and charitable, patient and contented ; these make us easy, and safe, and pleasant, and truly great. II.

16. With all his brooding tenderness of feeling, he hesitates not to charge that favored people to their faces with rebellion, with weak defection and despicable cowardice, with stiff-neckedness and hard-heartedness since he had known them. Not for their sakes, but for the fathers' sakes were they chosen, and in all that " great and terrible wilderness " had there been folded about them the everlasting arms. E. C. B.

Moses fitly follows up the command " to circumcise the heart " with the warning " to be no more stiff-necked." His meaning is that they should lay aside that obduracy and perverseness toward God for which he had been reproving them, which had led them into so many transgressions of the covenant and revolts from God, and which was especially the very contrary of that love and fear of God required by the first two of the Ten Commandments. Similarly (30 : 6) circumcision of the heart is spoken of as a necessary condition of loving God ; and on the other hand the epithet " uncircumcised " is applied to the heart, lips, etc. (Lev. 26 : 41 ; Jer. 4 : 4 ; Ezek. 44 : 9 ; Acts 7 : 51, etc.), to denote the native incapacity of the members of the body for God's service. The language associated with circumcision in the Bible distinguishes the use made of this rite in the Jewish religion from that found among certain heathen nations. *Espin.*

Circumcise your heart. A plain proof from God himself that this precept pointed out spiritual things : and that the object of the Divine commandment was the *purification of the soul* ; without which all forms and ceremonies are of no avail. Loving God with all the heart, soul, mind, and strength, the heart being circumcised to enable them to do it, was from the beginning the end, design, and fulfilment of the whole Law. A. C.—Wherefore, the prophets frequently taunt the transgressors of the Law by calling them uncircumcised, although they bore the visible sign in their flesh. When Moses exhorts them to sanctify themselves to God, he reasons from the nature and use of the sign, whereby they professed themselves to be his chosen people. In the second clause there is an elegant metaphor, of frequent occurrence, taken from oxen ; for since the oxen which quietly offer their necks to the yoke are easily subdued to obedience, those are said to be

"stiff-necked" which are fierce and obstinate in their nature. *Cdv.*

11: 1-32. Moses here renews his exhortation to obedience, enforced by regard to their experience of God's dealings with them in Egypt and in the wilderness, and by consideration of God's promises and threatenings. The blessing and the curse are set before them consequent on the keeping or the transgressing of the Law. *W. L. A.*

1. The representations of the Divine character in the earlier part of the Bible are essentially identical with those in the later. Nothing shows this more plainly than the fact that the true worshippers of God under the Old Testament showed no less confidence in him than the more privileged worshippers under the New, and that the principle by which this feeling was elicited was identical in every dispensation. Throughout the Pentateuch, especially in Deuteronomy, there is an evident purpose by an exhibition of God's love to draw out love to him in return. It is this, indeed, which forms the real foundation for its oft-repeated command, "Thou shalt love the Lord thy God," which is represented as the fulfilment of the Law and the sum of all God's requirements. *D. M.*—Observe the connection of these two: *Thou shalt love the Lord, and keep his charge*; since love will work in obedience, and that only is acceptable obedience which flows from a principle of love. *H.*

2-6. There could not be a better way to keep the children of Israel in their integrity toward God than by frequently putting them in mind and fixing in their memory the history of all the miracles which he had wrought for them, from the time of their being in Egypt to their being in a triumphant condition in the land of Canaan: in which they had been eye-witnesses of more and greater miracles than all the world besides had been acquainted with from the time of the deluge. All that he expected from them for all his mercies was that they would acknowledge him their God, depend upon him, and not have recourse to other gods. *Clarendon.*

7-9. Thus from what they themselves had witnessed does Moses admonish the elder members of the congregation, summoning them to recognize in that the purpose of God to discipline and train them, that so they might keep his commandments and be strengthened in soul and purpose to go in and possess the land, and to live long therein. *W. L. A.*—The educative process by which God aimed at converting the hordes who left Egypt into a nation of brave, free, God-fearing, self-respecting, obedient men

and women, blended deliverance with judgment on their enemies; loving-kindness in the bestowal of mercies, with severe chastisements in cases of rebellion; attention to their necessities, with frequent exposure to adversity, and consequent trial of their faith and patience. They had been put to school with the Almighty as their Teacher; their lesson-book was the whole extraordinary series of occurrences in Egypt and the desert; the end of the training was to form them to obedience. *Orr.*

God meant much in bringing them to pass, and they should mean much in the use they made of them (verses 8, 9). If they laid them to heart and acted out the lessons they were designed to teach, they would continue in the land which God had assigned to them. The reference in the phrase, "that ye may prolong your days in the land," is to Israel's continuance as a nation. *National continuance dependent on national obedience*, is the one truth most frequently named in the exhortations of Israel's Lawgiver. All this has a present-day application to the people of God now. *C. C.*

10-12. "For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out." The physical features of Palestine present a striking contrast to those of the land of bondage. A widely extending plain forms the cultivated portion of Egypt, and on the greater part of this low and level country rain never falls. This natural want is supplied by the annual overflow of the Nile, and by artificial means from the same source, when the river has receded within its customary channel. The water is distributed in small channels or earthen conduits, simple in construction, worked by the foot, and formed with a mattock by the gardener who directs their course, and which are banked up or opened, as occasion may require, by pressing in the soil with the foot. Thus was the land watered in which the Israelites had dwelt so long. *Jamieson.*

The absolute necessity of irrigation, and the nature of the irrigation, implied in the expression, "where thou sowedst thy seed, and wateredst it with thy foot," receive illustration from the pictures in the tombs, which show us the fields surrounded by broad canals, and intersected everywhere by cuttings from them, continually diminishing in size, until at last they are no more than rills banked up with a little mud, which the hand or "foot" might readily remove and replace, so turning the water in any direction that might be required by the cultivator. *G. R.*

How beautifully exact is the contrast drawn

by Moses between Palestine and Egypt; representing the latter as a flat country, and as a country favored of God only through a portion of the year—during the overflow of the Nile—and requiring to be laboriously irrigated during the rest of the year; whereas Palestine is an undulating country, and a country watched over by a perpetual Providence, receiving from time to time, as it needs, rain from the skies. The force of the contrast between Egypt and Palestine here described, and the contrast as it must have been felt by those who all their lives had known only the flat country of Egypt, can be imagined by the modern traveller who visits Palestine after Egypt. Hills and valleys never made such an impression on me as when I came into the holy land after having been three months in Egypt. N. C. B.—It is the Egypt of Sethos I., Rameses I. and II., and of Menephtah that has left its indelible impression on the Pentateuch. The nearly two score references to it by name in the Book of Deuteronomy alone are of unmistakable significance. In eleven only of the thirty-four chapters do we fail to find them. They abound equally in every part—laws as well as history. More than half the references are to Israel's deliverance and the signal manner of it. The next largest number are to the wonders wrought upon Pharaoh. Others are to the fact of the hard servitude, the homelessness, and the oppression of Israel. Four make mention of what kind of a land Egypt had been found, its evil diseases, and its methods of agriculture. Could anything, for example, be more true to nature or more picturesque than this: "For the land of which thou goest to take possession is not like the land of Egypt, whence ye are come out, where thou sowedst thy seed, and wateredst it with thy foot as a garden of herbs" (11:10)? Two passages make tender allusion to the circumstances that attended the going of Jacob into Egypt, and two contain terrifying ones to a possible future thralldom there. How abundant this testimony, and how inexplicable on the supposition that our book was written at any time between the reign of Jeroboam, the son of Nebat, and the reforms of King Josiah? Moreover, it is of one uniform character. Selected out, a shred here and a shred there, from the entire web, there is no dissimilarity of color or texture. It is a Shemitic fabric, woven thick with threads of Egyptian memories. E. C. B.

14. The rain in its season, the former rain and the latter rain. By the *former rain* we are to understand that which fell in Judea about October, when they sowed

their seed; this served to moisten and prepare the ground for the vegetation of the seed. The *latter rain* fell about April, when the corn was well grown up, and served to fill the ears and render them perfect. Rain rarely fell in Judea at any other seasons than these. If the *former rain* were withheld or not sent in due season, there could be no vegetation; if the *latter rain* were withheld or not sent in its due season, there could be no full corn in the ear, and consequently no harvest. Of what consequence then was it that they should have their rain in *due season*? God, by promising this provided they were obedient, and threatening to withhold it should they be disobedient, shows that the very rain of heaven falls by *particular* direction, and the showers are regulated by an *especial* Providence. A. C.

15-17. "I will send grass in thy fields for thy cattle." Undoubtedly the special blessing of the former and the latter rain was one principal cause of the extraordinary fertility of Canaan in ancient times. That blessing was promised to the Israelites as a temporal reward for their fidelity to the national covenant. It was threatened to be withdrawn on their disobedience or apostasy; and most signally is the execution of that threatening seen in the present sterility of Palestine. Mr. Lowthian, an English farmer, who was struck during his journey from Joppa to Jerusalem by not seeing a blade of grass, where even in the poorest localities of Britain some wild vegetation is found, directed his attention particularly to the subject, and pursued the inquiry during a month's residence in Jerusalem. "Most clearly," says he, "did I perceive that the barrenness of large portions of the country was owing to the cessation of the early and latter rain, and that the absence of grass and flowers made it no longer the land (verse 9) flowing with milk and honey." *Jamieson*.

22-25. If they were sedulous to keep God's commandments, and faithfully adhered to him, loving him and walking in all his ways, he would drive out before them the nations of the Canaanites, and cause them to possess the territory of nations greater and mightier than themselves. Every place on which the soles of their feet should tread should be theirs—i.e., they had but to enter the land to become possessors of it. This is more exactly defined as restricted to the land the boundaries of which are given—from the Arabian desert on the south to Lebanon on the north, and from the river Euphrates on the east to the Mediterranean on the west. W. L. A.—Euphrates, which was

on the *East*, to the uttermost sea, the Mediterranean, which lay *westward* of the promised land. This promise, notwithstanding the many provocations of the Israelites, was fulfilled in the time of Solomon, for "he reigned over all the kings from the river (Euphrates) even unto the land of the Philistines, and to the border of Egypt." A. C.

26-32. Moses, in conclusion, refers to the blessing and the curse consequent on the observance or the transgression of the Law, and prescribes that when they had entered on possession of the land the blessing should be proclaimed from Mount Gerizim, and the curse from Mount Ebal. W. L. A.

27, 28. A blessing, and a curse. This blessing and this curse are here represented as suspended respectively upon the obedience and disobedience of the people. And it is observable that the whole historical part of the Old Testament witnesses the truth of this, that God *blessed* or *cursed* them according as they kept or violated his laws. *Patrick*.—He sums up all his arguments for obedience in two words, *the blessing and the curse*—that is, the rewards and the punishments as they stand in the promises and the threatenings, which are the great sanctions of the Law taking hold of hope and fear, those two handles of the soul by which it is caught, held, and managed. These two, the blessing and the curse, he explained that they might know them; he enumerated the particulars contained both in the blessing and in the curse, that they might see the more fully how desirable the blessing was, and how dreadful the curse. He confirmed them that they might believe them; made it evident to them by the proofs he produced of his own commission, that the blessing was not a fool's paradise, nor the curse a bugbear, but that both were real declarations of the purpose of God concerning them. He charged them to choose which of these they would have. They and we are plainly told on what terms we stand with Almighty God. If we be obedient to his laws, we may be sure of a blessing. If we be disobedient, we may be as sure of a curse. *Say ye to the righteous* (for God

has said it, and all the world cannot unsay it) *that it shall be well with them; but woe to the wicked, it shall be ill with them.* H.

Proceed upon the line of obedience, and you come to blessing; proceed along the line of disobedience, and a curse is the inevitable necessity—not a threatening, not an exhibition of fretful vengeance, but a spiritual necessity: a curse follows evil-doing, not as an arbitrary punishment, but as the effect, which can never be changed, of a certain, positive, operating cause. *J. P.*—The fire that does not melt, hardens. To know God's will and not to do it, inflicts unspeakable mischief upon the soul. Resistance of inward convictions begets callosity of heart, darkening of the understanding, and enslavement of the will. No blacker curse can enwrap a man than this. *D. D.*—The decision to which God summons us involves the alternative of a blessing and a curse. That was what it came to then, and it is the same still. Blessing or curse; life or death. Whether God is to be our God, blessing us, renewing our inward life, enriching us with his Spirit, bestowing on us grace here and glory hereafter; or whether we are to live beneath his frown, withering up under it in body and soul, and vanishing at last into outer darkness. The issue of one is death, of the other life everlasting. *Orr.*

29, 30. Thou shalt put the blessing; thou shalt give forth, utter, announce, proclaim. The two mountains named stand opposite to each other, with a valley between, about two hundred yards broad at the widest part, in which stood the town of Shechem, now Nablus. They were selected for the purpose mentioned, doubtless, because of their relative position, and probably also because they stand in the centre of the land both from north to south, and from east to west. W. L. A.

The mountains Gerizim and Ebal rise in steep walls of rock immediately out of the valley of Sichem, the present Nablus, about eight hundred feet high on each side. Each of the mountains has a table land which affords room to a considerable number of men. *Gerl.*

Section 186.

ONE CENTRAL SANCTUARY. LAW RESPECTING THE KING: CHOSEN OF GOD AND APPROVED BY THE PEOPLE; AN ISRAELITE, NOT A FOREIGNER; SHALL NOT MULTIPLY HORSES, WIVES, TREASURE; SHALL READ AND OBSERVE THE LAW.

DEUTERONOMY 12 : 5-28 ; 17 : 14-20.

De. 12 5 BUT unto the place which the LORD your God shall choose out of all your tribes

to put his name there, even unto his habitation shall ye seek, and thither thou shalt come :
 6 and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and the
 heave offering of your hand, and your vows, and your freewill offerings, and the firstlings of
 7 your herd and of your flock : and there ye shall eat before the LORD your God, and ye shall
 rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God
 8 hath blessed thee. Ye shall not do after all the things that we do here this day, every man
 9 whatsoever is right in his own eyes : for ye are not as yet come to the rest and to the inheri-
 10 tance, which the LORD your God giveth thee. But when ye go over Jordan, and dwell in the
 land which the LORD your God causeth you to inherit, and he giveth you rest from all your
 11 enemies round about, so that ye dwell in safety ; then it shall come to pass that the place
 which the LORD your God shall choose to cause his name to dwell there, thither shall ye bring
 all that I command you ; your burnt offerings, and your sacrifices, your tithes, and the heave
 12 offering of your hand, and all your choice vows which ye vow unto the LORD : and ye shall
 rejoice before the LORD your God, ye, and your sons, and your daughters, and your menserv-
 ants, and your maidservants, and the Levite that is within your gates, forasmuch as he hath
 13 no portion nor inheritance with you. Take heed to thyself that thou offer not thy burnt offer-
 14 ings in every place that thou seest : but in the place which the LORD shall choose in one of
 thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I com-
 15 mand thee. Notwithstanding thou mayest kill and eat flesh within all thy gates, after all the
 desire of thy soul, according to the blessing of the LORD thy God which he hath given thee :
 16 the unclean and the clean may eat thereof, as of the gazelle, and as of the hart. Only ye shall
 17 not eat the blood ; thou shalt pour it out upon the earth as water. Thou mayest not eat
 within thy gates the tithe of thy corn, or of thy wine, or of thine oil, or the firstlings of thy
 herd or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, nor
 18 the heave offering of thine hand : but thou shalt eat them before the LORD thy God in the
 place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy
 manservant, and thy maidservant, and the Levite that is within thy gates : and thou shalt
 19 rejoice before the LORD thy God in all that thou puttest thine hand unto. Take heed to thy-
 self that thou forsake not the Levite as long as thou livest upon thy land.

20 When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt
 say, I will eat flesh, because thy soul desireth to eat flesh ; thou mayest eat flesh, after all the
 21 desire of thy soul. If the place which the LORD thy God shall choose to put his name there
 be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath
 given thee, as I have commanded thee, and thou shalt eat within thy gates, after all the desire
 22 of thy soul. Even as the gazelle and as the hart is eaten, so thou shalt eat thereof : the un-
 23 clean and the clean shall eat thereof alike. Only be sure that thou eat not the blood ; for the
 24 blood is the life ; and thou shalt not eat the life with the flesh. Thou shalt not eat it ; thou
 25 shalt pour it out upon the earth as water. Thou shalt not eat it ; that it may go well with
 thee, and with thy children after thee, when thou shalt do that which is right in the eyes of
 26 the LORD. Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto
 27 the place which the LORD shall choose : and thou shalt offer thy burnt offerings, the flesh and
 the blood, upon the altar of the LORD thy God : and the blood of thy sacrifices shall be poured
 28 out upon the altar of the LORD thy God, and thou shalt eat the flesh. Observe and hear all
 these words which I command thee, that it may go well with thee, and with thy children after
 thee for ever, when thou doest that which is good and right in the eyes of the LORD thy God.

17 14 When thou art come unto the land which the LORD thy God giveth thee, and shalt
 possess it, and shalt dwell therein : and shalt say, I will set a king over me, like as all the
 15 nations that are round about me ; thou shalt in any wise set him king over thee, whom the
 LORD thy God shall choose : one from among thy brethren shalt thou set king over thee : thou
 16 mayest not put a foreigner over thee, which is not thy brother. Only he shall not multiply
 horses to himself, nor cause the people to return to Egypt, to the end that he should multiply
 horses : forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that
 17 way. Neither shall he multiply wives to himself, that his heart turn not away : neither shall
 18 he greatly multiply to himself silver and gold. And it shall be, when he sitteth upon the
 throne of his kingdom, that he shall write him a copy of this law in a book, out of that which
 19 is before the priests the Levites : and it shall be with him, and he shall read therein all the
 days of his life : that he may learn to fear the LORD his God, to keep all the words of this law

20 and these statutes, to do them : that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left : to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel.

One Sanctuary Enforcing Unity of Worship.

De. 12 : 5-28.

The ecclesiastical and national unity of Israel was to be maintained even when Israel should be no longer united, as they had hitherto been in the wilderness, but should be spread over extensive districts of country. A particular place, which the Lord would choose for the erection of his sanctuary, was to be adopted by them as the scene of their *common* worship. This unity of worship, for whose sake the command had gone forth to destroy all altars and pillars, and whatsoever was calculated to recall the idolatry of the former inhabitants, was indispensably necessary unless Israel were sooner or later to sink into the heathenish manners and customs of the aborigines. C. G. B.—The reason for this command enforcing the unity of the worship of God was apparent. In the wilderness, where Israel formed one great camp under definite rules, it was not possible to set up separate places of worship, however much idol-worship might be practised in secret. But after the separation of the two tribes and a half in the land east of Jordan, when the people were now about to be scattered over a wide tract of country, then it was needful to make this commandment stringent. *Gerl.*

If Deuteronomy has a single prominent feature, it is the emphasis it lays on the place of worship for Israel—that it is to be *one, the one* which the Lord their God should choose for them. Nearly twenty times within the space of a few chapters this matter is insisted on, without deviation in form or relaxation from its iron firmness of command. “Unto the place which the Lord your God shall choose out of all your tribes to put his name there, unto his habitation shall ye seek, and thither shalt thou come” (12 : 5). The cultus of God was to be confined to a central shrine. The idolatrous and deadly worship on the “heights” was to be relentlessly rooted out. E. C. B.—In the sixteenth chapter of Deuteronomy the prohibition against observing these great feasts, the three annual epochs in the sacred year of the Jew, at home and in private, is reiterated in a variety of words no less than six times in the first sixteen verses. *Espin.*

The great Lawgiver speaks no longer in the brief and formal language of a statute, but in that of earnest exhortation and admonition.

Foreseeing the dangers that would arise from their being ensnared into attendance at the idolatrous temples of the Canaanites, he directs his utmost urgency to this source of their most immediate peril, reiterating his cautions upon this point again and again, and especially enjoining it upon them to present all their sacrifices and observe all their feasts at the place which the LORD would choose, after he had given them rest in the land which they were going in to possess. W. H. G.—There is not any one particular precept in all the Law of Moses so largely pressed and inculcated as this, by which they are all tied to bring their sacrifices to that one altar which was set up in the court of the tabernacle, and there to perform all the rituals of their religion ; for as to moral services, then, no doubt, as now, men might pray everywhere, as they did in their synagogues. The command to do this, and the prohibition of the contrary, are here repeated again and again, as we teach children : and yet we are sure that there is in Scripture no vain repetition ; but all this stress is laid upon it (1) Because of the strange proneness there was in the hearts of the people to idolatry and superstition, and the danger of their being seduced by the many temptations which they would be surrounded with. (2) Because of the great use which the observance of this appointment would be of to them, both to prevent the introducing of corrupt customs into their worship, and to preserve among them unity and brotherly love ; that meeting all in one place, they might continue both of one way and of one heart. (3) Because of the significance of this appointment. They must keep to one place, in token of their belief of those two great truths, which we find together (1 Tim. 2 : 5), That *there is one God, and one Mediator between God and man*. It not only served to keep up the notion of the unity of the Godhead, but was an intimation to them (though they could not steadfastly discern it) of the one only way of approach to God, and communion with him, in and by the Messiah. H.

5. The text does not import that God would always from the first choose one and the same locality “to put his name there,” but that there would always be a locality so chosen by him ; and that thither the people must bring their sacrifices, and not offer them at their pleasure or convenience elsewhere. Neither does the text forbid the offering of sacrifices to God at

other places than the one chosen by him "to put his name there" on proper occasions and by proper authority. Moses himself (ch. 27 : 5, 6) enjoins the erection of a stone altar on Mount Ebal for burnt-offerings to be offered on the day of commination : and we read of sacrifices offered at various places by judges, prophets, kings, and others, and accepted by God. *Espin.*—The appointment of a central place for national worship, where all the sacrifices were usually to be offered, is one main feature of the history from the pitching of the tabernacle in Shiloh down to the burning of the first temple ; and onward, after the captivity, to the times of the New Testament. The more indefinite promise (Ex. 20 : 24) was not only given before the sanctuary and its altar were built, and before the precept in Lev. 17 : 1-7, but in later times it applied to special and extraordinary sacrifices, as that of Samuel at Ebenezer or Gideon at Ophrah, which were warranted by peculiar circumstances, or by a direct command of God. When God recorded his name in any place, there sacrifice might be offered, while one central place alone for such sacrifices was the general rule. *Birks.*

To this place the tribes were to come and worship together. Thus the unity of God's redeemed people in him would be continually before their eyes. Though the times in the year were not many when the people were thus to meet as one nation and commonwealth, yet they were frequent enough to insure their thoughts turning thereto, either by retrospection or anticipation, from one year's end to another. Here is the germ seed of the doctrine of the unity of God's Church. Many tribes, one redeemed people. And is it not precisely this principle which is brought out in the New Testament, only in fargrandeur form? (See Rev. 7 ; Eph. 2 ; John 17 ; Rom. 12). Is not the Christian unity a union of many tribes and tongues in one deliverance, and one Deliverer? C. C.

6, 7. The central altar is to gather round it joyful worshippers. Burnt-offering, sacrifice, heave-offering, etc., were to reach their climax in the eating before the Lord the peace-offering, and in the *joy* which springs from fellowship. This is the purpose of all worship. If joy be not reached, then the worshippers are living below their privileges. *Edgar.*

8-11. Moses points out that heretofore they had not observed the prescribed order in their worship, because during their migratory life in the wilderness it had been impossible to do so. The whole system was imperfectly acted upon up to the death of Moses, and important parts

of it left altogether in abeyance. This consideration must be carefully borne in mind throughout Deuteronomy. It illustrates the necessity for a repetition of very much of the Sinaitic legislation, and suggests the reason why some parts are so urgently reiterated and impressed, while others are left unnoticed. The speaker has in view throughout the state of religion and its observances among his hearers. He warns them in the verses before us that as they were now about to quit their unsettled mode of life, God's purpose of choosing for himself a place to set his name there would be executed, and the whole of the sacred ritual would consequently become obligatory. The rest and safety of Canaan is significantly laid down (verses 10, 11) as the indispensable condition and basis for an entire fulfilment of the Law : the perfection of righteousness coinciding thus with the cessation of wanderings, dangers, and toils. *Espin.*

10. It is to be noted that the Law in Deuteronomy appointing the one place for sacrificial worship is not absolute and unconditioned. It is here expressly qualified by the condition of the Lord's giving them rest from all their enemies round about. Until this was done, the Law was in abeyance ; so that, if circumstances required, other methods than that which it prescribed of observing the primary and absolutely imperative ordinance of sacrifice might be followed. We find, accordingly, that it was only as it was considered that the Lord had given them rest from their enemies that it was deemed fitting to fix upon a certain place to which the people might repair as to the dwelling-place of Jehovah, to present their worship and offerings. Thus, after the occupation of the land by the Israelites, it was not until the land was subdued before them, and the Lord had given them rest round about, that the congregation of the children of Israel assembled at Shiloh, and set up the tent of meeting there (Josh. 18 : 1 ; 21 : 44 ; 22 : 4). The rest, however, which was then given to them was not destined to be permanent. Times of unsettlement ensued, and at length the sanctuary at Shiloh was everted and the ark of the covenant carried away by hostile invaders ; nor was it till the time of David that it could be said definitively that the Lord had given rest to his people from all their enemies, as he had promised. Then at length the occasion had arrived when a house might be built for the Lord to dwell in ; and David, recognizing this, determined, seeing "the Lord had given him rest round about from all his enemies," to build a house unto the name of the

Lord; and though he was not permitted to carry this into effect, because of the wars in which he had been engaged in the earlier part of his reign, his purpose was approved of by God (2 Sam. 7:1: 1 Kings 8:13). The fact that in the usages of the nation there was this connecting of a time of rest from all enemies with the setting up of a fixed place for the sanctuary, is surely a strong indication that the Law of Deuteronomy was all along known and respected by them: and, at the same time, we may see from this how it was that, pending the arrival of the promised rest, good men were found offering worship and sacrifices elsewhere than at a central sanctuary.

That the law of Deuteronomy respecting the offering of sacrifice only at the place which the Lord should appoint was known and revered from the earliest times, is placed beyond doubt, not only by the constant references, in the early historical books, to the "house of the Lord" as the place where worship and sacrifice were to be offered, but especially by what is recorded in Josh. 22. The indignation of the people against their brethren who had erected an altar on the border of Jordan before they crossed it to return to their own possession on the eastern side of that river; the earnestness with which the latter hastened to assure the people that they had erected the altar, not to establish an independent worship, but rather that it might stand as a permanent witness that they still adhered to and claimed to have part in Jehovah as their God; and the solemnity with which they disclaimed any intention to rebel against the Lord by building an altar for burnt-offerings, for meal-offerings, or for sacrifices beside the altar of the Lord that was before the tabernacle—all uncontestedly show that this Law was known and recognized as imperative at the time of the settling of the people in the promised land. W. L. A.

15. The Israelites are here prohibited from sacrificing anywhere else than at the central sanctuary. But with the prohibition a concession is joined, specifically introduced as a concession, that they may slaughter animals for private use at home. The concession points unequivocally back to the Levitical form of the law (17:1-7), which had prohibited the killing of animals at all, as might have been expected in the wilderness, except at the central sanctuary. E. C. B.

18. The worship of God sanctifies the common meal. The recognition of God and his claims allows us to enjoy all the provision of God with thankfulness and content. Every

meal reminds us of God, and leads to fellowship with him. In this state of mind excess of every kind becomes impossible, and the amplest enjoyment is not incompatible with vigorous piety.

28. THE WORSHIP OF GOD WAS FRUITFUL IN BLESSING. The design of God in every particular was solely the good of families, that "it may be well with thee, and with thy children." We do well to write this with a diamond pen on memory and heart, that God's claims and man's advantage are identical. D. D.

God was not limited to these established ordinances in his dealings with his people. His grace is broader than the channels through which it ordinarily flows. Special Divine influences were not restricted to the sanctuary even in the days of Moses (Nu. 11:26-29). And no exposition of the Levitical institutions, which places regularity of ritual observance upon a par with the spirit it was designed to express, can make them tally with the history of Israel, the devout breathings of the Psalmists, or the teachings of the prophets. W. H. G.—It is certain that the spiritual sacrifices we are now to offer are not confined to any one place. Our Saviour has made this clear (John 4:21), and the apostle (1 Tim. 2:8), according to the prophecy, that *in every place incense should be offered* (Mal. 1:11). We have now no temple or altar that sanctifies the gift, nor does the Gospel unity lie in one *place*, but in one *heart*, and the *unity of the spirit*. Christ is our Altar, and the *true Tabernacle* (Heb. 8:2; 13:10); in him God dwells among us, and it is in him that our sacrifices are acceptable to God and in him only (1 Pet. 2:5). To set up other mediators, or other altars, or other expiatory sacrifices, is in effect to set up other gods. He is the Centre of unity, in whom all God's Israel meet. H.

LAW RESPECTING THE KING.

De. 17:14-20.

Israel, being under a theocracy, did not need an earthly king; but neither was this thereby precluded, provided the king chosen by the people were one whom Jehovah would approve as his vicegerent. In case, then, of their coming to desire to have a king over them like the nations around them, Moses gives instructions here as to the choice of a king, and as to the duties and obligations resting upon those who might be elevated to that office. The form in which these are conveyed clearly indicates that, at the time this was uttered, the existence of a king in Israel was contemplated as only a distant possibility. Moses foresaw that the people

would wish to be as the nations around them—governed by a king—and he legislates accordingly, without approving of that wish. W. L. A. —No sanction nor recommendation was indicated; on the contrary, when the popular clamor had effected that constitutional change on the Theocracy by the appointment of a king, the Divine disapproval was expressed in the most unequivocal terms (1 Sam. 8:7). Permission at length was granted, God reserving to himself the nomination of the family and the person who should be elevated to the regal dignity. *Junieson.*

The law of the king, as we find it recorded in Deuteronomy, is, on its face, framed in anticipation of a juncture to arise. It looks forward to a period when the Canaanites shall have been dispossessed, their land apportioned, and Israel definitely settled in it. The demand for a king would then arise. It would come from the people. Permission is granted to comply with this demand conditionally, and directions given in detail concerning the manner of the sovereign's choice, the title he shall bear, the government of his household, his income, his relative position among his brethren, the succession, and other matters, in a way to set him wholly apart from any contemporaneous kings, so, indeed, as to show that he was to be a king under the peculiar conditions of a government that must still be recognized, as in the end, theocratic. The law, in short, is Mosaic in the finest shading of its phraseology. It is true that some temptations and evil practices of kings in general—in the event proving to be also those of later Israelitish kings, like Solomon—seem to have been directly in mind throughout and guarded against. With the knowledge of what the kings of Egypt and Canaan were, what less could have been expected of such a man as Moses, to say nothing of the fact that our book represents him as a prophet? E. C. B.

The inspired foresight of this legislator contemplated the future existence of a *constitutional monarch*. Moses perceived that even his perfect government would weary the inconstancy of man, and that mortal passions would corrupt even a Divine institution. Moses, with prescient wisdom, limited the power intrusted into the hands of royalty, and even prescribed a daily task to the future sovereign. The legislator rendered the Jewish king the most guileless man in his dominions.

The sovereign was to be elected from among their own brethren; no stranger was to sit on the throne of Israel. A foreigner might change the constitution, or raise up a faction in direct

opposition to the national interest. The king was not to multiply horses; a force of cavalry, in a land where horses are scarce, might become a standing army endangering their liberties, or might transfer the seat of dominion. It is particularly specified that the Jewish monarch shall never return with his people into Egypt: "Ye shall henceforth return no more that way." Egypt, for the Israelites at the Mosaic period, was their Father-land; unwilling exiles, their human hearts, at each remove in the lone desert, but dragged a lengthening chain, while they hankered after their home delights, "the fat onions and the flesh pots." Judaism could only exist in a constant triumph over idolatry. The Jewish monarch was not to have many wives, nor was he to accumulate great treasure; so early were women and wealth dreaded as the corrupters of royalty. With his own hand he was to transcribe the laws into a volume from the roll which was kept before the priests, "that his heart be not lifted up among his brethren, and that he turn not aside from the commandment to the right hand or to the left." There is no instance of a Jewish king making a new law; "the statutes and the judgments," unlike those of other nations, were not laid up in the dusty archives of a court of judicature, or subjected to the caprice of the executive power; they were deposited in the memories of the priests and in the hearts of the people; the laws were supreme. Had the constitutional King of Israel struck into the road of arbitrary power, he would have been arrested by the written voice of heaven—the text placed before his eyes; for the Divine institution of the Mosaic Law is the fundamental principle of Judaism. A tyrant would have been an atheist. *D'Israeli.*

15. One from among thy brethren.

The Hebrew sovereign was to be a native Hebrew, to be elected from his brethren. A foreigner might change the constitution, or raise up a faction in opposition to the national interest. Foreigners, too, would be inclined to the introduction of idolatry.

16. The Hebrew king was not to multiply horses. As the Israelites made no use of horses in agriculture, and but little as beasts of burden, employing for these purposes oxen and asses, and as they made most of their journeys on foot, and of course did not need them for travelling, this must be understood as a prohibition against maintaining a strong force of cavalry. For defence cavalry was unnecessary. On the west Palestine had the sea. On the north, its barrier was a range of lofty and almost im-

passable mountains, where a mounted soldiery would be of little use. To the east and south it was bounded by vast deserts. The only object, therefore, for which an Israelitish sovereign could desire to keep any considerable force of this description, would be to make foreign conquests. But it was against the whole scope of the Mosaic Law, nay, subversive of its fundamental purpose, that the Hebrews should be conquerors of foreign countries, and their king a universal monarch. And as the keeping of a strong body of horse could hardly fail to engender a spirit of foreign conquest, it was expressly interdicted to the head of the State. The fact that Moses forbade the use of this species of force is a proof that he designed his people for peaceful pursuits, and not for military glory. But Moses had another motive for his prohibition of cavalry. The political equality of all the citizens, as we have seen under a former head, was a darling object with him. But in all ancient nations, where cavalry was employed, the horsemen, being necessarily the wealthier members of the community, became also the more powerful. The system threw the chief political power into the hands of a few rich citizens, who could afford to mount and bring into the field themselves and their dependents. This naturally tended to the establishment of monarchical and aristocratical governments. And on this account, as well as on account of his repugnance to an aggressive military policy, Moses excluded a mounted soldiery from the forces of the republic. It is remarkable how speedily the substitution of the monarchical for the republican form of polity led to the introduction and use of cavalry in the Israelitish armies. E. C. W.—Further, the multiplying of horses is prohibited, because this would bring Israel into intercourse and friendly relations with Egypt, and might tend to their going back to that country from which they had been so marvellously delivered; a prohibition which could only have been given at an early stage in the history of the people, for at a later period, after they had been well established in Canaan, such a prohibition for such a reason would have been simply ridiculous. W. L. A.

16. Their dark experience of Egyptian bondage was never to be repeated. They should *return that way no more*. The only course open to them was to go onward to the realization of their destiny as a free people, for the gate behind them was closed, never to be opened again. The text may naturally be regarded as God's voice to his emancipated host, saying, "*No retreat!*" C. C.

17. The Israelitish sovereign was still further forbidden to marry many wives; so early were women dreaded as the corrupters of royalty. I look upon this law as a prohibition against keeping a numerous harem or a state seraglio—that inseparable accompaniment of eastern despotism. Besides the inherent tendency of the thing to render kings effeminate, and dissolve their hearts in indolence and pleasure, there was a special reason against it in the Israelitish polity. It is incident to the keeping of a harem as a matter of royal state, that the monarch seek out and collect together the most beautiful women of all nations. But all other nations at that time were idolaters. Moses dreaded the influence of heathen beauties upon the religious principles and character of the Hebrew kings. He feared that it would lead to the introduction and practice of idolatry. How reasonable his fears were, the history of Solomon affords a memorable and melancholy proof. His harem contained a thousand women, many of whom were Moabites, Ammonites, Edomites, Zidonians, and Hittites, besides the daughter of Pharaoh; "strange women." His wives turned away his heart after other gods. He appears to have built temples for them all, and himself joined in paying Divine honors to Ashtoreth, and Milcom, and Chemosh, and Molech. The conduct of Solomon places in a very striking light the wisdom of this statute, at the same time that it shows that none of the laws of Moses was less observed than this.

Neither multiply silver and gold. The hoarding up of large treasures by the sovereign tends to obstruct the circulation of money, discourage industry, and impoverish his subjects. The Israelitish king, observes Lewis, "was allowed to lay up money in the treasury at the temple for the occasions of the State, but was forbidden to fill his own coffers for his private interest, lest he should exact more of his subjects than they were able to bear." There is undoubtedly a wide and obvious difference between these two sorts of treasure. That laid up in the public treasury the king could not use without the consent of the other branches of the government. Of course he could not pervert it to purposes of tyranny, on pretence of applying it to the public service. E. C. W.

18-20. He shall write him a copy of this Law in a book. The original scroll of the ancient Scriptures was deposited in the sanctuary under the strict custody of the priests (see on ch. 31:26; 2 Kings 22:8). Each monarch on his accession was to be furnished with a true and faithful copy, which he was to keep constantly

beside him and daily peruse it, that his character and sentiments being cast into its sanctifying mould he might discharge his royal functions in the spirit of faith and piety, of humility and a love of righteousness. *Janieson*. — Having a Bible by him, he must *read therein all the days of his life* (verse 19). It is not enough to have Bibles, but we must use them, use them daily, as the duty and necessity of every day require: our souls must have their constant meals of that manna; and if well digested, it will be true nourishment and strength to them. As the body is receiving benefit by its food continually, so is the soul by the Word of God, if it *meditate therein day and night* (Ps. 1:2). And we must persevere in the use of the written Word of God as long as we live. Christ's scholars never learn above their Bibles, but will have a constant occasion for them, till they come to that world where knowledge and love will both be made perfect. H.

The Law, and not the king's own will and pleasure, was to be the rule of his administration. This point was made very prominent in the statute, as the reader will perceive by recurring to it. The king was required to make, or cause to be made, an accurate transcript of the Law out of the book, which was before the priests the Levites—that is, probably, the autograph, kept in the tabernacle. This he must have with him continually, and read therein all the days of his life, to the end that he might learn to keep all the words of this Law and these statutes, to do them. He might not “turn aside from the commandment (the constitution and the laws) to the right hand or to the left.” From this we see that the laws were supreme. The kings were as much bound to observe them as the private citizens. They had no power to make or repeal a single statute. We have here a perfect exemplification of a government of laws. The constitutional King of Israel could not assume and exercise arbitrary power without first trampling under foot the fundamental law of the State. Moses made him simply the first citizen. He aimed also at making him the wisest, the purest, and the best. The king must be gracious and condescending toward his subjects. His heart must not be lifted up. He must look upon his people not only as equals but as brethren. We find the best kings cherishing this sentiment and acting upon it. When David addressed the States-general, he rose before them and used this affectionate compellation: “Hear me, my brethren, and my people” (1 Ch. 28:2).

All the above conditions being observed by

him whom the Israelites should choose for their king, the throne was to be hereditary in his family. This is plain from the concluding words of the statute: “To the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel.” Moses enjoins it upon the king to keep the laws, that he and his posterity may long fill the throne. But it is quite as important to observe that although the sceptre was hereditary it was not inalienable. It might be taken from one family and given to another by the concurrent will of Jehovah and the Hebrew people. Nay, it certainly would be thus transferred if the king failed to govern according to the laws. Thus we perceive that the Israelitish kings were not absolute and unlimited sovereigns; they were constitutional monarchs. Besides this original and fundamental law, a special capitulation was sworn to by the kings of Israel. The compact between Saul and the Hebrew people, made when he was chosen to the royal dignity, was drawn up by Samuel. That writing, in which doubtless were specified the rights of the king, was carefully deposited in the sanctuary. Of its contents the Bible does not inform us; but there can be no doubt that the limitations of the royal power fixed by it were numerous and important. E. C. W.

The people of Samuel's time, it is evident, knew of the Law; they do not overlook the advantage they have in it in the appeal they make. They use its language almost word for word in Hebrew, “make us a king to judge us like all the nations” (1 Sam. 8:5). And it has been noticed that the whole context is saturated with Deuteronomic expressions and ideas. E. C. B. —The relationship between Samuel's account of the choice of a king and the statements in Deuteronomy is so close that out of one hundred verses in the story told by Samuel, nearly one half borrow the words and thoughts of Deuteronomy. Among scholars no doubt whatever is entertained of the indebtedness of the writer in Samuel to the writer of Deuteronomy. *Sime*.

This Law given to the kings of Israel, considered together with the history of the nation, forms a very strong presumption for the Divine original of the Law of Moses. For supposing Moses to be a mere human legislator, like Solon or Lycurgus, what could tempt him to forbid the princes of his country the use of horses and chariots for their defence? Can it be supposed that the history of many ages, which relates to the affairs not only of the princes of Israel but of other contemporary kings, is all forged, and

that merely to show an agreement between the history and this particular law? Or how shall we account for the conduct of the prophets who saw the people ruined, and instead of reproaching them with cowardice and a neglect of their necessary defence, reproach them with having

been too strong, too powerful in horses and horsemen? These appearances can never be accounted for by any human contrivance, and they plainly show that the hand of God was in this thing from the beginning to the end. *Bp. Sherlock.*

Section 187.

THE PROPHET LIKE UNTO MOSES. INTIMATION OF A SUCCESSION OF PROPHETS. DIRECTIONS CONCERNING WARFARE.

DEUTERONOMY 18 . 15-22 ; 20 : 1-4, 8-20.

De. 18 15 THE LORD thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken ; according to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And 18 the LORD said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee ; and I will put my words in his mouth, 19 and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it 20 of him. But the prophet, which shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same 21 prophet shall die. And if thou say in thine heart, How shall we know the word which the 22 LORD hath not spoken ? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken : the prophet hath spoken it presumptuously, thou shalt not be afraid of him.

20 1 When thou goest forth to battle against thine enemies, and seest horses, and chariots, and a people more than thou, thou shalt not be afraid of them : for the LORD thy God is with thee, which brought thee up out of the land of Egypt. And it shall be, when ye draw nigh 2 unto the battle, that the priest shall approach and speak unto the people, and shall say unto them, Hear, O Israel, ye draw nigh this day unto battle against your enemies : let not your 3 heart faint ; fear not, nor tremble, neither be ye affrighted at them ; for the LORD your God 4 is he that goeth with you, to fight for you against your enemies, to save you. And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and faint hearted ? let him go and return unto his house, lest his brethren's heart melt as his 5 heart. And it shall be, when the officers have made an end of speaking unto the people, that they shall appoint captains of hosts at the head of the people. 6 10 When thou drawest nigh unto a city to fight against it, then proclaim peace unto it. And it 11 shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the 12 people that is found therein shall become tributary unto thee, and shall serve thee. And if it 13 will make no peace with thee, but will make war against thee, then thou shalt besiege it : and when the LORD thy God delivereth it into thine hand, thou shalt smite every male thereof 14 with the edge of the sword : but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take for a prey unto thyself ; and thou shalt 15 eat the spoil of thine enemies, which the LORD thy God hath given thee. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. 16 But of the cities of these peoples, which the LORD thy God giveth thee for an inheritance, 17 thou shalt save alive nothing that breatheth : but thou shalt utterly destroy them ; the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite ; as the LORD 18 thy God hath commanded thee : that they teach you not to do after all their abominations, which they have done unto their gods ; so should ye sin against the LORD your God. 19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them ; for thou mayest eat of them,

and thou shalt not cut them down ; for is the tree of the field man, that it should be besieged 20 of thee? Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down ; and thou shalt build bulwarks against the city that maketh war with thee, until it fall.

THE PROPHET LIKE UNTO MOSES.

De. 18 : 15-19.

While Moses lived he was one and all in the house of Jehovah, the mediator between Jehovah and the people in all respects. He was commander-in-chief, deliverer, lawgiver, priest, teacher, chastiser, and judge. There was no function in connection with the representation of God, or with the mediation of the words and acts of God, which he had not discharged, or was not warranted in discharging in the highest (human) form. And he was a prophet in all this and for all this—that is to say, his prophetic gift controlled, pervaded, inspired, and regulated all these functions. K.

In word and deed Moses showed himself an instrument of the Lord, unapproached by any other. He was the prophet without rival in respect of his intercourse with God and of what the Lord did and revealed by him. Of Moses it is said more frequently than of all other prophets together : “ God talked with him,” or “ God spake to him.” He is not only called “ Servant of JEHOVAH ” most frequently of all the men of God in the Old Testament, and “ Servant of God ” (Elohim)—a designation used of him exclusively—but he is also called the greatest among the prophets on account of the intimacy and familiarity of the intercourse he enjoyed with God, and on account of the clear directness which distinguished the revelation given to him. *Orelli.*

Moses was indeed leader, lawgiver, and worker of miracles to his people, but all these characters fade before the primary one of *prophet*. Only as a prophet was he leader, lawgiver, and worker of miracles ; and all his greatness belongs to him as a prophet alone. *Ewald.*

De. 18 : 15-19. This Messianic prophecy predicts another prophet like Moses, who will fulfil and complete his legislation with Divine authority. It does not recognize an order of prophets. If this passage came from the period of the kings and prophets there could hardly fail to be allusions to the prophetic order or to other prophets of Jehovah. We find in Jer. and Is. 53, where the Messianic prophet again comes into prominence in the Messianic idea, such references : and we would expect them in this passage under the same circumstances. *Briggs.*

This is the clearest promise of Christ that is in all the Law of Moses. What God promised Moses at Mount Sinai (which he relates, verse 18) he promised the people (verse 15), in God's name. (1) That there should come a prophet by whom God would make known himself and his will to the children of men more fully and clearly than ever he had done before. He is the *light of the world*, as prophecy was of the Jewish Church. He is the word by whom God speaks to us. (2) That God would *raise him up from the midst of them*. In his birth he should be one of that nation, should live among them, and be sent to them. In his resurrection he should be *raised up at Jerusalem*, and from thence his doctrine should go forth to all the world : thus God, having raised up his Son Christ Jesus, sent him to bless us. (3) That he should be like unto Moses. Moses was a lawgiver to Israel and their deliverer out of Egypt ; and Christ not only teaches, but rules and saves ; Moses was the founder of a new dispensation, by signs and wonders and mighty deeds ; and so was Christ, by which he proved himself a teacher come from God. (4) That God would *put his words in his mouth* (verse 18). What messages God had to send to the children of men, he would send them by him, and give him full instructions what to say and do as a prophet. Hence our Saviour says, *My doctrine is not mine originally, but his that sent me*. So that this great promise is performed ; this prophet is come, even Jesus, it is he that should come, and we are to look for no other. H.

Christ alone was like unto Moses as a **PROPHET**, for it is written, *There arose not a prophet in Israel like unto Moses, whom the Lord knew, face to face, in all the signs and wonders which the Lord sent him to do*. This can be understood of Christ only as the apostles expound it (Acts 2 : 22-26). Christ was like unto Moses in respect to his office of *mediation* between God and his people, but greater than Moses, as being the *mediator of a better covenant* (or testament) *which was established upon better promises*. Christ was like unto Moses in *excellency* : for as Moses excelled all the prophets, in speaking to God *mouth to mouth*, so Christ excelled him and all men, in that, being *in the bosom of the Father*, he hath come down from heaven, and declared God unto us (John 1 : 18 and 3 : 13). Christ was like to Moses in *faithfulness*, but therein also excelling ;

for *Moses* was faithful in God's house as a servant, but *Christ* as the son over his own house. Christ was like to *Moses* in signs and wonders, wherein he also excelled *Moses*, as the history of the Gospel shows. For he was a prophet mighty in deed and word before God, and all the people. A man approved of God among them, by miracles, signs, and wonders, which God did by him in the midst of them. For he did among them the works which no other man did. Unto him—that is, not unto the diviners, wizards, or any such like, but unto him, and him only—as, *Him thou shalt serve* (De. 6:13), is expounded *Him only* (Matt. 4:10). *Ainsworth*.—He was like to *Moses* as a legislator. *Moses* gave laws to Israel by the authority and commandment of God, which the Jews have ever acknowledged as coming from the immediate inspiration of the Almighty. Christ gave a new law, the Gospel contained in the four Evangelists and Acts of the Apostles, on which the Christian Church is founded, and by which all genuine Christians are governed, both in heart and life. To all which may be added, That God never commissioned any human beings to give laws to mankind, but *Moses* and *Christ*: and therefore, as a Lawgiver, *Christ alone* resembles *Moses*; for, to the present hour, none but themselves have given laws in the name of God, which he has ratified and confirmed by the most indubitable and infallible signs, proofs, and miracles. A. C.—Let us search all the records of universal history, and see if we can find a man who was so like to *Moses* as *Christ* was, and so like to *Christ* as *Moses* was. If we cannot find such a one, then have we found HIM, of whom *Moses* in the Law and the prophets did write, to be *Jesus* of Nazareth, the Son of God. *Jortin*.

Christ's allusion to his words as having authority (John 12:48, 49) seems to refer to this passage (verses 18, 19). And the voice from the cloud at *Christ's* transfiguration, "Hear ye him," corresponds to the prominent point of this prophecy, "Unto him shall ye hearken" (verse 15). *Moses*, present at the transfiguration, must have recognized this identity. H. C.—The woman of Samaria says to *Jesus*, "I know that *Messiah* cometh, which is called *Christ*; when he is come, he will tell us all things." As the Samaritans accepted the Pentateuch alone, the notion here expressed, that the *Messiah* would be a divinely enlightened teacher, cannot have been derived from any other source than the passage before us. The words of the woman bear a striking resemblance to verse 18, "He shall speak unto them all that I shall command him." *Hengs*.—When *Philip*

says to *Nathanael*, "We have found him, of whom *Moses* in the Law did write," he can only have thought of this prophecy; for throughout the entire Pentateuch there is only one other Messianic prophecy of a personal character—namely, that of the star and sceptre out of Jacob, the predicates of which were but little adapted to lead *Philip* to the opinion which he here expressed. This is also true of the *Shiloh* passage in Gen. 49:10. There is also an allusion to this passage in John 6:14, where the people say, after the feeding of the five thousand, "This is of a truth that prophet that should come into the world." And *Christ* undoubtedly had it in his mind when he said, "Had ye believed *Moses* ye would have believed me, for he wrote of me." K.—It is evident that the Lord must here have had in view a distinct passage of the Pentateuch—a clear and definite declaration of *Moses*. But if a single declaration (a direct Messianic prophecy) forms the question at issue, this is the only passage that can possibly be meant; for it is the only prophecy of *Christ* which *Moses*, on whose person such stress is laid, uttered in his own name—the only one in which Divine judgments are threatened to the despisers of the *Messiah*. *Hengs*.—The interpretation given to our prophecy in the Jewish theology of the period subsequent to the captivity is a proof that this really was the case. What the later prophets proclaimed respecting a new covenant which *Jehovah* would conclude with his people, and respecting the mediator of this covenant (the "angel of the covenant," Mal. 3:1), rested upon this prophecy, and was but a further expansion of its interpretation. K.—The sum of the matter is that *Jesus* the *Christ* is the greater than *Moses*—the prophet of prophets, on whom rested, without measure, the Spirit of the Lord D. F.

INTIMATION OF A SUCCESSION OF PROPHETS (verses 20–22).

20–22. The reference to the discrimination of false prophets from true prophets shows that a multiplicity and a succession of prophets was [also] in the view of the speaker; and as a succession of priests, of judges, and of kings was contemplated in this part of the Mosaic legislation, the presumption is that a succession also of prophets was contemplated. W. L. A.—There is a double reference in the entire passage—viz., to the *Messiah* (verses 15–19) and to the line of divinely inspired prophets under the Hebrew Theocracy (verses 20–22). To keep the Israelites from being carried away by the torrent of superstition, which overflowed and cor-

rupted the nations, true religion was provided with an institution, which should really furnish that knowledge, which false religion pretended to give. A constant succession of true prophets would be a powerful means of weaning God's people from superstitious practices, and of keeping them from consulting diviners to discover what should befall them. Two tests only of the truth or falsity of the claim to prophetic inspiration are here recognized—viz., first, whether the prophet spoke in the name of Jehovah or of false gods; and, secondly, whether or not a future event, foretold by him, happened according to his word. E. C. W.

The dispensation was not a final one. The kingdom of God had a future which it was the task of prophecy gradually to disclose. The Law enclosed innumerable spiritual germs, which it was the function of prophecy to expand and develop. It had, moreover, underlying its ceremonialism a spiritual basis, which it was the business of the prophets to bring to light, and to recall to people's minds when they appeared in danger of forgetting it. Prophecy was thus a standing witness to the life, freshness, and power which lay in the heart of a religion largely wrapped up in legal forms. Then there was the necessity for new light and guidance under the conditions of advancing national life, and in times of national emergency. The Law left not a little scope for extended applications of its fundamental principles, and it lay with the prophets to furnish the direction required. All this, in addition to their more general function of rebuking, warning, and testifying, in times of declension, which, with the carrying forward the development of revelation in its relation to Christ and his kingdom, may be regarded as the chief part of their work. It was the greatness of Moses that he was employed by God in inaugurating a new era in the history of his kingdom—in introducing a new order of things—in settling the foundations of a new economy. In this respect he stood at the head of the Old Testament line of prophets, and stood apart from them. "The Law was given by Moses." He had the ordering and settling of the "house" of God in the form in which it was to last till Christ came, who, "as a Son over his own house," would revise its arrangements and reconstitute it on a new and better basis (Heb. 3:2-7). Prophets subsequent to Moses stood within the lines of the economy already established. They could enforce and maintain, but while predicting the advent of a new age in which great changes would be wrought, they had no authority of themselves to

introduce such changes. It was reserved for Christ to "change times and seasons," and so to alter and remodel Mosaic institutions or supersede them by new ones, or abolish them by giving the substance for the shadow, as to place the Church upon a permanent and moveless basis, and adapt it for the reception of the Gentile nations. Orr.—There was from time to time a line of prophets who spoke for God. There has come to earth a prophet greater than all beside. *They* always pointed onward to another; *he*, never, save as a heavenly gift from him was by him held in reserve, even the gift of the Holy Ghost. Thus God has come into communion with our race, to reveal his mind and will. C. C.

DIRECTIONS CONCERNING WARFARE.

De. 20:1-4, 8-20.

These instructions are peculiar to Deuteronomy. As the people of God, Israel was not a warlike nation; they were rather to abstain from warfare, and as a general rule to cultivate the arts of peace. But they had before them at this time the prospect of a serious and protracted conflict before they could occupy the land which God had assigned to them; and they might in future years have to go to war to maintain their independence and repel aggression. In view of this, instructions are here given regarding the conducting of military service. W. L. A.

The following laws, which relate to wars, rest on two main principles. The first is that Israel is the people of the Lord, and carries on war only in his name; therefore ought not to rely on fleshly might, but to allow freedom from warlike service to all who have either entered on some new relation of life, or who through fearfulness of heart are wanting in that courage of faith which should be the strength of the Lord's host. The second is that God's people ought to love peace rather than war, and may never give way to a savage desire of extermination; and therefore are bound, except in the execution of the judicial punishment commanded by God, always to offer peace. Gerl.

Preparation for Battle.

De. 20:1-4, 8, 9.

To possess and occupy Canaan meant a long and bitter conflict. It is natural, therefore, to find no inconsiderable part of our code devoted to military operations and rules of war. How captives are to be treated, cleanliness in camp, what cities are to be spared and what destroyed, the demolition of heathen shrines—these are

some of the timely topics treated by our Law-giver on the eve of the conquest. Of a like nature is the one regarding *preparation for battle*. It is most unique in character, and bears in every part the evidence of strict historic truthfulness. First, there is an appeal for courage in view of superior numbers and strength. He who had brought them out of Egypt would be with them. Should they see horses and chariots, they were not to be afraid of them. Atraid of horses and chariots! Childish admonition if it be not childlike and genuine! In Hezekiah's and in Josiah's time the land already swarmed with them. Ahab alone was master of a good two thousand chariots of war.

Next, the very process of entering on a campaign is simply detailed. It is assumed, in harmony with Numbers (1:3), that the whole male population over twenty years of age and capable of bearing arms is at the place of muster. It is assumed, further, in accord with instructions of the same book (26:2), that full lists of those subject to military duty are in the hands of the Shoterim ("officers"). It is also assumed that a priest specially designated for the purpose "the priest," again in dependence on the Book of Numbers (31:6), where Phineas acted in this capacity, will be present to hearten and inspire the host with his trumpet and his brave words. It is assumed that the Shoterim, who have the muster-rolls, are empowered, not only to address the assembled levies, retain or dismiss at will such as are found eligible or ineligible for active service (with verse 6, cf. Lev. 19:3 f.), but also to divide and subdivide them into battalions and companies, set them in battle array, and place suitable leaders at their head. The entire arrangement, in short, is peculiarly primitive and appropriate only to the earliest periods of the commonwealth. After the rise of king, court, and mighty men of war, after Saul's second year, when three thousand chosen men were made the nucleus of a standing army, especially after David's day, when royal body-guards were customary and foreign mercenaries began to be employed, such an arrangement would have been antiquated and impossible. E. C. B.

1. The righteousness of the cause, and not the numbers in the field, is to be the foundation of trust. The Jews were going into Palestine as the Lord's host, and even though a minority sometimes, they were sure to win. "If God be for us, who can be against us?" was to be their ground of confidence. *Edgar*.—God's presence in battle outmatches all human forces. The source of conquest is not in the visible material of war. Victory is *not* on the side of

the largest battalions. Mere number of combatants have as often hindered triumph as helped it. If God be ranged on the one side, the issue is a foregone event. D. D.

Peace to be Offered to Foreign Cities only upon Condition of Tribute and Service. Canaanites to be Utterly Destroyed (De. 20:10-18).

The Jewish writers frequently mention two kinds of war: that which was particularly commanded by God, as that against the nations which the Israelites were commanded to drive out; and that which was chosen by the Jews on just provocation, or in their own defence against other people. These words, as well as the foregoing, refer to the latter of the two, as appears from verse 15 compared with verses 5, 6, 7, 8, and Nu. 32:7. *Bp. Kidder*.

10-20. When thou comest nigh unto a city to fight against it, then proclaim peace unto it. An important principle is here introduced into the war-law of Israel regarding the people they fought against and the cities they besieged. With "the cities of those people which God doth give thee" in Canaan, it was to be a war of utter extermination (verses 17, 18). But when on a just occasion they went against other nations, they were first to make a proclamation of peace, which if allowed by a surrender the people would become dependent, and in the relation of tributaries the conquered nations would receive the highest blessings from alliance with the chosen people; they would be brought to the knowledge of Israel's God and of Israel's worship, as well as a participation of Israel's privileges. But if the besieged city refused to capitulate and be taken, a universal massacre was to be made of the males, while the women and children were to be preserved and kindly treated (verses 13, 14). By this means a provision was made for a friendly and useful connection being established between the captors and the captives; and Israel, even through her conquests, would prove a blessing to the nations. *Jamieson*

The nations of Canaan are excepted from the merciful provisions made by this law. Remnants might be left of the cities that were very far off (verse 15), because by them they were not in so much danger of being infected with idolatry, nor was their country so directly and immediately intended in the promise. But of the cities which were given to Israel for an inheritance, no remnants must be left of their inhabitants. *They will teach you to do after their abominations*, to introduce their customs into the worship of the God of Israel, and by degrees to for-

sake him and to worship false gods ; for those that dare violate the second commandment, will not long keep to the first. Strange worships open the door to strange deities. H.

There is nothing left but the manner to be objected to : their wickedness accounts for the thing itself. To which objection it may be replied, that if the thing itself be just, the manner is of little signification ; of little signification even to the sufferers themselves ; for where is the difference, even to them, whether they were destroyed by an earthquake, a pestilence, a famine, or by the hands of an enemy ? Where is the difference, even to our imperfect apprehensions of Divine justice, provided it be, and is known to be, for their wickedness that they are destroyed ? But this destruction, it may be said, spared neither women nor children. Is it not the same with all national visitations ? Would not an earthquake, or a fire, or a plague, or a famine among them have done the same ? Even in an ordinary and natural death the same thing happens. God takes away the life he lends, without regard, that we can perceive, to age, or sex, or character. But promiscuous massacres, the burning of cities, the laying waste of countries, are things dreadful to reflect upon. Who doubts it ? So are all the judgments of Almighty God. The effect, in whatever way it shows itself, must necessarily be tremendous, when the Lord, as the Psalmist expresses it, " moveth out of his place to punish the wicked " But this is the point upon which we ought to rest and fix our attention ; that it was for excessive, wilful, and forewarned wickedness that all this befell them, and that it is all along so declared in the history which recites it. Further, the neighboring nations were to be convinced of the supreme power of the God of Israel above the pretended gods of other nations only by His enabling the Israelites, whose God he was known and acknowledged to be, to conquer under his banner, and drive out before them those who resisted the execution of that commission with which the Israelites declared themselves to be invested—namely, the expulsion and extermination of the Canaanitish nations. This convinced surrounding countries, and all who were observers or spectators of what passed, first, that the God of Israel was a real God ; secondly, that the gods which other nations worshipped were either no gods, or had no power against the God of Israel ; and, thirdly, that it was he, and he alone, who possessed both the power and the will to punish, to destroy, and to exterminate from before his face both

nations and individuals who gave themselves up to the crimes and wickedness for which the Canaanites were notorious. Nothing of this sort would have appeared, or with the same evidence, from an earthquake, a plague, or any natural calamity. These might not have been attributed to Divine agency at all, or not to the interposition of the God of Israel. *Paley.*

Destruction of Fruit-Trees in War Prohibited (verses 19, 20).

In a siege, where you want wood for raising batteries, spare the fruit-trees as much as possibly you can, and make use of others that are as fit for those purposes and bear no fruit. It is not fit to destroy things that can do you no injury, especially such as are useful to the support of human life. *Pyle.*—When in war, no wanton destruction was to be allowed. They were to build bulwarks against invaders, but were not to destroy the subsistence of a people by cutting down fruit-trees. How wonderfully humane and even tender are these regulations compared with the customs of other nations at that time ! C. C.—It is wantonness that is forbidden. Trees that did not bear fruit were of course available for war, but trees that could be used for purposes of sustaining human life were to be regarded as in a sense sacred and inviolable. J. P.

Leaving out of view the work of special judgment upon the Canaanitish nations, the military code of Israel has never been improved upon. Every provision was made for smoothing the rugged front of bloody strife. No assault was allowed upon a foreign city until after overtures for surrender had been made. On the acceptance of such overtures, every life was to be spared, and the nation made merely tributary. When taken even by assault, after overtures had been rejected, non-combatants were still to be spared, just as under the war code of the most enlightened nations of modern times. Who will say that such a law of war does not evince a spirit worthy of a Divine war code ? Had Israel fully obeyed the Divine injunction and cast out wholly the Canaanitish nations, they would probably have had no war. All their military arrangements were for defence, not for defiance ; and but for their unfaithfulness, which kept them continually embroiled till the time of David with the remnants of the people whom they had been commanded to destroy, they might have seldom, if ever, known war. S. R.

Section 188.

FELLOWSHIP, FORBIDDEN WITH AMMONITE AND MOABITE, ALLOWED WITH EDMITE AND EGYPTIAN. AMALEK TO BE DESTROYED. THANKSGIVING AND PRAYER AT THE PRESENTATION OF FIRST-FRUIITS AND OF SECOND TITHE. SUMMARY OF ENGAGEMENTS BETWEEN JEHOVAH AND ISRAEL.

DEUTERONOMY 23 : 3-8 ; 25 : 17-19 ; 26 : 1-19.

De. **23** 3 AN Ammonite or a Moabite shall not enter into the assembly of the LORD ; even to the tenth generation shall none belonging to them enter into the assembly of the LORD for ever : because they met you not with bread and with water in the way, when ye came forth out of Egypt ; and because they hired against thee Balaam the son of Beor from Pethor of Mesopotamia, to curse thee. Nevertheless the LORD thy God would not hearken unto Balaam ; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee. Thou shalt not seek their peace nor their prosperity all thy days for ever. Thou shalt not abhor an Edomite ; for he is thy brother : thou shalt not abhor an Egyptian ; because thou wast a stranger in his land. The children of the third generation that are born unto them shall enter into the assembly of the LORD.

25 17 Remember what Amalek did unto thee by the way as ye came forth out of Egypt ; how he met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, when thou wast faint and weary ; and he feared not God. Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven ; thou shalt not forget.

26 1 And it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein ; that thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from thy land that the LORD thy God giveth thee ; and thou shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to cause his name to dwell there. And thou shalt come unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the land which the LORD swore unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God. And thou shalt answer and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there, few in number : and he became there a nation, great, mighty, and populous : and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage : and we cried unto the LORD, the God of our fathers, and the LORD heard our voice, and saw our affliction, and our toil, and our oppression : and the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders : and he hath brought us into this place, and hath given us this land, a land flowing with milk and honey. And now, behold, I have brought the first of the fruit of the ground, which thou, O LORD, hast given me. And thou shalt set it down before the LORD thy God, and worship before the LORD thy God : and thou shalt rejoice in all the good which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is in the midst of thee.

When thou hast made an end of tithing all the tithe of thine increase in the third year, which is the year of tithing, then thou shalt give it unto the Levite, to the stranger, to the fatherless, and to the widow, that they may eat within thy gates, and be filled ; and thou shalt say before the LORD thy God, I have put away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandment which thou hast commanded me : I have not transgressed any of thy commandments, neither have I forgotten them : I have not eaten thereof in my mourning, neither have I put away thereof, being unclean, nor given thereof for the dead : I have hearkened to the voice of the LORD my God, I have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people

Israel, and the ground which thou hast given us, as thou swarest unto our fathers, a land flowing with milk and honey.

16 This day the LORD thy God commandeth thee to do these statutes and judgements : thou
17 shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast
avouched the LORD this day to be thy God, and that thou shouldest walk in his ways, and
keep his statutes, and his commandments, and his judgements, and hearken unto his voice :
18 and the LORD hath avouched thee this day to be a peculiar people unto himself, as he hath
19 promised thee, and that thou shouldest keep all his commandments ; and to make thee high
above all nations which he hath made, in praise, and in name, and in honour ; and that thou
mayest be an holy people unto the LORD thy God, as he hath spoken.

Fellowship Forbidden with the Ammonite and Moabite.

De. 23 : 3-6.

As God had prohibited his people from all connection and alliance with the Canaanitish nations, so he now distinguishes between the aliens, and shows upon what conditions and whom they might admit into fellowship. The Moabites and Ammonites he altogether rejects ; because they not only refused the common rites of humanity to the people but also took arms against them, and even hired Balaam to curse them. They were the descendants of Lot, and ought to have embraced the children of Abraham as brethren. It was inexcusable in them to make a violent attack upon those who had voluntarily offered them peace ; who had promised by their messengers that they would make their way without injury or wrong ; and who finally had besought that a passage might be granted them provided they honestly paid the price of bread and water ; although doubtless God took vengeance rather on their impiety than their cruelty, since they had not only endeavored to make his goodness of none effect but also to annihilate his faithfulness. *Calv.*—Such was the mark set upon these people for their offence in the matter of Balaam ; and Balaam's infamy is perpetuated by the same law, being expressly mentioned in it as the man who had been " hired to curse God's people," *Waterland*.

6. Israel was not to seek—i.e., care for and use means to promote the welfare of these nations. Individuals, however, of these nations might be naturalized in Israel, and as proselytes enter the congregation, as the case of Ruth proves. It was against the nations, as such, that this ban was directed, and this they had brought on themselves by choosing to be enemies of Israel when they might have been friends and allies. *W. L. A.*—This law forbids only the naturalization of those against whom it is directed. It does not forbid their dwelling in the land ; and seems to refer rather to the na-

tions than to individuals. It was not understood at any rate to interdict marriage with a Moabitess. Ruth, however, and her sister were doubtless proselytes. Such a law would certainly never have suggested itself to the mind of a writer after the times of David, whose great-grandmother was a Moabitess. *Espin.*

Fellowship Allowed with the Edomite and Egyptian.
De. 23 : 7, 8.

The Edomites and Egyptians have not so deep a mark of displeasure put upon them as the Moabites and Ammonites. If an Edomite or Egyptian turned proselyte, his grandchildren should be looked upon as members of the congregation of the Lord to all intents and purposes. *H.*—The Edomite, as descended from Esau, a twin brother of Jacob, and the Egyptian, as of that nation which had for long shown hospitality to Joseph and his brethren, were not to be objects of abhorrence. The Edomites had indeed shown themselves unfriendly to Israel in refusing a passage through their land, but had not actively resisted them, and the tie of kindred was therefore to be respected. *Espin.*—The Edomites remained free from the grosser kinds of idolatry, while Lot's descendants, from that impure connection, sank into the more horrible idolatrous abominations. *Gerl.*

In the mention of nationalities that are eligible or ineligible to the privilege of Jewish citizenship, the attitude assumed by our Lawgiver toward these nations does not seem unnatural, if he be Moses. But no writer in his senses could have seriously taken it after the time of Solomon. Because of their treatment of Israel on their march from Egypt, the Ammonite and Moabite are forever shut out from citizenship among the chosen people. The Edomite is admitted to it after a short probation ; so, too, the Egyptian—the former on the ground of kindred blood, the latter on that of hospitality to the Hebrew strangers. *E. C. B.*

Amalek to be Destroyed.
De. 25 : 17-19.

The Amalekites were a kindred people (*Gen.*

36: 15, 16) ; and living as they did in the peninsula of Sinai, they could not but have well known the mighty acts God had done for his people in Egypt and the Red Sea ; yet they manifested from the first a persistent hostility to Israel (cf. Ex. 17: 8 ; Nu. 14: 45). They provoked therefore the sentence here pronounced, which was executed at last by Saul. *Espin.* (See Section 99.)—The crime of the Amalekites was falling upon the hindmost, who were faint and weary. It was an act of cruelty untempered by any mercy ; and the decree of God is their extermination because they were merciless. “ For he shall have judgment without mercy, that hath showed no mercy ” (Jas. 2: 13). *Edgar.*

THANKSGIVING AND PRAYER AT THE PRESENTATION OF FIRST-FRUIITS AND TITHE.

De. 26: 1-19.

Of the gifts which had to be presented at the sanctuary there were two specially connected with the social and domestic life of the people—viz., the first-fruits and the second tithe. To these Moses here refers for the purpose of prescribing certain forms with which the presentation of the gift was to be accompanied by the offerer. *W. L. A.*

Moses puts into the mouth of the people prayers in reference to the gifts most closely associated with their temporal domestic life—the first-fruits, and the second tithes—by which a lively consciousness and recognition of the entire relation of Israel to their Lord and King are declared. In the first-fruits is expressed their continuous homage, as regards all earthly possession. While each person acknowledged this by his act, he was at the same time, as member of the united nation, to declare on what gracious favors of God this entire possession rested. The second tithe was designed to change every Israelitish house into a sanctuary, and at the same time to spread a holy, joyful feeling of communion among the whole people, with which the continuance of the Divine blessing on his people was closely connected. Both prayers, becoming not in letter but in spirit a part of the people's customary devotions, would contribute in no slight degree to keep alive outward worship, and to sanctify their whole daily life. *Gerl.*

I-II. *The dedication of the first-fruits.* A beautiful religious service is here associated with the dedication of the first fruits. It was to be an act of worship. There was to be the appearance before the priest, the acknowledgment of God's great bounty to the forefathers

as well as to the worshipper himself, the presentation of the first-fruits as a return of God's gifts to him, the setting of the basket before God, and the rejoicing in the Divine presence. *Edgar.*—Of the first-fruits the Israelite was to take a portion, and placing it in a basket, to bring it to the place of the sanctuary, where it was to be received by the attendant priest. The offerer was to accompany his presentation with the declaration, “ I profess this day unto the Lord thy God, that I am come unto the country which the Lord swore unto our fathers for to give us ; ” and the priest having set the basket down before the altar, the offerer was to make confession and prayer, gratefully acknowledging the Divine favor showed to Israel in choosing them to be a great nation, in delivering them out of Egypt, and bringing them into a rich and fertile land ; and along with this his bounty to the individual who now presented the first fruits of his land unto the Lord. *W. L. A.*

This offering, put so impressively upon its great historic grounds—the preservations and mercies with which God had crowned their nation in fulfilling the promises made to the national fathers, became no unmeaning service. All is instinct with life. Those children of the old patriarchs reposing under their vine and fig-tree in the land flowing with milk and honey had a wonderful history, and God meant to have their ritual of worship link itself continually with that history and take quickening impulses from those impressive associations. *H. C.*

Everything round the Hebrew in his home reminded him of the exuberant kindness of his God. The land which he possessed was land which Jehovah had given him. The temple was the place which Jehovah had chosen “ to place his name there.” The priest was God's gift. The corn and fruit of the land were produce “ which the Lord thy God giveth thee.” Each man was taught to look on himself as belonging unto God. Of everything the absolute Proprietor was God. Their history, their deliverance, their security, their renown, were all due to God. Behind every visible object, behind every visible event, they discerned God. *D. D.*

5. A Syrian ready to perish was my father. The reference is shown by the context to be to Jacob, as the ancestor in whom particularly the family of Abraham began to develop into a nation. Jacob is called a *Syrian* (lit. Aramean), not only because of his own long residence in Syria with Laban, as our Lord was called a Nazarene because of his residence

at Nazareth, but because he there married and had his children; and might be said accordingly to belong to that more than to any other land. *Espin.*—Jacob might properly be called a "Syrian" as having lived full twenty years with Laban the Syrian in the great *Aram* of the East. The point of his history where he was "ready to perish" was that of the great famine in Canaan which drove him and his household into Egypt for bread. *H. C.*—They do not count their origin from Abraham, but from Jacob, in whose person God's grace shone forth more brightly; for being compelled to fly from the land of Canaan he had spent a good part of his life in Syria (for he did not return home till he was old), and being again driven into Egypt by the famine he had at length died there. The land had not, therefore, fallen to them by hereditary right nor by their own efforts; their father Jacob not having been permitted even to sojourn there. *Calv.*—The sum of this acknowledgment amounts to this: That their possession of that land was entirely owing to the bounty of God, and was not left them by their ancestors; for Jacob, from whom they had the name of Israelites, was forced to fly into Syria in a poor condition, and upon his return with his sons was not able to leave this land to them in possession, but was forced into Egypt, where his posterity was sorely afflicted. But by the mercy of God they increased there, and were by him miraculously brought into this good land. *Bp. Kidder.*

9. He hath given us this land. He must not only give thanks for his own lot, but for the land in general which was given to Israel; not only for this year's profits, but for the ground itself which produced them, which God had graciously granted to his ancestors and entailed upon his posterity. The comfort we have in our particular enjoyments should lead us to be thankful for our share in public peace and plenty; and with present mercies we should bless God for the former mercies we remember, and the further mercies we expect and hope for. *II.*

A land flowing with milk and honey. Under a good government, the produce of the Holy Land would exceed all calculation. Its perennial harvests, the salubrity of its climate, its matchless plains, hills, and vales, prove it to be a garden of the Lord. *Clarke.*—Palestine, in the age of its wealth, was a sampler of the world; it was a museum counting many lands in one. Every spring its hill-sides are gay with the embroidery of flowers—the resplendent crocus, the scented hyacinth,

the anemone, the narcissus, the daffodil, the florid poppy, and the ranunculus, the tulip, the lily, and the rose. These jewels of the spring morning, these children of the dew, bedded in divans of sweet thyme, invite millions of bees, and the most showy of the insect orders; flowers, perfumes, butterflies, birds of song—all things humble and beautiful here flourish, and are safe; for man seldom intrudes upon this smiling wilderness. *I. T.*

10. How suitable is this profession to the offering of the first-fruits! Here is an acknowledgment of the goodness of God; of their own unworthiness to receive so great goodness of the truth of God's promises, and God's faithfulness, in fulfilling his covenant. What useful instruction, what proper praise do these few words express! "Now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me." *Lowman.*

The giving of the first-fruits to God is a token of the sanctification of all we have to right and holy uses. There is no better guarantee of a wise and right use of our substance than the conscientious dedication of first-fruits to our God. He who is conscientious enough in this respect may be safely relied on to spend rightly the rest of his gains, because the same conscientiousness which marks his first spendings will mark all the others. *C. C.*—Gratitude for God's gifts must be practical. Words of thankfulness are cheap, unless accompanied by deeds. Songs of praise are sweet minstrelsy in the ear of God, but they must spring from the heart; and if the heart is grateful, the hands will be full of offerings. The first-fruits of all our increase belong to God as a matter of right. But duty is delight. This requirement is representative. We may not be husbandmen; still our first-fruits are due. The first-fruits of our time belong to God—the fresh dewy hours of every day. The first of our gains belong to God. Say not, "They are mine." Nay! they are *his*. The first-fruits of mental strength—our youth; the best of all we have belong to him. *D. D.*

11. Thou shalt rejoice. God intends that his followers shall be happy; that they shall eat their bread with gladness and singleness of heart, praising him. *A. C.*—True religion does not frown on our joy. It regulates but does not seek to banish the pleasures of the festive board, and the flow of the soul connected therewith. The sanctuary services were associated with feasts, in which religious motives were expected to predominate. The eating was "before the Lord," and the guests were in-

variably to include the Levite, the stranger, the fatherless, and the widow. Festivities should be so conducted that God's presence can be invoked, and his blessing asked on all that is said and done. *Orr.*

When our gains are received in a right spirit and spent in a right way we may rejoice therein before the Lord. God hath given us "all things richly to enjoy." And men who know nothing of the Christian consecration of all things to God do not know how to enjoy what they possess. Earthly good will be enjoyed when one knows that God's blessing is resting on him and on all he has. Rich as may be his earthly good, though he enjoys it while it lasts, yet he can afford to hold it with a loose hand, for it is not his all, and he knows that when he is called to part with it he will find richer treasure still laid up for him in heaven. *C. C.*

Through all God's gifts his intention is human gladness. This gladness is fostered and fed by proportionate offerings. For this habit of religious offering will serve to draw away our confidence from our material possessions, and place it in the living God. This will strengthen and establish joy. It is surely better to trust the fount than the channel—the source than the stream. If every man on earth is not brimful of joy, it is not God's fault. To rejoice in God is our duty and our privilege. And this joy is contagious. "Thou shalt rejoice, . . . thou, and the Levite, and the stranger that is among you." Joy makes men generous, and the recipients of our generosity will share our joy. There will be joyous action and reaction. We are to be the channels through which God will pour his joy into others' hearts. In return they will give us their prayers. *D. D.*

The great and mighty cause of God, even that of righteousness, truth, and love, has to be maintained and spread in the world by the efforts and offerings of those "put in trust with the Gospel." And it will not be possible to be faithful to the claims of God and the demands of the times without a conscientious, systematic, proportionate giving of our gains to the Lord. *C. C.*

Protestation and Prayer with the Second Tithe Every Third Year.

De. 26 : 12-15.

Concerning the disposal of their tithe the third year, we had the Law before (*De. 14 : 28, 29*). The second tithe which the other two years was to be spent in extraordinaries at the feasts was to be spent the third year at home, in entertaining the poor. Now because this was

done from under the eye of the priests, and a great confidence was put in the people's honesty that they would dispose of it according to the Law, to the *Levite, the stranger, and the fatherless* (verse 12), it is therefore required that when at the next feast after they appeared *before the Lord*, they should there testify, in a religious manner, that they had fully administered and been true to their trust. They must make a solemn protestation to that purport (verse 13). That no hallowed things were hoarded up, "*I have brought them away out of mine house, nothing now remains there but my own part.*" That the poor, and particularly poor ministers, poor strangers, and poor widows, had had their part according to the commandment. Then we may take the comfort of our enjoyments, when God has thus had his dues out of them. This is a commandment which must not be transgressed, no, not with an excuse of its being forgotten. *H.*

14. This was the strongest possible protestation that he had dealt faithfully in the matter of tithing and consecrated things, and in charities to the poor. He had not allowed himself to divert anything to other uses, not even by the most pressing and unforeseen emergencies. It is here implied that times of mourning "for the dead" were expensive, and also that the stern law of custom obliged the bereaved to defray those expenses, however onerous. The words, "nor given aught thereof for the dead," are explained by a curious custom still observed with great care. On certain days after the funeral, large quantities of corn and other food are cooked in a particular manner, and sent to all the friends, however numerous, *in the name of the dead.* *Thompson.*—The obliging of them to make this solemn protestation at the three years' end would be an obligation upon them to deal faithfully, knowing that they must be called upon thus to purge themselves. It is our wisdom to keep conscience clear at all times, that when we come to give up our account, we may lift up our face without spot. The Jews say that this protestation of their integrity was to be made with a low voice, because it looked like a self-commendation; but that the foregoing confession of God's goodness was to be made with a loud voice to his glory. He that durst not make this protestation must bring his *trespass-offering* (*Lev. 5 : 15*).

15. To this solemn protestation they must add a *solemn prayer*, not for themselves but for *God's people Israel*; for in the common peace and prosperity every particular person prospers and has peace. We must learn from hence to be public-spirited in prayer, and to wrestle with

God for blessings, for the land and nation, and for the universal Church, which we are directed to have an eye to in our prayers, as the *Israel of God* (Gal. 6 : 16). H.

Summary of Divine Requirements, and of Engagements between Jehovah and his People.

De. 26 : 16-19.

16-19. A brief and earnest exhortation by way of conclusion to the second and longest discourse of the book. The people are reminded that their troth was plighted to God, as God's covenant was on his part established toward them. Moses entreats them therefore to be faithful, that God too might manifest his faithfulness in exalting them as he had promised. *Espin.*—As they had entered into covenant with God, and had thereby pledged themselves to obedience to all that he had enjoined, so he on his part had pledged himself to be their Benefactor, who would fulfil to them all his gracious promises, and would exalt them above all the nations of the earth. W. L. A.

16. Here are commandments, statutes, and judgments appointed by God. From beginning to end this is the distinct declaration of Moses and the postulate of the Hebrew faith. That the Law *was* received from Sinai is, historically, indisputable. This effort to educate the people in righteousness was then, and remains still, the only attempt ever made to start into being a new nation with God alone for its acknowledged king, righteousness alone for the cornerstone of its polity, and a free and holy brotherhood alone for its citizenship. In reference to worship, there was the revealed law of sacrifice as the ground of acceptance. In regard to life, the rule was, "Love to God and love to man." It is precisely so now. Just as beneath the Law there lay unrepealed the Divine Abrahamic promise, so along with the Gospel there is the rule unrepealed, "Be ye holy, for I am holy." There *was* a gospel with the Law ; there *is* a law with the Gospel. C. C.

17. Thou hast avouched. Lit. "made to say ;" the word occurs in this form only in this and next verse. The sense is : "Thou hast given occasion to the Lord to say that he is thy God"—i.e., by promising that he shall be so. *Espin.*—*Thou hast caused Jehovah this day to say to be a God unto thee*—i.e., thou hast given occasion to him to declare himself to be thy God, and (as a consequence of this) that thou shouldst walk in his ways and keep his commandments. In declaring that he was their God, he virtually declared also that they were to be

wholly obedient to him. **18.** So, on the other hand, God had given Israel occasion to say that they were his special people, his treasured possession (cf. Ex. 19 : 5, 6), whose it was, as such, to keep all his commandments, and to whom he would be faithful to fulfil all that he had promised. W. L. A.

The Lord *has avouched*, not only taken, but publicly owned thee to be his *Segullah*, his *peculiar people*, as he has promised thee—that is, according to the true intent and meaning of the promise. Now their obedience was not only the condition of this favor and of the continuance of it (if they were not obedient, God would disown them and cast them off), but it was also the principal design of this favor. "He has avouched thee on purpose *that thou shouldst keep his commandments*, that thou mightest have both the best directions and the best encouragements in religion." Thus we are *elected to obedience* (1 Pet. 1 : 2), *chosen that we should be holy* (Eph. 1 : 4), purified a peculiar people, that we might not only do good works, but be zealous in them (Tit. 2 : 14). Two things God is here said to design in avouching them to be his peculiar people (verse 19). To make them high, and in order to that to make them holy ; for holiness is true honor and the only way to everlasting honor. To make them high above all nations. That they might be a holy people, separated for God, devoted to him, and employed continually in his service. This God aimed at in taking them to be his people ; so that if they did not keep his commandments, they received all this grace in vain. H.

Covenant with God involves engagement to obedience. It did so under the Law. It does so under the Gospel. "New obedience" is the proof of true discipleship. Every real believer will seek to render it. It is a condition of ultimate salvation. Covenant with God involves a relation of peculiar nearness. God chooses us, in Christ, to a relation of nearness so remarkable that it has no counterpart, save in the Son's relation to the Father. The saints are his peculiar treasure. He is their "Shield," and their "exceeding Great Reward." Covenant with God secures high honor and blessedness. Great distinction was in store for Israel, should it prove obedient. God says he will make it high above all nations, "in praise, and in name, and in honor." Obedience, honor, blessedness, are three ideas ultimately inseparable. The "glory, honor, immortality" of heaven are for those who persevere in well-doing (Rom. 2 : 7), for "an holy people." The honors in store for obedient Israel, great as they were,

are not to be compared with the "exceeding and eternal weight of glory" now revealed as the inheritance of believers. *Or,*

With this solemn exchange of pledges as a renewal of covenant this second and most extended address of Moses is closed. *B.*

Section 189.

STONE MONUMENTS INSCRIBED WITH THE LAW TO BE ERECTED ON MOUNT EBAL. BLESSINGS AND CURSINGS, AS SANCTIONS OF THE LAW, TO BE PROCLAIMED ON GERIZIM AND EBAL. TWELVE CURSES TO BE PRONOUNCED ON EBAL.

DEUTERONOMY 27 : 1-26.

De. 27 1 AND Moses and the elders of Israel commanded the people, saying, Keep all the
2 commandment which I command you this day. And it shall be on the day when ye shall
pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee
3 up great stones, and plaster them with plaister : and thou shalt write upon them all the
words of this law, when thou art passed over ; that thou mayest go in unto the land which
the LORD thy God giveth thee, a land flowing with milk and honey, as the LORD, the God of
4 thy fathers, hath promised thee. And it shall be when ye are passed over Jordan, that ye
shall set up these stones, which I command you this day, in mount Ebal, and thou shalt
5 plaister them with plaister. And there shalt thou build an altar unto the LORD thy God, an
6 altar of stones : thou shalt lift up no iron tool upon them. Thou shalt build the altar of the
LORD thy God of unhewn stones : and thou shalt offer burnt offerings thereon unto the LORD
7 thy God : and thou shalt sacrifice peace offerings, and shalt eat there ; and thou shalt rejoice
8 before the LORD thy God. And thou shalt write upon the stones all the words of this law
very plainly.

9 And Moses and the priests the Levites spake unto all Israel, saying, Keep silence, and
10 hearken, O Israel ; this day thou art become the people of the LORD thy God. Thou shalt
therefore obey the voice of the LORD thy God, and do his commandments and his statutes,
which I command thee this day.

11 And Moses charged the people the same day, saying, These shall stand upon mount Ger-
12 izim to bless the people, when ye are passed over Jordan ; Simeon, and Levi, and Judah, and
13 Issachar, and Joseph, and Benjamin : and these shall stand upon mount Ebal for the curse ;
14 Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali. And the Levites shall answer,
and say unto all the men of Israel with a loud voice,

15 Cursed be the man that maketh a graven or molten image, an abomination unto the LORD,
the work of the hands of the craftsman, and setteth it up in secret. And all the people shall
answer and say, Amen.

16 Cursed be he that setteth light by his father or his mother. And all the people shall say,
Amen.

17 Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen.

18 Cursed be he that maketh the blind to wander out of the way. And all the people shall
say, Amen.

19 Cursed be he that wresteth the judgement of the stranger, fatherless, and widow. And all
the people shall say, Amen.

20 Cursed be he that lieth with his father's wife ; because he hath uncovered his father's skirt
And all the people shall say, Amen.

21 Cursed be he that lieth with any manner of beast. And all the people shall say, Amen.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his
mother. And all the people shall say, Amen.

23 Cursed be he that lieth with his mother in law. And all the people shall say, Amen.

24 Cursed be he that smiteth his neighbour in secret. And all the people shall say, Amen.

25 Cursed be he that taketh reward to slay an innocent person. And all the people shall say,
Amen.

26 Cursed be he that confirmeth not the words of this law to do them. And all the people shall say, Amen.

Ch. 27. The Law having been reiterated with special reference to the circumstances of the people when settled in the promised land, Moses in a third discourse, contained in chs. 27-30, proceeds more specially to dwell on its sanctions. In these chapters he sets before Israel in striking and elaborate detail the blessings which would ensue upon faithfulness to the covenant, and the curses which disobedience would involve. The present chapter introduces this portion of the book by enjoining the erection of a stone monument on which the Law should be inscribed as soon as the people took possession of the promised inheritance. *Espin.*

Stone Monuments Inscribed with the Law to be Erected on Mount Ebal (verses 1-10).

As the first law had been followed by a solemn ratification of the covenant when the altar and the twelve pillars were erected at the base of Sinai, so Moses gave directions for a still more solemn ratification when they should come into the land. They were to "set up great stones, and plaister them with plaister, and write upon them all the words of this law." These stones were to be "set up in Mount Ebal," and an altar built there, and burnt-offerings and peace-offerings presented. J. M. G.—After having taken possession of the land conferred upon them by God, that they should make monuments of stone, plaster them, engrave upon them "all the words of this law," and erect them, together with an altar of unhewn stones, upon Mount Ebal, as an enduring testimony against the sins of the people, should they ever apostatize from God. These stones of memorial, with the altar for burnt-offering, were to be, on the part of the people, the sealing of their covenant with the Lord; and just as by the tables of the Law deposited in the ark of the covenant, but withdrawn from the popular view, so here, by public and ostensible monuments, were Israel to avouch themselves the Lord's people, and bound to obey his laws and judgments. C. G. B.

The erection of the stones as here prescribed, and the inscription of the Law on those stones, was a symbolical act declaring on the part of the people that they took possession of the land by virtue of their covenant with God, and on condition of their own faithfulness thereto. These acts, as also the preservation of the two tables in the ark of the covenant (cf. 31 : 26), were

witness against the people in case they should break their vows. *Espin.*

1. These instructions Moses gives in conjunction with the elders of Israel, who are associated with him here, because on them would devolve the obligation to see to the fulfilment of what the Law enjoined after Moses had ceased to be the ruler and leader of the people.

2. On the day when ye shall pass over Jordan—i.e., at the time; "day" is here used in a wide sense. Thou shalt set thee up great stones, and plaister them with plaister. The stones, the number of which is not specified, were to be large, because much was to be inscribed upon them, and they were to be covered with a coating of lime or gypsum, in order to secure a smooth white surface on which the inscription might be clearly depicted. Such a mode of publishing laws or edicts was common in ancient times. Pillars of stone or metal, on which laws were inscribed, are frequently mentioned by the classical writers. W. L. A.—The stones here named are not those of which the altar was to be built, but are to serve as a separate monument witnessing to the fact that the people took possession of the land by virtue of the Law inscribed on them and with an acknowledgment of its obligations. *Espin.*—A careful examination of ch. 27 : 4, 8, and Josh. 8 : 30-32, will lead to the opinion that the Law was written upon or in the plaster with which these pillars were coated. This could easily be done, and such writing was common in ancient times. I have seen specimens of it certainly more than two thousand years old, and still as distinct as when they were first inscribed on the plaster. *Thompson.*

4. The stones erected on Ebal. But why on Ebal, the mount of cursing? Had there been a law which could have given life, "verily," Paul says, "righteousness should have been by the Law." In that case, the appropriate place for the erection of the stones would have been Gerizim—the mount of blessing. But the Law could not give life; as requiring perfect obedience it could only condemn. Its principal function was to give "knowledge of sin." Hence the appropriate place for the stones was on the mount of cursing. *Orr.*

5-7. Besides the monumental stones, an altar of whole stones, on which no tool had passed, was to be erected, and burnt-offerings and peace-offerings were to be presented as at the establishment of the covenant at Sinai, fol

lowed by the statutory festive entertainment. W. L. A.—As the Law testified to sin, so the sacrifices testified to grace—to the provision in mercy which lay within the covenant for the removal of guilt. Burnt-offerings and peace-offerings, as well as the sin-offerings, included the idea of propitiation. The burnt-offerings and peace-offerings testified—the one to the entire consecration of heart and life which is the condition of acceptable service; the other, to the peace and fellowship with God which, on the ground of sacrifice, are attained through consecration and obedience. *Orr.*

Side by side with the records of a law which demands perfect righteousness, there is the altar and its sacrifice thereon, speaking to the people of a Divine provision for forgiving the penitent. The penitent is set free from the curse of law, that he may ever after co-operate with God in honoring the Law from whose curse he has been redeemed.

8. Write very plainly. In the books which Moses left behind him there was a revelation of the Divine mind and will so clear and distinct that no one reading even the Pentateuch with a loyal faith need ever have been at a loss to know that the ground of his trust was the forgiving love of God, and that the duty of life was summed up in love to God and love to man. Later teachings are given with increasing clearness; those of the prophets, of our Lord, and of the apostles. In all, the main teachings are given "very plainly." The plainness of Scripture is not of that kind which men outgrow as they get older. Those very passages which charm childhood with their simplicity, come to have a fuller and deeper meaning for the "old disciple." C. C.

9, 10. When Israel renewed the covenant with the Lord, by solemnly setting up the Law in Canaan, it became thereby the nation of God, and bound itself at the same time to hearken to the voice of the Lord, and keep his commandments, as it had already done. W. L. A.—They were bound by what God had done for them, and by the vows which on different occasions they had taken on themselves. They were his by covenant with the fathers. He had made them his by redemption from Egypt. He had covenanted with them at Sinai. The covenant being broken, he had at Moses' intercession graciously renewed it. He had kept covenant with the children, even when rejecting the fathers. Thirty-eight years he had led them in the wilderness, and once more had gathered them together to hear them renew their vows of obedience. Which things remind us of the

many bonds by which numbers of Christ's people are bound to his covenant. By redemption, by dedication of parents, by personal choice of the Saviour, by public profession, by repeated visits to his table, by special vows. *Orr.*

Blessings and Cursings, as Sanctions of the Law, to be Proclaimed on Gerizim and Ebal (verses 11-14).

Having set up the Law and renewed the covenant in Canaan, Israel was to proclaim upon the land the blessing and the curse of the Law. For this purpose six tribes were to station themselves on Mount Gerizim, and six on Mount Ebal, the former to pronounce the blessing, the latter the curse. W. L. A.—Those rocky ridges lay in the province of Samaria, and the peaks referred to were near Shechem (Nablous), rising in steep precipices to the height of about eight hundred feet, and separated by a green, well-watered valley, of about five hundred yards wide. The people of Israel were here divided into two parts. On Mount Gerizim (now Jebel-et-Tur) were stationed the descendants of Rachel and Leah, the two principal wives of Jacob, and to them was assigned the most pleasant and honorable office of pronouncing the benedictions; while on the twin hill of Ebal (now Imad-el-Deen) were placed the posterity of the two secondary wives, Zilpah and Billhah, with those of Reuben, who had lost the primogeniture, and Zebulun, son of Leah, youngest son; to them were committed the duty of pronouncing the maledictions. The ceremony might have taken place on the lower spurs of the mountains, where they approach more closely to each other. *Jamieson.*

To use the historical form of expression, as the scene is described more fully here than on its actual performance under Joshua (8:30), the twelve tribes were divided between the two hills. On Gerizim stood Simeon, Levi, Judah, Issachar, Joseph, and Benjamin, to *bless* the people; on Ebal, Reuben, Gad, Asher, Zebulun, Dan, and Naphtali, to utter the *curse*s which are then fully recited. P. S.—Between the two stood "the Levites"—i.e., in this place the priests; since the tribe of Levi stands among the other tribes. Here, where the point at issue was not the division of the land, but the personal position of the tribes to the Lord, Levi is reckoned among the twelve, and Joseph stands as one tribe. *Gerl.*

Curses Pronounced on Mount Ebal (verses 15-26).

The curses to be pronounced were twelve in number, probably to correspond with the number of the tribes. The blessings are not here

recorded ; but when the injunction here given was fulfilled by Joshua, the blessing as well as the curse was pronounced (Josh. 8 : 34). . . . Each of the first eleven curses is directed against some particular sin already denounced in the Law. The twelfth curse is directed generally against all breaches of the Law, against those who fail or refuse to set up the whole Law and follow it as the rule of life and conduct. This shows that the sins specially denounced are selected by way of specimen, and also, perhaps, because they are such as could for the most part be easily concealed from judicial inspection. W. L. A.

There is a larger place for the curses than for the blessing—for the Law in its form and substance was more prohibitive than injunctive, as its subjects were more prone to transgression than obedience. All the tribes that stood on Gerizim to bless were descended from children of Jacob's wives. The disgraced Reuben, Zebulun, and the sons of the concubines, were appointed to pronounce the curses. It is well to note the sins thus specially stigmatized: idolatry—filial impiety—rapacity—inhumanity, and more especially to the helpless—corrupt judgment—incest—bestiality—violence, and specially in secrecy or guile—murder, and specially for gain—and lastly, that which brings every son and daughter of Adam under the condemnation and the curse, want of conformity to the Law in any of its requirements—a conformity which one and all of us have so miserably fallen short of. T. C.

The list is avowedly representative (verse 26), but it covers a large part of the Decalogue. The first table is fairly represented by the second commandment, and a curse is pronounced on the making and worshipping of images (verse 15). The precepts of the second table are involved in the other verses—the fifth commandment in the curse on filial disrespect (verse 16); the sixth in the curse on murder (verse 24); the seventh in the curses on the grosser forms of uncleanness (verses 20–23); the eighth in the curse on removing the landmark (verse 17); the ninth in the curse on slaying another for reward, which may include perjury (verse 25); while verses 18, 19 may be viewed as forbidding breaches of the law of love generally. Orr.

16. What hath been observed concerning the laws of Solon and of Romulus, the first an Athenian, the other a Roman lawgiver, is also remarkable in the laws of Moses—namely, that no mention is made of murderers of fathers or mothers; as if it were impossible that any one could do so execrable a deed. But he who

struck, or he who cursed his father or mother, was to be treated as he who cursed God and blasphemed his holy name; he was to be put to death. Afterward, as iniquity abounded in the world, murderers of fathers and mother, as Paul observes, were no uncommon criminals, and severe laws were enacted by the Romans and by other nations against such vile malefactors.

18. Cursed be he that maketh the blind to wander. Among several heinous crimes, such as idolatry, contempt of parents, murder, rapine, and the like, is mentioned this of “causing the blind to go out of their way:” a wickedness of a singular nature, and which one would not expect to find in this list of vicious actions. It is a crime which is seldom committed; there are few opportunities for it; there is little temptation to it; it is doing mischief for mischief's sake, an enormity to which few can easily bring themselves. Blindness in all languages is put for error and ignorance; and in the style of the Scriptures, ways and paths, and walking, running, going, wandering astray, stumbling, falling, mean the actions and the behavior of men. These obvious observations will lead us to the moral, mystical, spiritual, and enlarged sense of the Law or commination: and it is this, Cursed is he who imposeth upon the simple, the credulous, the unwary, the ignorant, and the helpless; and either hurts, or defrauds, or deceives, or seduces, or misinforms, or misleads, or perverts, or corrupts, or spoils them. And if cursed be he that maketh the blind to wander out of his way, then by the rule of contraries, blessed is he who can say with Job, “I was eyes to the blind, and feet was I to the lame.” Jortin.

26. Cursed be he that confirmeth not. The severe spirit which pervades the Law, as shown in the numerous exactions and declaratory curses detailed in this book, was consistently contrived to point out the rigorous character of the Divine justice, which, in a covenant of stipulated observances, necessarily required punctilious and universal obedience. For though the Divine mercy might compassionate the weakness of human nature, and therefore it prescribed atonements not difficult to be paid; yet God could not, in conformity with his relation to the Israelites, overlook even involuntary deficiencies, or casual defilements. Gray.—Such crimes are mentioned as might escape the eyes even of a watchful judicature, in order to declare that God at all events will find out such sinners, and to impress on the hypocrite a horror of the works of darkness.

In the last curse all the rest are included.
Gerl.

Lessons from the past alternate throughout with solemn admonitions for the future. The Bible furnishes few examples of warnings which in melting pathos or awful power equal those of this book. It does not surprise us that the rabbins of a later day named it the "Book of Admonitions." The possibility and fear, rising in some places to prophetic conviction, that the

Israel of Red Sea deliverances and of Sinai would yet one day lapse from its high privilege, and lose sight for a time of its predestined goal, dominate like a trumpet-tone beginning, middle, and end of this series of discourses. It is for this reason, among others, that the fourteen chapters of legislation (12-26), whose faithful observance was meant to prevent the day of calamity, are flanked by Ebal and Gerizim. That imposing ceremonial should be forever afterward a solemn and restraining memory. E. C. B.

Section 190.

BLESSINGS PROMISED TO OBEDIENCE: 1. THOSE PRONOUNCED AT THE GIVING OF THE LAW ON SINAI. 2. THOSE UTTERED ON THE PLAINS OF MOAB, THIRTY-NINE YEARS LATER.

LEVITICUS 26 : 3-13. DE. 28 : 1-14.

Lev. 26 3 If ye walk in my statutes, and keep my commandments, and do them ; then I
4 will give your rains in their season, and the land shall yield her increase, and the trees of the
5 field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage
shall reach unto the sowing time : and ye shall eat your bread to the full, and dwell in your
6 land safely. And I will give peace in the land, and ye shall lie down, and none shall make
you afraid : and I will cause evil beasts to cease out of the land, neither shall the sword go
7 through your land. And ye shall chase your enemies, and they shall fall before you by the
8 sword. And five of you shall chase an hundred, and an hundred of you shall chase ten thou-
9 sand : and your enemies shall fall before you by the sword. And I will have respect unto
you, and make you fruitful, and multiply you ; and will establish my covenant with you.
10 And ye shall eat old store long kept, and ye shall bring forth the old because of the new.
11 And I will set my tabernacle among you : and my soul shall not abhor you. And I will walk
12 among you, and will be your God, and ye shall be my people. I am the LORD your God,
13 which brought you forth out of the land of Egypt, that ye should not be their bondmen ; and
I have broken the bars of your yoke, and made you go upright.

De. 28 1 And it shall come to pass, if thou shalt hearken diligently unto the voice of the
LORD thy God, to observe to do all his commandments which I command thee this day, that
2 the LORD thy God will set thee on high above all the nations of the earth : and all these bless-
ings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the LORD
3 thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed
4 shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the
5 increase of thy kine, and the young of thy flock. Blessed shall be thy basket and thy knead-
6 ingtrough. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou
7 goest out. The LORD shall cause thine enemies that rise up against thee to be smitten before
8 thee : they shall come out against thee one way, and shall flee before thee seven ways. The
LORD shall command the blessing upon thee in thy barns, and in all that thou puttest thine
9 hand unto ; and he shall bless thee in the land which the LORD thy God giveth thee. The
LORD shall establish thee for an holy people unto himself, as he hath sworn unto thee ; if
10 thou shalt keep the commandments of the LORD thy God, and walk in his ways. And all the
peoples of the earth shall see that thou art called by the name of the LORD ; and they shall be
11 afraid of thee. And the LORD shall make thee plenteous for good, in the fruit of thy body,
and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD
12 sware unto thy fathers to give thee. The LORD shall open unto thee his good treasure the
heaven to give the rain of thy land in its season, and to bless all the work of thine hand : and
13 thou shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make

thee the head, and not the tail ; and thou shalt be above only, and thou shalt not be beneath ; if thou shalt hearken unto the commandments of the LORD thy God, which I command thee
 14 this day, to observe and to do *them* ; and shalt not turn aside from any of the words which I command you this day, to the right hand, or to the left, to go after other gods to serve them.

The blessings of Leviticus were uttered by Moses on Sinai. They are : provision for all outward needs ; increase from all products of the soil ; peace in the community and home ; protection from foes or victory over them ; establishment of God's covenant and his permanent abiding with the nation. Those of Deuteronomy were spoken thirty-nine years later on the plains of Moab. They may be comprised in : exaltation as a people ; blessing in the city and the field, upon the herd and the flock, upon the garner, the table, and the toil. Both in the earlier statements of Leviticus and the later of Deuteronomy the blessings precede the curses ; the promises go before the threatenings. And so it is ever. B.—The blessings are put before the curses, to intimate that God is slow to anger but swift to show mercy : he has said it and sworn, that he would much rather we would obey and live than sin and die. It is his delight to bless. Though both promises and threatenings are designed to bring and hold us to our duty, yet it is better that we be allured to that which is good by a hope of God's favor than that we be frightened to it by fear of his wrath. That obedience pleases best which comes from a principle of delight in God's goodness. II.

Promises for Obedience.

Lev. 26 : 3-13.

4. Rain in due season. The periodical rains, on which the fertility of the holy land so much depends, are here spoken of. There are two wet seasons, called in Scripture the former and the latter rain. The former or autumn rain commences after the autumnal equinox and falls in heavy showers in November and December. Then generally follows a period with occasional light showers, and in March the latter or spring rain comes on, which is precarious in quantity and duration, and rarely lasts more than two days. *Clark.*

5. This is a nervous and beautiful promise of such entire plenty of corn and wine, that before they could have *reaped and threshed* out their corn, the vintage should be ready ; and before they could have *pressed out their wine*, it would be time to *sow again*. The Prophet Amos (ch. 9 : 13) expresses the same blessing in the same manner : *The ploughman shall overtake the reaper and the treader of grapes him who soweth seed.* *Dodd.*—Reaping is done in April, May, and

June, and the vintage is in September and October. Hence the harvest, according to the promise, is to be so heavy that it will take three or four months to tread out the grain. And here, again, actual experience suggested the costume of the prophecy. In very abundant seasons I have often seen the threshing actually prolonged until October. *Thompson.*

6. The blessings here promised, it will be noticed, are set in contrast with the main judgments which are elsewhere denounced against the Israelites (Ezek. 14 : 21), to wit, famine, war, and evil beasts.

7. Ye shall chase your enemies. That is, a few, a mere handful, shall be more than a match for a great multitude, as it proved in the conquest of Canaan ; inasmuch that Joshua says, enlarging upon this promise (23 : 10), " One man of you shall chase a thousand." This was signally fulfilled in the days of Gideon, who with three men put to flight a vast army (Judges 7 : 22). So also in the case of David's worthies, of whom one lifted his spear against eight hundred, and slew three hundred at one time (2 Sam. 23 : 8, 18). *Bush.*

De. 28 : 1-14. The blessing. As in the closing words of the exposition of the Law (De. 26 : 19), so here, exaltation is promised to Israel on condition of obedience. The condition is very emphatically stated at the beginning (verses 1, 2), middle (verse 9), and close (verses 13, 14) of this portion of the discourse ; and the several blessings enumerated appear as directly consequent on its performance. The six repetitions of the word " blessed " introduce the particular forms which the blessing would take in the various relations of life. *Espin.*

1. Hearken and do. The condition of all enjoyment of the Divine bounty was obedience on the part of the people to the Word and Law of Jehovah their God. This rendered, the blessing would come on them rich and full, and abide with them (cf. verses 2, 9, 13, 14). *W. L. A.*

Blessings are promised upon condition that they *diligently hearken to the voice of God*, speaking to them by his word ; that they *observe and do all his commandments*, and that they *keep the commandments of God, and walk in his ways*. Not only do them for once, but keep them forever ; not only set out in his ways, but walk in them to the end. Let them take care to keep up religion, both the form and power of it, in

their families and nation, and God would not fail to bless them. H.

Set thee high above the nations. If a nation has in it a preponderance of wise, true-hearted, upright men, such as fear God, love righteousness, and hate iniquity, nothing can prevent such a nation rising in the scale. Its prosperity will be manifest in its inward peace, in the readiness of other nations to deal with it by opening up commercial relations, and in the good will of other nations which it will certainly share. It will have the armor of light. Its virtue will be a wall of defence. "Its land will yield her increase; and God, even its own God, will bless it." "Happy is the nation that is in such a case; yea, happy is that people whose God is the Lord." To such a nation it may well be said, "Blessed is he that blesseth thee, and cursed is he that curseth thee" (Nu. 24 : 5-9). C. C.

3-7. The fulness of the blessing in all the relations of life, external and internal, is presented in six particulars, each introduced by the word "blessed." Israel should be blessed in the house and in the field, in the fruit of the body, in the productions of the soil and the increase of herd and flock, in the store and in the use of what nature provided—in all their undertakings, whether in peace or in war, at home or abroad. *Basket and kneading-trough*; "the basket" representing the store in which the fruits of the earth were laid up, the "kneading-trough" the use of these for the supply of daily needs. W. L. A.

The blessings of God's providence are *covenanted* blessings to those who trust in him. God has said that they shall be provided for. In their basket and in their store they shall be blessed; and whether the basket be full or empty, the blessing is equally sure; the Providence is a good one, whether its shape be that of trial or of mercy; it is equally a providence of love—a part of God's covenant of love; so that sorrow and poverty itself, to those who put their trust in him, is better, when God sends it, than thousands of gold and silver. Whatever God sends is best for those who trust God. *Cheever*.

8. The effect of the blessing should be seen not only in the supremacy of Israel over all opposition, but in the abundance of their possessions, in the success of their undertakings, and in the respect in which they should be held by all nations. W. L. A.—They should have success in all their employments; "The Lord shall command the blessing (and it is he only that can command it) upon thee, not only in all thou

hast, but in all thou doest, all that thou settest thine hand unto." This intimated that when they were rich they must not be idle, but must find some good employment to set their hand to, and God would own their industry and *bless the work of their hand*, for that which makes rich and keeps so, is the *blessing of the Lord upon the hand of the diligent*. From the whole we learn (it were well if men would believe it) that religion and piety are the best friends to outward prosperity. Though temporal blessings do not take up so much room in the promises of the New Testament as they do in those of the Old, yet it is enough that our Lord Jesus has given us his word (and sure we may take his word) that if we *seek first the kingdom of God, and the righteousness thereof*, all other things shall be added to us, as far as infinite wisdom sees good, and who can desire it further? (Matt. 6 : 33). H.

Behind all forms of blessing a personal God may be seen. The material food does not sustain bodily life; it is God acting through the food. Neither fertile land, nor good husbandry, nor auspicious weather, nor all combined, will in themselves secure a copious harvest; it is God acting through natural forces. "The Lord shall command the blessing." However riches may increase, if God smile not, there will be no joy. The house may be full of children; yet instead of ruddy health there may be wasting sickness—instead of intellectual vigor, imbecility—instead of laughter, weeping: the blessing of God is wanting. We may possess substantial homes, yet no security. True prosperity is a Divine Father's benediction. D. D.

Full storehouses, without God's blessing, are not riches. God does not count a man rich further than the good things he has are of real and lasting benefit to him. Wealth unblessed of God is not to be desired. Unblessed good is ill (Eccl. 5 : 10-15). It *turns* to ill—is not enduring (Prov. 13 : 22), takes wings and leaves, is a curse to offspring (Eccl. 5 : 14, 15; 6 : 2; Jas. 5 : 1, 2). God's blessing, without full storehouses, makes rich. It enriches the little we have. It makes adversity a means of spiritual enrichment. It is itself the best of all riches. *Orr*.

9. The reward of goodness is its own permanence. "The Lord shall establish thee an holy people." "And thou shalt not go aside from any of the words which I command thee." In the life of obedience "God helps those who help themselves." Separate acts become easier by repetition. They evolve into habits. Habits tend to permanence and constitute character and foreshadow destiny. All proceeds by virtue of an eternal law; "God

helps those who help themselves." It is easier for a good man to resist temptation now than it was in the first stages of his Christian life. Devotion has become the natural outflow of his soul, the fruitage of his new life. D. D.

10. Thou art called by the name of the Lord; rather, *the name of Jehovah is called upon thee*. The name of God is God himself as revealed; and this name is called or named upon men when they are adopted by him, made wholly his, and transformed into his likeness. This blessing Israel enjoyed as a nation.

14. Moses ends as he began, by reminding them that the condition of enjoying the blessing was obedience to the Divine Law, and steadfast adherence to the course in which they were called to walk. W. L. A.—The blessing is viewed as pervading every department of the earthly life. It mingles itself with all the good man is, with all he does, with the circumstances of his lot, with the powers of the natural world which constitute his environment. It rests on his person, on his household, on his possessions. It attends him in city and field, in his coming in and going out, so that whatever he does prospers (Ps. 1:3). These promises demonstrate: (1) That the providence of God, in the sphere of the outward life, is free, sovereign, all-embracing. (2) That there is under this providence a connection between outward events and circumstances and spiritual conditions. (3) That, subordinately to higher ends, piety and virtue, under this providence, will be rewarded by prosperity. Orr.

The signs of God's blessing which God's faithful ones enjoy, even in this life. They have peace with God through the Lord Jesus Christ. They have a clear conscience; they know that the aim of pleasing God is right, whatever difficulties it may involve. They enjoy what they have as from God, and as the loving gifts of a Father's hand. If much be given, they delight to use it for God. If little be theirs, they know that a little that a righteous man hath is better than the riches of many wicked. And, above all, the supreme proof of God's blessing is that gains and losses, joys and cares, health and

sickness, do "all work together for good" to them; they minister to the growth of character, and help to make them better, wiser, and holier men. C. C.

God's promises never fail but through man's fault. So considered, all the Scripture promises are full of instruction, alike when fulfilled or not fulfilled. Every Scripture promise not fulfilled speaks a solemn lesson. God cannot lie; but his promises always imply that we do not set ourselves against their accomplishment; he will do his part, the means of grace shall be given, the blessing is ready to fall upon the use of them; but still he will not overrule man's will so that he shall of necessity use them. And if man will not use the means of grace, then he cannot see the fulfilment of the promised blessing. And thus whenever the promised blessing is wanting, it is the visible sign of something left undone, or done ill on our parts, which, so long as it continues, must forever, as now, keep the blessing from us. T. Arnold.

It is a current popular notion that God's threatenings are more or less serious, and may carry with them grave consequences; but as to his *promises*—who should concern himself as to any *danger* from neglecting them? If one does not choose to receive the promised favor, it is only to excuse himself or let it go by default; and it simply amounts to nothing; it will be all the same as if no promise had ever reached his ear. Not so, but far otherwise is God's thought of this! In his view the Gospel promise lays bare the very heart of man. Beyond possible mistake it shows whether that sinful heart has any, even the least respect for God left; whether it can be touched by the presence and pressure of God's infinite love; whether upon after and second thought it will entertain at all the spirit of repentance and will consent to consider its ways and think of returning to obedience. Every renewal of God's promise is his motion put to the sinner for *reconsideration*; and every such refusal of the sinner to entertain this motion is a fresh insult offered to his loving Father! Oh, how does it lay bare his proud, unbelieving heart! H. C.

Section 191.

PROPHETIC CURSES: AS UTTERED FIRST AT SINAI; AS REPEATED AND AMPLIFIED ON THE PLAINS OF MOAB. PROMISES OF RESTORED FAVOR UPON REPENTANCE AND RETURN UNTO JEHOVAH.

LEVITICUS 26 : 14-46. DE. 28 : 15-68.

Lev. 26 14 BUT if ye will not hearken unto me, and will not do all these commandments ;
 15 and if ye shall reject my statutes, and if your soul abhor my judgements, so that ye will not
 16 do all my commandments, but break my covenant ; I also will do this unto you ; I will appoint terror over you, even consumption and fever, that shall consume the eyes, and make the
 17 soul to pine away : and ye shall sow your seed in vain, for your enemies shall eat it. And I
 18 will set my face against you, and ye shall be smitten before your enemies : they that hate you
 19 shall rule over you ; and ye shall flee when none pursueth you. And if ye will not yet for
 20 these things hearken unto me, then I will chastise you seven times more for your sins. And
 21 I will break the pride of your power ; and I will make your heaven as iron, and your earth as
 22 brass : and your strength shall be spent in vain : for your land shall not yield her increase,
 23 neither shall the trees of the land yield their fruit. And if ye walk contrary unto me, and
 24 will not hearken unto me ; I will bring seven times more plagues upon you according to your
 25 sins. And I will send the beast of the field among you, which shall rob you of your children,
 26 and destroy your cattle, and make you few in number ; and your ways shall become desolate.
 27 And if by these things ye will not be reformed unto me, but will walk contrary unto me ; then
 28 will I also walk contrary unto you ; and I will smite you, even I, seven times for your sins.
 29 And I will bring a sword upon you, that shall execute the vengeance of the covenant ; and ye
 30 shall be gathered together within your cities ; and I will send the pestilence among you ; and
 31 ye shall be delivered into the hand of the enemy. When I break your staff of bread, ten
 32 women shall bake your bread in one oven, and they shall deliver your bread again by weight :
 33 and ye shall eat, and not be satisfied.
 34 And if ye will not for all this hearken unto me, but walk contrary unto me ; then I will
 35 walk contrary unto you in fury ; and I also will chastise you seven times for your sins. And
 36 ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will
 37 destroy your high places, and cut down your sun-images, and cast your carcases upon the
 38 carcases of your idols ; and my soul shall abhor you. And I will make your cities a waste,
 39 and will bring your sanctuaries unto desolation, and I will not smell the savour of your sweet
 40 odours. And I will bring the land into desolation : and your enemies which dwell therein
 41 shall be astonished at it. And you will I scatter among the nations, and I will draw out the
 42 sword after you ; and your land shall be a desolation, and your cities shall be a waste. Then
 43 shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land ;
 44 even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall
 45 have rest ; even the rest which it had not in your sabbaths, when ye dwelt upon it. And as
 46 for them that are left of you, I will send a faintness into their heart in the lands of their
 47 enemies : and the sound of a driven leaf shall chase them ; and they shall flee, as one fleeth
 48 from the sword ; and they shall fall when none pursueth. And they shall stumble one upon
 49 another, as it were before the sword, when none pursueth : and ye shall have no power to
 50 stand before your enemies. And ye shall perish among the nations, and the land of your
 51 enemies shall eat you up. And they that are left of you shall pine away in their iniquity in
 52 your enemies' lands ; and also in the iniquities of their fathers shall they pine away with
 53 them.

De. 28 15 But it shall come to pass, if thou wilt not hearken unto the voice of the Lord
 thy God, to observe to do all his commandments and his statutes which I command thee this
 16 day ; that all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in
 17 the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy kneading-
 18 trough. Cursed shall be the fruit of thy body, and the fruit of thy ground, the increase of
 19 thy kine, and the young of thy flock. Cursed shalt thou be when thou comest in, and cursed
 20 shalt thou be when thou goest out. The Lord shall send upon thee cursing, discomfiture,

and rebuke, in all that thou puttest thine hand unto for to do, until thou be destroyed, and until thou perish quickly ; because of the evil of thy doings, whereby thou hast forsaken me.

21 The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off
 22 the land, whither thou goest in to possess it. The Lord shall smite thee with consumption,
 and with fever, and with inflammation, and with fiery heat, and with the sword, and with
 23 blasting, and with mildew ; and they shall pursue thee until thou perish. And thy heaven
 24 that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord
 shall make the rain of thy land powder and dust : from heaven shall it come down upon thee,
 25 until thou be destroyed. The Lord shall cause thee to be smitten before thine enemies : thou
 shalt go out one way against them, and shalt flee seven ways before them : and thou shalt be
 26 tossed to and fro among all the kingdoms of the earth. And thy carcase shall be meat unto
 all fowls of the air, and unto the beasts of the earth, and there shall be none to fray them
 27 away. The Lord shall smite thee with the boil of Egypt, and with the emerods, and with the
 28 scurvy, and with the itch, whereof thou canst not be healed. The Lord shall smite thee
 29 with madness, and with blindness, and with astonishment of heart : and thou shalt grope at
 noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways : and thou
 30 shalt be only oppressed and spoiled away, and there shall be none to save thee. Thou shalt
 betroth a wife, and another man shall lie with her : thou shalt build an house, and thou shalt
 31 not dwell therein : thou shalt plant a vineyard, and shalt not use the fruit thereof. Thine ox
 shall be slain before thine eyes, and thou shalt not eat thereof : thine ass shall be violently
 taken away from before thy face, and shall not be restored to thee : thy sheep shall be given
 32 unto thine enemies, and thou shalt have none to save thee. Thy sons and thy daughters shall
 be given unto another people, and thine eyes shall look, and fail with longing for them all the
 33 day : and there shall be nought in the power of thine hand. The fruit of thy ground, and all
 thy labours, shall a nation which thou knowest not eat up ; and thou shalt be only oppressed
 34 and crushed away : so that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The Lord shall smite thee in the knees, and in the legs, with a sore boil, whereof thou canst
 36 not be healed, from the sole of thy foot unto the crown of thy head. The Lord shall bring
 thee, and thy king which thou shalt set over thee, unto a nation which thou hast not known,
 37 thou nor thy fathers ; and there shalt thou serve other gods, wood and stone. And thou shalt
 become an astonishment, a proverb, and a by-word, among all the peoples whither the Lord
 38 shall lead thee away. Thou shalt carry much seed out into the field, and shalt gather little
 39 in ; for the locust shall consume it. Thou shalt plant vineyards and dress them, but thou
 40 shalt neither drink of the wine, nor gather *the grapes* : for the worm shall eat them. Thou
 shalt have olive trees throughout all thy borders, but thou shalt not anoint thyself with the
 41 oil ; for thine olive shall cast *its fruit*. Thou shalt beget sons and daughters, but they shall
 42 not be thine ; for they shall go into captivity. All thy trees and the fruit of thy ground shall
 43 the locust possess. The stranger that is in the midst of thee shall mount up above thee
 44 higher and higher ; and thou shalt come down lower and lower. He shall lend to thee, and
 45 thou shalt not lend to him : he shall be the head, and thou shalt be the tail. And all these
 curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed ;
 because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments
 46 and his statutes which he commanded thee : and they shall be upon thee for a sign and for a
 47 wonder, and upon thy seed for ever : because thou servedst not the Lord thy God with joy-
 48 fulness, and with gladness of heart, by reason of the abundance of all things : therefore shalt
 thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst,
 and in nakedness, and in want of all things : and he shall put a yoke of iron upon thy neck,
 49 until he have destroyed thee. The Lord shall bring a nation against thee from far, from the
 50 end of the earth, as the eagle flieth ; a nation whose tongue thou shalt not understand ; a
 nation of fierce countenance, which shall not regard the person of the old, nor shew favour to
 51 the young : and he shall eat the fruit of thy cattle, and the fruit of thy ground, until thou be
 destroyed : which also shall not leave thee corn, wine, or oil, the increase of thy kine, or the
 52 young of thy flock, until he have caused thee to perish. And he shall besiege thee in all thy
 gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy
 land : and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy
 53 God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons
 and of thy daughters which the Lord thy God hath given thee ; in the siege and in the strait-

54 ness, wherewith thine enemies shall straiten thee. The man that is tender among you, and
 very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and
 55 toward the remnant of his children which he hath remaining : so that he will not give to any
 of them of the flesh of his children whom he shall eat, because he hath nothing left him ; in
 the siege and in the straitness, wherewith thine enemy shall straiten thee in all thy gates.
 56 The tender and delicate woman among you, which would not adventure to set the sole of her
 foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband
 57 of her bosom, and toward her son, and toward her daughter ; and toward her young one that
 cometh out from between her feet, and toward her children which she shall bear ; for she
 shall eat them for want of all things secretly : in the siege and in the straitness, wherewith
 58 thine enemy shall straiten thee in thy gates. If thou wilt not observe to do all the words of
 this law that are written in this book, that thou mayest fear this glorious and fearful name,
 59 THE LORD THY GOD ; then the LORD will make thy plagues wonderful, and the plagues of thy
 seed, even great plagues, and of long continuance, and sore sicknesses, and of long continu-
 60 ance. And he will bring upon thee again all the diseases of Egypt, which thou wast afraid of ;
 61 and they shall cleave unto thee. Also every sickness, and every plague, which is not written
 62 in the book of this law, them will the LORD bring upon thee, until thou be destroyed. And ye
 shall be left few in number, whereas ye were as the stars of heaven for multitude ; because
 63 thou didst not hearken unto the voice of the LORD thy God. And it shall come to pass, that
 as the LORD rejoiced over you to do you good, and to multiply you ; so the LORD will rejoice
 over you to cause you to perish, and to destroy you ; and ye shall be plucked from off the land
 64 whither thou goest in to possess it. And the LORD shall scatter thee among all peoples, from
 the one end of the earth even unto the other end of the earth ; and there thou shalt serve
 65 other gods, which thou hast not known, thou nor thy fathers, even wood and stone. And
 among these nations shalt thou find no ease, and there shall be no rest for the sole of thy
 foot : but the LORD shall give thee there a trembling heart, and failing of eyes, and pining of
 66 soul : and thy life shall hang in doubt before thee ; and thou shalt fear night and day, and
 67 shalt have none assurance of thy life : in the morning thou shalt say, Would God it were
 even ! and at even thou shalt say, Would God it were morning ! for the fear of thine heart
 68 which thou shalt fear, and for the sight of thine eyes which thou shalt see. And the LORD
 shall bring thee into Egypt again with ships, by the way whereof I said unto thee, Thou shalt
 see it no more again : and there ye shall sell yourselves unto your enemies for bondmen and
 for bondwomen, and no man shall buy you.

Lev. 26 40 And they shall confess their iniquity, and the iniquity of their fathers, in their
 trespass which they trespassed against me, and also that because they have walked contrary
 41 unto me, I also walked contrary unto them, and brought them into the land of their enemies :
 if then their uncircumcised heart be humbled, and they then accept of the punishment of
 42 their iniquity ; then will I remember my covenant with Jacob ; and also my covenant with
 Isaac, and also my covenant with Abraham will I remember ; and I will remember the land.
 43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate
 without them ; and they shall accept of the punishment of their iniquity : because, even be-
 44 cause they rejected my judgements, and their soul abhorred my statutes. And yet for all that,
 when they be in the land of their enemies, I will not reject them, neither will I abhor them,
 45 to destroy them utterly, and to break my covenant with them : for I am the LORD their God :
 but I will for their sakes remember the covenant of their ancestors, whom I brought forth out
 of the land of Egypt in the sight of the nations, that I might be their God : I am the LORD.
 46 These are the statutes and judgements and laws, which the LORD made between him and
 the children of Israel in mount Sinai by the hand of Moses.

PROPHETIC CURSES UTTERED AT SINAI.

Lev. 26 : 14-39.

Having enjoined the proclamations of the blessing and the curse on their entering into possession of Canaan, Moses, for the sake of impressing on the minds of the people both the blessing and the curse, proceeds to dilate upon

both, dwelling especially upon the latter as that which the people the more needed to have brought home to them. As he proceeds, the language of terrible denunciation passes into that of no less terrible prediction, in which the calamities that should come upon the nation because of their apostasy and rebellion are clearly and pointedly foretold. W. L. A.

The blessings and the curses rise one above the other in regular gradation : on the one side, rain, abundance, peace, deliverance, victory, increase in numbers, communion with God ; now, on the other side, horror, wasting, and the burning fever, hostile spoiling of the fields, defeat, and causeless flight ; the heaven iron, and the earth brass, failure of crops and fruits in spite of labor spent upon them ; wild beasts for the destruction of cattle, children, and men, desolation of the highways ; the sword, pestilence, and famine ; cannibalism, overthrow of their heathen idols and of God's own house and worship, destruction of their cities, utter desolation of their lands, and their captivity among the heathen. And even yet the full measure of their misery is not accomplished, for while the land enjoys her Sabbaths, the captives, if unrepentant, are to fall from one misery to another, till they pine away and are consumed. Each of these grades is described as being symbolically seven times worse—that is, incomparably worse, than that which has gone before. Because these plagues would come, and in fact did come, upon them as the immediate result of physical or moral causes that could be traced, they are none the less the effect of God's wrath upon his apostate people. F. M.—The blessing and the curse touched every interest and relationship of Jewish life—religion, home, society, government. The curse was invoked upon idolatry, untruthfulness, avarice, oppression, unchastity, insubordination. It began in the inner chamber of the heart, and extended to the outermost circle of the social system. D. D.

The prophecies of Moses may be considered as supplementary to those of Jacob and Balaam : furnishing a more detailed account of the fortunes of the Israelites, and afterward of the Jews. His predictions of the corruptions of his people after his death ; of their subsequent calamities under the judicial and regal States ; of the horrors of the Assyrian and Babylonian, and afterward of the Roman captivity ; are delivered with such plainness and precision, that they seem rather to be historical narratives of past transactions than prophecies of future. In this respect they differ from all others, excepting those of our Lord himself ; the predictions of the rest being generally delivered in a figurative and highly poetical style, very concise and very obscure. Dr. Hales.—It is only necessary to be acquainted with the history of the second destruction of Jerusalem, and the subsequent fortunes of the Jewish nation, to perceive how truly and correctly the eye of the prophet Moses had penetrated through thirty-three centuries

of the future history of his people. For the rest, what Hosea (ch. 3) beholds in spirit, and adds at verse 4, to complete the history of the kingdom of God, must be here compared. C. G. B.

The promises of God are prophecies of good ; so are his threatening prophecies of evil ; they give no countenance to fatalism since made to depend upon conditions. God may, therefore, repent him of evils threatened when sinners repent of the sin that provoked him. So long as the Hebrews were faithful to their God they found him faithful in mercy ; when they rebelled they found him no less faithful in judgment. What a commentary upon the verses before us is the history of the Israelites ! J. A. M.

What an accumulation of penalties and curses are we presented with here—marking the intolerance of God for sin, and how much it is the object of his abomination. It reminds one of the expression, God casting the fury of his wrath and raining it upon them (Job 20 : 23)—also, “Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest” (Ps. 11 : 6). It is thus that he who hateth iniquity heapeth all sorts of calamity on the rebellious Israelites ; pestilence within their borders, violence and invasion from without, diseases of all kinds both on themselves and on the fruits of the earth—fever and inflammation to the former, blasting and mildew to the latter. The very elements were made to conspire against them. Mark the strength of the expressions—the heaven brass, the earth iron. The rain of powder and dust indicates the extreme drought, in that these were blown from the highway on the fields—a most severe visitation in a hot climate ; and then there were the fell discomfitures which they received at the hand of their enemies, and the appalling effect of these. How fearfully and with what graphic truth of fulfilment have these threats been all realized ! The curses are so many predictions ; and this whole chapter forms a most striking prophecy, delivered hundreds of years before its final accomplishment. T. C.

The sublimity of his denunciations surpasses anything in the oratory or the poetry of the whole world. Nature is exhausted in furnishing terrific images ; nothing, except the real horrors of Jewish history, the miseries of their sieges, the cruelty, the contempt, the oppressions, the persecutions, which for ages this scattered and despised nation have endured, can approach the tremendous maledictions which warned them against the violation of their law. Milman.

Lev. 26 : 16. The language is singularly

bold and striking. Terror, consumption, and the burning ague are personified, and made the keepers of the disobedient and apostate Israelites. They haunt their steps wherever they go, and keep them continually under the influence of dismay, feeling indistinguishable evils, and fear-*ing* worse. **18.** *Then will I punish you seven times more for your sins.* A definite for an indefinite number. The import is plainly that of a great increase of their plagues by reason of their continued provocations from age to age, as history proves to have been the case. *Bush.*

25. He constantly declares by the prophets that He was the Leader of the people's enemies, and that the Assyrians and Chaldeans both fought under him. He calls the Assyrian his axe, and the rod of his anger which he wields in his hand and Nebuchadnezzar his *hired* soldier. He says that he will call the Egyptians with a *hiss*, and will arouse the Chaldeans by the sound of his trumpet. *Calv.*

26. Bread again by weight. No language could be more expressive of the extremities to which they should be reduced. In allusion to this it is threatened again (Ezek. 4 : 16, 17), "I will break the staff of bread in Jerusalem, and they shall eat bread by weight, and with care, and they shall drink water by measure, and with astonishment; that they may want bread and water, and be astonished one with another, and consume away for their iniquity."

29. Ye shall eat the flesh of your sons. This was literally fulfilled at the siege of Samaria (2 Kings 6 : 29), in the days of Jehoram, and in the siege of Jerusalem, under Titus. The fearful accomplishment of the threatened punishment is thus bewailed by Jeremiah (Lam. 4 : 10), "The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people." *Bush.*

32. The land wonderfully fulfilled two conditions: first, as a place of training and discipline, a land where they might be hidden away till prepared to take their proper place among the nations; second, as a land where they could bear their witness to Jehovah, when his time had come. As midway between Egypt and Chaldea, and adjacent to Asia Minor, the name of Jehovah might be made known through them to the peoples of the East and of the West. Of this land Jehovah gave to his people possession, but not ownership. "The land is mine, for ye are pilgrims and sojourners with me." He was the sole owner, and they only tenants at will, whose possession was conditioned upon

the fulfilment of their covenant obligations. If faithful to him, he would defend them from the invasion of enemies; their land should not be visited by drought nor by devastating insects; there should not be pestilence or famine, but the rain should fall in its season and the land be filled with plenty. But if unfaithful, he would visit them with judgments until he had brought the land to desolation, and scattered the people among the heathen. . . . This relation of the Jews to their land, through Jehovah, was a most important element in their history. To be thrust out of it and scattered among the nations, was the heaviest punishment that could be inflicted upon them, since it was inflicted by their King, and was the proof to all the world of their rebellion. *Andrews.*

34. Then shall the land enjoy her Sabbaths as long as it lieth desolate. This is shown by Houbigant to be a historical fact. From Saul to the Babylonish captivity are numbered about four hundred and ninety years, during which period there were of course seventy Sabbaths of years. Now the Babylonish captivity lasted seventy years, and during that time the land of Israel rested. Therefore the land rested just as many years in the Babylonish captivity as it should have rested Sabbaths, if the Jews had observed the law relative to the Sabbatic years. *Bush.*

38, 39. This is the concluding threat. It is conditional in its nature, and the condition having been fulfilled, it has been accomplished. Those of the ten tribes who did not find their way to Babylon, and so became absorbed in the body which returned to Jerusalem, have been *eaten up by the land of their enemies*, and have *pined away in their enemies' lands*. Neither they nor their descendants are to be found in any part of the globe, however much investigation may employ itself in searching for them. They have been absorbed by the populations among which they were scattered. *F. M.*

PROPHETIC CURSES REPEATED AND AMPLIFIED ON THE PLAINS OF MOAB.

De. 28 : 15-68.

Moses here resumes and amplifies the threats already set forth in the earlier records of the Law. The blessings are declared in fourteen verses; the curses require nearly four times as many. Thus here again the curse is the more conspicuous feature in the Law. The language rises in this chapter to the sublimest strains, especially in the latter part of it; and the prophecies respecting the dispersion and degradation of the Jewish nation in its later days are among

the most remarkable in Scripture. They are plain, precise, and circumstantial ; and the fulfilment of them has been literal, complete, and undeniable. *Espin.*

15, 20. God seeks not occasion against us, nor is he apt to quarrel with us. That which is here mentioned as bringing the curse is (1) despising God ; refusing to *hearken to his voice* (verse 15), which speaks the highest contempt imaginable, as if what he said were not worth the heeding or we were not under any obligation to him. (2) Disobeying him ; *not doing his commandments* or not observing to do them. None fall under his curse but those that rebel against his command. (3) Deserting him. "It is because of the *wickedness of thy doings*, not only whereby thou hast slighted me, but *whereby thou hast forsaken me*" (verse 20). God never casts us off till we first cast him off. It intimates that their idolatry, by which they forsook the true God for false gods, would be their destroying sin, more than any other. H.—These threatenings are against evil-doers, and while as terrible as they are just they have no taint of bitterness. They are never vindictive. They proceed from a heart of infinite pity—the heart of "the Almighty Father." *Dr. J. P. Thompson.*

16-19. As the blessing was set forth in six announcements (verses 3-6), the curse is proclaimed in form and number corresponding. The curse thus appears as the exact counterpart of the blessing. The different forms in which the threatened curse should break forth are then detailed (verses 20-68). W. L. A.

The equity of these curses. (1) Disobedience under such circumstances of privilege was eminently *base and blameworthy*. Disloyalty had no excuse. To refuse to hearken was sheer obstinacy which could plead no extenuation. (2) *It was perjury*. They had sworn to be loyal subjects. They had acknowledged the just terms of the covenant, and had entered Canaan on the terms of pledged obedience. (3) *It was rebellion against their accepted King*. If such flagrant rebellion escaped with impunity, God would be dishonored in the eyes of the universe. (4) *The curses were their own choice*. They knew clearly what the fruits of disobedience were. They had seen the fruits in others' fate—in the Egyptians, in their brethren, in the Canaanites. If they should choose other gods they should be led into captivity, and there they should "serve other gods, wood and stone." (5) *The curses were the natural evolution of their crimes*. Sin is the seed of which penalty is the fruit. If they forsook God, God would forsake them. What could be more equitable? Men say, "Depart from me ;

I desire not the knowledge of thy ways." God says, "Depart from me ; I never knew you." D. D.

25, 26. Utter defeat in battle (the opposite of the blessing promised, verse 7) and dispersion among the nations are threatened, with the utmost indignity to those who were slain, in their bodies being left unburied to be devoured by birds of prey and wild beasts (cf. 1 Kings 14 : 11). Shalt be removed into all the kingdoms of the earth ; literally, *shall be a tossing to and fro to all the kingdoms*, etc. ; "a ball for all the kingdoms to play with."

28, 29. Besides bodily ailments, mental diseases should come upon them—insanity, incapacity, confusion of mind, so that even at mid-day they should grope as a blind man gropes—i.e., under the most favorable circumstances they should be unable to find the right path, to hit on the right and safe course. It is of mental blindness that the word is here used. W. L. A. —They should be infatuated in all their counsels, so as not to discern their own interest, nor bring anything to pass for the public good. *The Lord shall smite thee with madness and blindness*. Note, God's judgments can reach the minds of men, to fill them with darkness and horror, as well as their bodies and estates ; and those are the sorest of all judgments which make men a terror to themselves, and their own destroyers. II.

30-34. The spoliation of them should be utter. All most dear and precious to them should be the prey of their enemies. Wife, house, vineyard, herd, and flock should be ruthlessly taken from them ; sons and daughters should be carried into captivity, and their eyes should look for them in vain, with constant and wasting longing. W. L. A.

32-38, Lev. 26 : 23-39. These passages are remarkably descriptive of the captivities of the ten tribes carried away by the Assyrians, and transplanted into the remotest parts of the empire, and of the two remaining tribes of Judah and Benjamin, by the Babylonians. Their true meaning is determined by the Prophet Jeremiah in the following summary : "Lo, I bring a nation upon you *from far*, O house of Israel, saith the Lord : it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their *quiver* is an open sepulchre, they are all mighty men. And they shall eat up thine harvest." The remoteness of the Babylonians is noticed (Is. 5 : 26), and the antiquity of "the land of Nimrod" (Mic. 5 : 6). The Syriac language was not understood by the Jews

(2 Kings 18 : 26), and their arms were chiefly bows and arrows (Jer. 6 : 23). *Hales.*

33. Thou shalt be only oppressed and crushed alway. They should not be quite rooted out and destroyed, as the Amalekites and Canaanites were, of whom no footsteps now remain ; but be scattered and tossed about through other nations, remaining still as a testimony to the truth of God's revealed religion ; and there only oppressed, crushed, and enslaved. *Pyle.*

36. The Lord shall bring thee, and thy king. This was fulfilled literally, when Jehoiachin was carried captive to Babylon (2 Kings 24 : 15), and afterward Zedekiah (25 : 7 ; Jer. 39 : 7 ; 52 : 11). *Bp. Patrick.*—It is a circumstance which must strike every unprejudiced person, that this prophetic threat was delivered at a time when the Jews had not a king, nor were yet constituted as a nation. *Bryant.*

37. The Hebrew people have survived their metropolis, their kingdom, and their code ; and a terrible interval of more than fifteen centuries of merciless persecutions, of heroic struggles, of blasting calumnies, of martyrdoms, and of expulsions, constitute the modern history of the Hebrews. Exiles even in their birthplace ; struck out of the number of nations, yet still a nation ; the chosen of God, and the persecuted of man ; looked on as sacred, and held as contemptible. Stigmatized or proscribed, their very name has entailed on them a proverbial odium, and they are still enduring the anathema of their immortal legislator ; “Thou shalt become an astonishment, a proverb, and a by-word among all the peoples whither the Lord shall lead thee away.” *D'Israeli.*

41. Thou shalt beget sons. The calamity here threatened was threatened also in many places of the prophets, and fulfilled in several invasions of their neighbors : for the Syrians, no doubt, carried captive more than one “little maid,” like her who waited on Naaman's wife (2 Kings 5 : 2), and in other inroads upon them, till the captivity of the whole land ; we may be confident that this was a frequent calamity (2 Kings 14 : 26 ; 15 : 37). *Bp. Patrick.*

49, 50. The description here given of the enemy to whom Israel was to be subjected, applies more or less closely to all the nations whom God raised up from time to time, to invade Israel and chastise the people for their rebellion—the Chaldeans (cf. Jer. 48 : 40 ; 49 : 22 ; Ezek. 17 : 5-7 ; Hab. 1 : 6), the Assyrians (cf. Is. 5 : 26 ; 38 : 11), the Medes (Is. 13 : 17, 18) ; but there are features in the description which ap-

ply especially to the Romans ; and the horrors delineated in the latter part of the section (verses 52-57) carry one's thoughts immediately to the terrible scenes which transpired during the wars of Vespasian and Titus with the Jews as narrated by Josephus. *W. L. A.*

The minute and circumstantial prophecy contained from the forty-ninth to the sixty-eighth verse was exactly fulfilled in all its branches by the Roman captivity, and is still fulfilling at this very day. Its accomplishment indeed is for “a sign” of their rebellion against God, and for “a wonder” of their preservation amid all those dreadful calamities which they have suffered for so many hundred years. *Hales.*—If we consider what providential reasons may be assigned for the present condition of the Jews, we shall find that their numbers, dispersion, and adherence to their religion have furnished every age and every nation of the world with the strongest arguments for the Christian faith ; not only as these very particulars are foretold of them, but as they themselves are the depositories of these and all the other prophecies, which tend to their own confusion. Their number furnishes us with a sufficient cloud of witnesses that attest the truth of the Old Testament. Their dispersion spreads these witnesses through all parts of the world. The adherence to their religion makes their testimony unquestionable. *Addison.*

49, 50. A nation from far—namely, the Romans, as *swift as the eagle*, hastening to the prey ; our Saviour makes use of this similitude, in foretelling this destruction, that *where the carcass is, there will the eagles be gathered together* (Matt. 24 : 28). And Bishop Patrick observes (to make the accomplishment the more remarkable) that the ensign of the Roman armies was an eagle. This nation is said to be of a fierce countenance, an indication of a fierce nature, stern and severe, that would not pity the weakness and infirmity either of little children or of old people. *H.*—The Romans are here described with the most characteristic precision, above eight hundred years before their existence as a nation. First, by their *country* ; “far” to the westward of Palestine ; from “the end of the earth,” or shores of the Atlantic Ocean ; and it is remarkable that the armies of Titus and Adrian were principally composed of Gauls, Britons, and Spaniards. (Vespasian and Adrian, the two great conquerors and destroyers of the Jews, both came from commanding here in Britain. *Bp. Newton.*) (2) By the *rapidity* of their marches, “*swift as the eagle flieth* ;” and their ensigns too were *eagles*, expressive

thereof. (3) By their *language*, Latin, which was not understood by the Jews, though Greek was, from the time of Alexander's conquests in Asia. (4) By their "*fierce countenance*," for which the Romans were distinguished from the early periods of their republic. And (5) By their *ferocity*, or merciless disposition in war.

Of fierce countenance. How singularly applicable this characteristic was of the Romans, may appear from the following instance out of many. In a war which broke out between the Romans and Samnites (year of Rome 412), the latter attributed their defeat after a long and obstinate engagement to the *fierce looks* of the Romans. They said that "the eyes of the Romans seemed to be on fire, their countenances were wild, and their looks furious; and that this excited more terror in them than anything else."

51. Josephus, whose "*Jewish war*" is the best commentary on this prophecy, relates the devastation of the country by the Romans, that "in their rage they ceased not day nor night from ravaging the lands, plundering the goods, slaying all that were of military age, and taking the weaker captives." He relates the sieges of the principal towns taken by the Romans, Jotapata, Gadara, Joppa, Tiberias, Tarichea, and Gadala; at which last town in particular, after a long and obstinate defence, "above five thousand persons precipitated themselves from the walls into a deep valley beneath; and the Romans spared not even the infants, but *slung* them in numbers from the citadel." *Ides.*

—When Vespasian entered Gadara, Josephus says, that "he slew all, man by man, the Romans showing mercy to no age." Such had been the Chaldeans, as the sacred history relates expressly (2 Ch. 36 : 17).

52. And he shall besiege thee. The Romans demolished several fortified places before they besieged and destroyed Jerusalem. And the Jews may very well be said to have "trusted in their high and fenced walls," for they seldom ventured a battle in the open field. Jerusalem was a very strong place, and wonderfully fortified both by nature and by art, according to the description of Tacitus, as well as of Josephus. *Bp. Newton.*

For a minute recital of the fulfilment of these remarkable predictions, read pages 647-650 of New Testament, Vol. I. B.

57. Lev. 26 : 29. This prediction was fulfilled about six hundred years after, when Samaria was besieged by the King of Syria (2 Kings 6 : 28, 29). It was fulfilled again about nine hundred years after in the siege of Jerusalem

before the Babylonish captivity (Jer. 4 : 10 ; Bar. 2 : 1). Again it was fulfilled about fifteen hundred years after in the last siege of Jerusalem by Titus. At so many different times and distant periods hath this prophecy been fulfilled; and one would have thought that such distress and horror had almost transcended imagination, and much less that any person could certainly have foreseen and foretold it. *Bp. Newton.*

58-68. Even these fearful calamities would not be the consummation of their punishment. If they should be obstinate in their rebellion; if they would not observe to do all that the Law delivered by Moses enjoined on them; if they ceased to reverence and obey Jehovah, their God—then should come upon them the curse in full measure, and long-continued chastisement should show how grievous had been their sin.

58. This book. Not the Book of Deuteronomy, which was not then written, but the Book of the Law, the Torah, delivered by Moses to Israel from God; and of which he had been, in his addresses to the people, recapitulating some of the principal points (cf. verses 60, 61). *W. L. A.*

If the fulfilment of these predictions teaches anything, it is that God will not shrink from the punishment of sin. We shudder as we read the details of these curses—"plagues wonderful, . . . great plagues, and of long continuance, and sore sicknesses, and of long continuance" (verse 59), and ask ourselves, Can God really tolerate the sight of, not to say inflict, such incredible sufferings? Yet we find that not one of these curses failed of its accomplishment. So solemn a fact bids the sinner pause and ponder *his* chance of escaping in the great "day of wrath, and revelation of the righteous judgment of God." *Orr.*

62. And ye shall be left few in number. Josephus reckons that eleven hundred thousand souls perished during the siege of Jerusalem by the sword, pestilence, or famine, beside ninety-seven thousand whom they took captives. The greater part of these were of the same nation, but not of the same country. For they had assembled from all parts to celebrate the feast of the passover, and were suddenly surrounded by the Romans; and the whole of this vast multitude, composing the whole nation, shut up as it were in an enclosure by destiny. In the ensnaring rebellion, excited by the impostor Baruchab, signifying "son of the star," or Christ, so denominated in Balaam's prophecies, Julius Severus, the general

of Adrian, according to Dio, destroyed five hundred and eighty thousand Jews in the public combats, beside an innumerable multitude which perished by famine, misery, and fire : so that very few of them escaped this war ; in which were plundered and burned fifty fortified castles and nine hundred and eighty-five towns, flourishing and populous ; and so general was the massacre of the inhabitants, that all Judea was in some measure left desolate, and converted into a desert. *Hales.*

63. That is a terrible word, *As the Lord rejoiced over you to do you good, so he will rejoice over you to destroy you.* Behold here, *the goodness and severity of God* : mercy here shines bright in the pleasure God takes in doing good, yet justice here appears no less illustrious in the pleasure he takes in destroying the impenitent ; not as it is the making of his creatures miserable, but as it is the asserting of his own honor and the securing of the ends of his government. See what a malignant mischievous thing sin is, which makes it necessary for the God of infinite goodness to rejoice in the destruction of his own creatures, even those that had been favorites. *H.*

Ye shall be plucked from off the land. They were so when the ten tribes were carried captive into Assyria ; and when the two other tribes were carried captive to Babylon. They were so again when "the Romans took away their place and nation." Afterward, when the Emperor Adrian had subdued the rebellious Jews, he published an edict forbidding them upon pain of death to set foot in Jerusalem or even to approach the country round about it. From that time to this their country hath been in the possession of foreign masters, few of the Jews dwelling in it and those only of a low servile condition. In the twelfth century Jerusalem was almost entirely abandoned by the Jews, not above two hundred living there who were for the most part dyers of wool. The rest of the holy land was still more depopulated. Sandys says, "It is for the most part now inhabited by Moors and Arabians ; those possessing the valleys, and these the mountains. Turks there be few : but many Greeks with other Christians of all sects and nations, such as impute to the place an adherent holiness. Here be also some Jews ; yet inherit they no part of the land, but in their own country do live as aliens." *Bp. Newton.*

64. And the Lord shall scatter thee among all people. This gives the last stroke to the picture. *I will scatter you among the nations* (Lev. 26 : 33). While their land lies

waste and their cities in ruins, they themselves are dispersed among the nations and the sword unsheathed against them. More than once has this description been realized in the history of this people. They were carried away into captivity in part by Tiglath-pileser (2 Kings 15 : 29), by Shalmaneser (2 Kings 18 : 29), and by Nebuchadnezzar on three several occasions. Returning after seventy years of captivity they remained in their own country with various fortune until the siege of Jerusalem by Titus, which terminated in the raising of the walls and the burning of the temple. For eighteen centuries from that event they have been without a country, and are at this day scattered among the nations. The prophetic picture, melancholy though it is, has been fully borne out by the reality. *M.*—Nehemiah confesseth that these words were fulfilled in the Babylonish captivity (1 : 8, 9), but they have more amply been fulfilled since the great dispersion of the Jews by the Romans. What people indeed have been scattered so far and wide as they ? and where is the nation which is a stranger to them or to which they are strangers ? They swarm in many parts of the East, are spread through most of the countries of Europe and Africa, and there are several families of them in the West Indies. They circulate through all parts where trade and money circulate ; and are, as I may say, the brokers of the world. *Bp. Newton.*

65-67. And among these nations shalt thou find no ease. Since their expulsion from their native territory, the Jews have wandered over every portion of the globe, without national possessions, an acknowledged constitution, or independent laws. Though generally submissive to the laws and strangers to political intrigue, they have frequently been exposed to persecution and plunder, even with the connivance of governments, which in all other instances have guarded as sacred the property of individuals. Though abundantly possessed of riches, which usually command the respect of mankind and enoble even ignorance and folly, they have been generally treated with contempt by the powerful, and sometimes even followed with insult by the populace. They have been driven from city to city, from country to country. *Richards.*

67. Would God it were even ! For each of us, if we do fail of the grace of God, there is reserved a misery of which indeed the words of the text are no more than a feeble picture. There is a state in which they who are condemned to it shall forever say in the morning, *Would God it were even !* and at even,

Would God it were morning! for the fear of their heart wherewith they shall fear, and the sight of their eyes which they shall see. *Arnold.*

68. Bring thee into Egypt. Of the captives taken at the siege of Jerusalem, above seventeen years of age, some were sent to Egypt in chains to work in the mines, the greater part were distributed through the provinces to be destroyed in the theatres by the sword and by wild beasts: the rest under seventeen were sold for slaves; and that for a trifling sum, on account of the numbers to be sold and the scarcity of buyers. So that at length the prophecy of Moses was fulfilled, "and no man shall buy." *Hales.*—It is related both by Aristæas and Josephus, that in the time of Ptolemy Philadelphus there were vast numbers of Hebrew slaves in Egypt, and that the king himself bought above one hundred thousand of them from their masters and set them free. Egypt, indeed, was the great slave-market of ancient times; and several of the conquerors and oppressors of the Jews sent at least a portion of their captives thither to be sold. Titus had ninety thousand captives after Jerusalem was taken. Those above seventeen years of age were sent to different parts of the Roman Empire to labor on the public works, besides great numbers who perished in compulsory combats with wild beasts. Those under seventeen were doomed to be sold for slaves; but in such deep contempt and detestation was the nation held, that few were willing to buy them; and the Jews who remained at large were too few and poor to be able to redeem their brethren. The market was also glutted with their numbers, so that they were sold at a mere nominal price—sometimes thirty for a small piece of money. Those who remained unpurchased were sent into confinement, where they perished by hundreds and by thousands together, from neglect and hunger. Egypt received a large proportion of these slaves, who were probably sent thither in *ships*, as the Romans had a fleet in the Mediterranean, and this was a much easier and safer way of transporting them than by land across the desert. The same things precisely took place on the final desolation of Israel by Hadrian, who may be said to have consummated their doom by decreeing, with the concurrence of the Roman Senate, that no Jew should ever, on pain of death, enter the land of his fathers. *Kil.*

The dispersion of the Jews into all countries from the rising to the setting sun, and "the very long continuance of their plagues" or sufferings in this captivity, intimated in the repe-

tition (verse 59), and now subsisting upward of seventeen hundred years, during which they have still been preserved a distinct people, though everywhere despised and persecuted, exhibits a standing miracle and fulfilment of prophecy the most extraordinary and convincing. *Dr. Hales.*

PROMISES OF RESTORED FAVOR UPON REPENTANCE.

Lev. 26 : 40–45.

Confession of sin, recognition of God's providence in all that had happened to them, humility, and acquiescence in their punishment, would restore them to their forfeited covenant relation. Then God would "not *abhor them to destroy them utterly,*" but would "*remember the covenant of their fathers.*" Thus it was that God brought them back after the Babylonish captivity. *F. M.*—The history of the nation confirms the truth of these promises no less clearly than it does of the threatenings recorded above. Never did Israel repent and seek the face of their God in vain. Whenever they returned to him in penitence and prayer, putting away their idols and renewing their obedience, he returned also to them in the various tokens of his mercy, delivering them from their enemies, restoring to them the years which the canker-worm had eaten, and blessing them with peace and plenty. A most striking specimen of the humble confession and fervent prayer here alluded to is to be found in the ninth chapters respectively of Daniel, of Ezra, and in the first of Nehemiah. We there see which kind of humiliation is acceptable before God, and what gracious expressions of kindness it meets with. *Bush.*

40. The forgiveness of God is dependent on the fulfilment of declared conditions. "If they shall confess;" "if their uncircumcised heart be humbled." Spirituality of religion was maintained from the beginning. The purpose and end of all Divine chastisements is to produce an acceptable state of heart. The true penitence was the true circumcision, in other words, it was a renewal of the covenant, therefore included faith and acceptance of the Divine revelation and ordinances. Repentance and faith are one in the higher light of the Gospel, for they are both "*toward*" the covenant in Christ Jesus. *R. A. R.*

43. Because, even because they despised my judgments. The particle is here doubled, to give intensity to the alleged reason of their calamities, and to intimate that it was *nothing else* than their deliberate rejection of the Divine laws which had procured them. *Bush.*

44. It shows that the relation of the Lord to his people is one which does not cease even through that people's apostasy. Even in his punishment, which never entirely destroys the hope of the people being received back again, the Lord shows himself as the covenant God of Israel. *Gerl.*—**I will not cast them away.** Here the restoration of the Jews to their own country is predicted at the destined end of their captivity; which prediction is more fully expressed at De. 30 : 1. *Hales.*—Though God has literally fulfilled all his threatenings upon this people, in dispossessing them of their land, destroying their polity, overturning their city, demolishing their temple, and scattering themselves over the face of the whole earth; yet he has in his providence strangely preserved them as a *distinct* people and in very considerable numbers also! He still remembers the *covenant of their ancestors*, and in his providence and grace he has some very important design in their favor. All Israel shall yet be saved: and with the Gentiles they shall all be restored to his favor, and under Christ Jesus, the great Shepherd, become with them one grand everlasting fold! A. C.

In these chapters the prophet looks forward and declares how God would deal with his people; which should be according to the way in which they should act. In 2 Ch. 36 : 14–21, the chronicler looks back, and shows how God had dealt with them; which had been according to the way in which they had acted. In spite of the rough, wild times of the judges, and of the apostasy of Saul, the heart of the nation was on the whole loyal to Jehovah till the end of the days of Solomon. And till that time there was an upward growth in the flourishing estate of the people—their wealth, their power, their prosperity, their happiness. In the latter days of Solomon, outwardly glorious as they were, decay and corruption began. King and people were alike affected by the splendid despotism which one wielded and under which the other flourished in material prosperity. In that prosperity they forgot the source of it. The king himself pushed his tolerance for foreign habits into idolatry, "His wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel" (1 Kings 11 : 4–9). Like prince, like people; a general relaxation of moral fibre and religious zeal ensued throughout the kingdom. Its culminating point had been reached, and now there followed the rapid

descent and fall which resulted from disobedience. The first step to ruin was the great schism, from the effects of which neither the northern nor the southern kingdom ever recovered. Then followed the various apostasies and punishments. The transgressions of the northern kingdom were greater than those of the southern kingdom, and their final punishment, therefore, fell upon them earlier. "For so it was, that the children of Israel had sinned against the Lord their God, and walked in the statutes of the heathen, for they served idols, whereof the Lord had said unto them, Ye shall not do this thing. And they rejected his statutes, and his covenant that he made with their fathers. Therefore the Lord was very angry, and removed them out of his sight" (2 Kings 17 : 7–18). This occurred in the reign of Hoshea, and in the case of the ten tribes we find no symptoms of repentance under suffering. The two tribes produced a Daniel; and his prayer for the forgiveness of his people (9 : 3–19) illustrates the feelings of the better of his fellow-captives; and therefore, according to the promise of Lev. 26 : 40–42, God remembered his covenant and raised up Zerubbabel, Ezra, and Nehemiah to effect the restoration: while the ten tribes pined away in the land of their captivity. Thus Meses's prediction was fulfilled. F. M.

The Hebrews are the only people in Europe whose present history and existing character are influenced by an origin which does not enter into the annals of mankind, and by causes recorded in the most primeval period of society. To comprehend what is passing, even in the scope of our own experience, we must consult a code of legislation and a ritual which governed them in a very different state of society, and in an Oriental climate. Their code, their creed, and themselves as a people are now existing as they always existed. With the Israelite everything is ancient, but nothing is obsolete.

The Hebrew, a vagrant or a captive amid the famed cities of Greece or Rome, could hardly, even in the luxuriant hope of the Israelitish faith, have imagined that, when their pomp and glories should be covered with sand and grass, the laws of Moses should govern races unborn, and in climates unknown. And now two thousand years have passed away, yet the lone house of Jacob endureth, as the kindled hush where God lay, "burning with fire, but not consumed." *D'Israeli.*

The Jew in his entirety, ancient and modern, past and present, shows such characteristics,

largely the result of greatness in moral conceptions, as to challenge attention. Natural selection does not seem to have made him, and in spite of his dispersion and the harshest antagonism of surrounding conditions, it has not yet unmade him. Though sometimes a "hissing and a reproach," he is often "an astonishment," not less by the solidity of his qualities

than by the splendor of his success. In politics, in business, in music, in philosophy, in scholarship, in literature, the Hebrew race can point to many of the foremost men of modern times. Disraeli, Lasker, Crémieux, Lasalle, Rothschild, Mendelssohn, Neander, Oppert, Heine, Spinoza, are a sample of the names of which the modern Jew can boast. *Carter.*

Section 192.

FOURTH ADDRESS, IN CONNECTION WITH SOLEMN RENEWAL OF THE COVENANT ON THE PLAINS OF MOAB: APPEAL TO PAST MERCIES; SUMMONS TO ENTER ANEW INTO JEHOVAH'S PROFFERED COVENANT; RENEWED WARNING OF TERRIBLE PUNISHMENT IN CASE OF APOSTASY.

DEUTERONOMY 29 : I-28.

De. 29 I THESE are the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

2 And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land ; the great temptations which thine eyes saw, the signs, and those great wonders :
 3 but the LORD hath not given you an heart to know, and eyes to see, and ears to hear, unto this day. And I have led you forty years in the wilderness : your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither
 4 have ye drunk wine or strong drink : that ye might know that I am the LORD your God. And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came
 5 out against us unto battle, and we smote them : and we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of the Manassites.
 6 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.
 7 Ye stand this day all of you before the LORD your God ; your heads, your tribes, your
 8 elders, and your officers, even all the men of Israel, your little ones, your wives, and thy stranger that is in the midst of thy camps, from the hewer of thy wood unto the drawer of
 9 thy water : that thou shouldest enter into the covenant of the LORD thy God, and into his
 10 oath, which the LORD thy God maketh with thee this day : that he may establish thee this day unto himself for a people, and that he may be unto thee a God, as he spake unto thee, and as
 11 he swore unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I
 12 make this covenant and this oath ; but with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day : (for ye know how we
 13 dwelt in the land of Egypt ; and how we came through the midst of the nations through
 14 which ye passed ; and ye have seen their abominations, and their idols, wood and stone, silver
 15 and gold, which were among them :) lest there should be among you man, or woman, or
 16 family, or tribe, whose heart turneth away this day from the LORD our God, to go to serve the gods of those nations ; lest there should be among you a root that beareth gall and wormwood ;
 17 and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the stubbornness of mine heart, to destroy
 18 the moist with the dry : the LORD will not pardon him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curse that is written in this book shall lie
 19 upon him, and the LORD shall blot out his name from under heaven. And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant
 20 that is written in this book of the law. And the generation to come, your children that shall rise up after you, and the foreigner that shall come from a far land, shall say, (when they see

23 the plagues of that land, and the sicknesses wherewith the Lord hath made it sick ; and that
 the whole land thereof is brimstone, and salt, and a burning, that it is not sown, nor beareth,
 nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and
 24 Zeboim, which the Lord overthrew in his anger, and in his wrath,) even all the nations shall
 say, Wherefore hath the Lord done thus unto this land ? what meaneth the heat of this great
 25 anger ? Then men shall say, Because they forsook the covenant of the Lord, the God of their
 26 fathers, which he made with them when he brought them forth out of the land of Egypt ; and
 went and served other gods, and worshipped them, gods whom they knew not, and whom he
 27 had not given unto them : therefore the anger of the Lord was kindled against this land, to
 28 bring upon it all the curse that is written in this book : and the Lord rooted them out of their
 land in anger, and in wrath, and in great indignation, and cast them into another land, as at
 this day.

The threefold division of the addresses of Moses has been thus far recognized in these pages, because generally accepted. It would seem, however, from the introductory words of this twenty-ninth chapter, that the address (including ch. 30) accompanying this final renewal of the covenant "in the land of Moab" was a fourth and entirely distinct address, summarizing and completing the series of reminders and pleadings, so as to give intenser emphasis and force to the covenanting act. B.

The twenty-ninth and thirtieth chapters contain the address of Moses to the people on the solemn renewal of the covenant. The people were now on the borders of the promised land, ready to enter in and take possession of that which God on his side had stipulated. It was fitting therefore that in doing so they should once more on their side recognize the obligations under which they were laid. The renewal of the covenant in the land of Moab did not consist in any revision or alteration of stipulations, nor in a repetition of the sacrifices and the blood sprinkling with which the compact was ratified at Sinai. These acts remained still valid, and all that was necessary was a declaration on the part of God that his promises and purposes toward them still continued in force ; and on the part of the people a new and solemn profession of their duties, and a vow to discharge them. This it was the more incumbent on them to make, and on Moses to require, because thus far, as Moses had reminded them, they had repeatedly broken their engagements to God.

After making appeal to God's past mercies (verses 1-9), Moses summons the people to pledge themselves anew to the covenant (verses 10-15), denouncing once more rejection of them by God in case of their apostasy (verses 16-28) ; but promising restoration upon their repentance (30: 1-10). Finally he solemnly sets before them the blessing and the curse, and adjures them to seek the blessing. *Espin.*—In these

two chapters Moses seems to gather up all the moral forces of the nation's history into one fervent appeal to induce obedience and to press the people to most earnest consecration to the Lord their God. The great mercies of God upon them and their fathers on the one hand coupled with largest promises of good hereafter ; on the other hand, the fearful curses impending over disobedience, are spread out to their view : life on the one hand, death on the other, awaiting their choice, pending upon their decision, sure to come according to their free election of the one course or the other. How are these moral forces made to culminate and press upon the conscience of the whole people ! H. C.

The covenant which the Lord had made with Israel in Horeb is now solemnly renewed or confirmed ; and thereby the new generation, about to enter Canaan, placed in a similar position with the old, to whom that duty had first been committed. But as the words of Moses refer entirely to the covenant already made, there is no need of any further sacrifices, or of any renewal of promises on the part of the people, but only a solemn confirmation of the Lord's blessing on the obedient, and his curse on the disobedient. *Gerl.*—God invites them to a renewal of the sacred covenant. Another chance was given them for spiritual reformation. Here was the commencement of a new epoch. Again, as in Horeb, God bids for man's allegiance. He renews his pledge to be in Canaan what he had been in the desert—their special Friend, their God. In this compact all the resources of God were secured to Israel. His power, his glory, his life, his home, were conveyed to them. All was to be theirs ; but on one condition—and that condition was a necessity—that they should be loyal and true to him. What a splendid opportunity was there for a new beginning—for a fresh departure ! D. D.

1. Beside the covenant which he made with

them in Horeb. This was not a new covenant in addition to that made at Sinai, but simply a renewal and reaffirmation of that covenant. At Sinai the covenant was, properly speaking, *made*; sacrifices were then offered, and the people were sprinkled with the sacrificial blood, whereby the covenant was ratified (Ex. 24; cf. Ps. 50:5); but on the occasion here referred to no sacrifices were offered, for this was merely the recognition of the covenant formerly made as still subsisting.

2-9. Moses addresses the nation as such, and reminds them of their dulness to apprehend the manifestations of God's grace which had been so abundantly afforded in their past history, in order that he may arouse them to a better state of mind, and stimulate them to hearken to the voice of God in the future. W. L. A.

10-15. Here we have what Lowman calls the original contract of the Hebrew government. Two principles constitute the sum of it—viz: (1) The maintenance of the worship of one God, in opposition to the prevailing polytheism of the times; and (2) as conducive to this main end, the separation of the Israelites from other nations, so as to prevent the formation of dangerous and corrupting alliances. The general sense of the transaction is plainly to this effect: If the Hebrews would voluntarily receive Jehovah for their king and would honor and worship him as the one true God, in opposition to all idolatry, then, though God as sovereign of the world rules over all the nations of the earth, he would govern the Hebrew nation by laws of his own framing, and would bless it with a more particular and immediate protection. E. C. W.

The covenant was a national engagement, and as such included not only the adults and existing generation, but the little ones, the strangers resident in Israel, the lowest menial servants—that is, all the elements of which the nation was composed, as well as their posterity in coming generations. **12.** "That thou shouldest enter into covenant." The expression in the Hebrew is a strong one, indicating not a mere formal engagement, but a going thoroughly into the covenant. W. L. A.

13. They should be appointed, raised up, *established, for a people to him*, to observe and obey him, to be devoted to him and dependent on him, and that he should be to them a God, according to the tenor of the covenant made with their fathers, to make them holy, high, and happy. Their fathers are here named, *Abraham, Isaac, and Jacob*, as examples of piety, which those were to set themselves to imitate who ex-

pected any benefit from the covenant made with them. A due consideration of the relation we stand in to God as our God, and the obligation we lie under as a people to him, is enough to bring us to all the duties and all the comforts of the covenant. H.

15. A citizen of an empire cannot demean himself as he please. He is bound to consider the well being of the body politic. Hence Moses affirmed that the covenant made with the elders and officers present was a covenant also made with those not present. Whoever elected to share in the security and triumphs of the nation was bound to share in its obligations. We cannot belong to society and claim exemption from its laws. The individual is bound by the decisions of the nation. D. D.

Renewed Warning of Punishment in Case of Apostasy (verses 16-28).

Verses 16 and 17 are not a parenthesis. There should be a full stop at the end of verse 15. Verse 18 is connected with verse 17. W. L. A. —The sense of the whole passage from verse 16 onward to verse 20 may be exhibited thus: "Ye have seen the abominations of idolatry among the heathen. Do you therefore look diligently that there be no secret idolater among you; a root of bitterness to all about him. Let there be no one, who when he hears the curses of the Law against this sin, flatters himself, saying within himself, 'All will be well, for I walk unmolested in my own self chosen path;' and thus acting, not only takes his own fill of sin, but destroys likewise every tempted brother within his reach; for the LORD will not spare him," etc. *Espin.*

How dire were the perversities and impenitence of the Israelites, and this in the face of all the mercies which they had experienced and all the miracles which had passed before them. On the strength of these does Moses renew his solemn charge on the people for their obedience, and his threatenings against them should they transgress the covenant of their God—a covenant not confined to those who heard him but extending to posterity, and so to those who were not with him on that day. Their obstinate inclination to the idolatries of the heathen was the root of bitterness, a poison both of deceit and destruction, which first beguiled and led away the nation and then ruined them. Against this he holds out both his menaces and his warnings. T. C.

18. The sinner is here described as one whose *heart turns away from his God*; there the mis-

chief begins, in the *evil heart of unbelief, which inclines men to depart from the living God.* II. — **19.** The transgressor is intensely selfish. He plots for himself, and thinks only of his comfort. "I shall have peace." The transgressor is essentially blind. He imagines that although all others may be detected, he shall escape. He sees no immediate danger. He vainly fancies that his evil course is sagacious, and will bring prompt returns of advantage. He leaves God out of the calculation. He lays his plans and carries them as if there were no God. D. D.—He blesses himself in his heart, and says, "I will have peace," at the very time that God's curses are being read out to him. Yet his case is not a solitary one. He does no more than men do every day in the teeth of the threatenings of the Bible. Want of consideration and the force of self-will account for this self-deceit. Orr.—There are many who are under the curse of God, and yet bless themselves; but it will soon be found that in blessing themselves, they do but deceive themselves. Those are ripe for ruin, and there is little hope of their repentance, who have made themselves believe that they shall have peace though they go on in a sinful way.

20, 21. God's just severity is here denounced against such a sinner for his impious affront, in saying he should have peace though he went on, so giving the lie to eternal truth. There is scarcely a threatening in all the book of God that sounds more dreadful than this, *The Lord shall not pardon him.* The days of his reprieve which he abuses will be shortened, and no mercy remembered in the midst of judgment. *The anger of the Lord, and his jealousy,* which is the fiercest anger, *shall smoke against him,* like the smoke of a furnace. *The curses written shall lie upon him, not only light upon him to terrify him, but abide upon him to sink him to the lowest hell* (John 3:36). *His name shall be blotted out*—that is, he himself shall be cut off, and his memory shall perish with him. He shall be *separated unto evil,* he shall be cut off from all happiness and all hope of it, and marked out for misery without remedy. And all this *according to the curses of the covenant,* which are the most fearful curses, being the just revenges of abused grace. H.

How profound is the subtlety of the sinful heart; how perfect is that terrible science of self-deceit by which, from the dawn of reason to the hour of death, we learn to reconcile our worse and our better natures! Surely the "tree of the knowledge of good and evil" might well be to us a forbidden tree; for the knowl-

edge of sin has only driven us upon the art of excusing it—the wretched art of supplying apologies for predetermined crime—the fatal power of preserving ourselves in an unbroken dream of imaginary safety from that wrath of God which yet we cannot deny to be expressly "revealed against all ungodliness"—of investing a perilous folly with the air of innocent playfulness—of glossing over darker deeds with the poor pretences of passion and hastiness. W. A. B.

23. The description here is taken from the country around the Dead Sea, to which there is an express allusion in the close of the verse (cf. Gen. 19:23, etc.). As this country, which before had been as the garden of the Lord, became, when the wrath of God was poured upon it, utterly desolate and waste; so should it be with the land of Israel when the plagues and sicknesses threatened were laid on it by the Lord.

24. What meaneth the heat of this great anger? The reply to this question comes in what follows (verses 25-28). It is evident from this that Moses contemplates, and in fact here predicts, a defection, not of individuals or families merely, but of the nation as a whole from the Lord, and the punishment which came in consequence upon the nation. The words from "when they see" (verse 22) to "wrath" (verse 23) are a parenthesis, in which a reason for the main thought is given in a circumstantial clause; and the "say" of verse 22 is resumed by the "say" of verse 24. W. L. A.

25-28. HOW MANIFESTLY, IN THE DESOLATION OF THE HOLY LAND, IS SEEN THE EFFECT OF THE WRATH OF GOD! To this even Volney bears witness. He asks, "From whence proceed such melancholy revolutions? For what cause is the fortune of these countries so strikingly changed? Why are so many cities destroyed? Why is not that ancient population reproduced and perpetuated? A mysterious God exercises his incomprehensible judgments. He has doubtless pronounced a secret curse against the land. He has struck with a curse the present race of men in revenge of past generations." It is of no use for men to declaim against the possibility of miracles, when there is the standing miracle before our eye, of some superhuman knowledge having forecast three thousand years ago precisely the line along which Hebrew history would move, down till the present day. And as long as our present historical records stand, so long will there remain the confirmation of the precision with which Israel's Lawgiver, speaking in the name of Jehovah, laid down before-

hand the lines along which the Jewish nation should move for thousands of years. When we put together the land and the Book, the work and the Word, and see the correspondence between them, we cannot but say, "This is the finger of God." C. C.

Section 193.

GREAT TRUTHS PERTAINING TO THE DIVINE REVELATION: THINGS UNREVEALED BELONG TO GOD, THINGS REVEALED TO MAN. THE NEARNESS, CLEARNESS, AND SUFFICIENCY OF REVELATION. THE DIVINE WORD TO BE RECEIVED, PONDERED, AND OBEYED BY THE HEART. BLESSED RESULTS OF THOUGHTFUL, HEARTFELT RECEPTION AND OBEDIENCE.

DEUTERONOMY 29 : 29 ; 30 : 11-14 ; 32 : 46, 47.

De. 29 29 THE secret things belong unto the LORD our God : but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

30 11 For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, 13 that we may do it ? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that 14 we may do it ? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

32 46 And he said unto them, Set your heart unto all the words which I testify unto you this day ; which ye shall command your children to observe to 47 do all the words of this law. For it is no vain thing for you, because it is your life ; and through this thing ye shall prolong your days upon the land, whither ye go over Jordan to possess it.

As an appropriate and emphatic application of all the preceding addresses of Moses, these three passages are taken from among his very last words to Israel. They present certain fundamental and vital truths pertaining to the revealed Word of God. B.

"SECRET THINGS BELONG UNTO GOD."

De. 29 : 29.

In every realm of thought and fact, and on every side, we are surrounded by things unrevealed. Strange, inscrutable mysteries pervade the spiritual and material universe. There are profound insoluble problems in the being and character of God, and in all the modes and processes and motives of his diverse working. The original and essence of all created being, the principle of physical life and transmutation, the vicissitudes of human interests and events, the reasons of the Divine conduct in His specific dealings throughout the wide realms of Providence and grace, are all alike inscrutable. But

it is also a truth that the character of God and his relations to the universe require the existence of mysteries. They are in consonance with his character and essential to his exaltation and government, since they imply and reveal superior power and wisdom. Without them we could not have the evidence of his supremacy and right to rule. Without them, therefore, He could not reasonably demand our worship, obedience, and confidence. For these reasons mysteries exist. Their necessity is founded in the nature and relations of God and man. They are required to exalt His character, to reveal His perfections, to sustain his throne, to justify and exact our worship and submission to his will, to attract and give scope to our faith, and hold us upon the path of holy obedience and endeavor. By propriety and by right, therefore, "secret things belong unto the LORD our God !" B.

God cannot, on account of his incomparable greatness and excellence, bring his plans and operations within the comprehension of his

creatures. The finite cannot take in the infinite. We only know in part. But we *know*. To doubt the possibility of knowing God would lead us straight to universal scepticism. Agnosticism has no logical halting-ground on this side of universal doubt. Hence we venture not beyond the assigned limits of the knowable. We take all that God gives and use it reverentially. At the same time, we recognize a world beyond our ken, of essence and of purpose and of perception, which is God's alone. *Elgar*.

The existence of unsolved difficulties *acts as a moral test*, and aids the development of faith—faith, *viz.*, as a practical principle, believing and trusting in God on the strength of what is revealed, difficulties notwithstanding (John 20 : 29). This gives the key to our duty, in presence of these difficulties. We do not forget : (1) That things once kept secret are now revealed (Col. 1 : 26). (2) That in the course of ages God is ever making his counsels clearer. (3) That it is the privilege and duty of the Church to be always making progress in the knowledge of God's will, as far as he has chosen to reveal it. *Orr*.

The class of "secret things" is in God's keeping. Such confidence have we in the benignity of the Most High, that we anticipate further revelations, yea, an unending series of disclosures ; but the time and method of these gradual unveilings God has wisely reserved unto himself. One thing inspires a hope of increased knowledge : we have a Divine promise that what we know not now we shall know hereafter. Compared with the unknown, the known is a speck, an atom, an alphabet only. The universe of knowledge is still beyond us, enticing our inquiry. *D. D.*

Difficulties of Scripture and theology all arise from our ignorance, and our inability to fathom the mysteries of the Divine nature. We ought to humble our minds before the general consideration, that Divine reasons of state are beyond our ken ; that some of God's attributes may demand a course of government beyond all our expectation ; that his wisdom is infallible as his love is immense ; and that whatever he ordains or allows is agreeable to the concord of those perfections which we revere and worship. *J. W. A.*

I believe in God and adore him, without attempting to comprehend him. I see him present and acting not only in the permanent government of the universe and in the innermost life of men's souls, but in the history of human societies, especially in the Old and New Testaments—monuments of the Divine revelation and

action by the mediation and sacrifice of our Lord Jesus Christ for the salvation of the human races. I bow before the mysteries of the Bible and the Gospel, and I hold aloof from scientific discussion and solutions by which men have attempted to explain them. *Guizot*.—As there is a foolish wisdom, so there is a wise ignorance in not prying into God's ark—not inquiring into things not revealed. I would fain know all that I need, and all that I may : I leave God's secrets to himself. It is happy for me that God makes me of his court, though not of his council. *Bp. II.*

A revelation having nothing to reveal beyond the scope of man's knowledge and science, would cease to be a Divine revelation. Its mysteries are witnesses of its divinity, and I should cease to believe in revelation were the mysteries not there. They have, as in the great book of nature, a clear and a dark page. *Frederick III.*—He laboreth in vain who shall endeavor to draw down heavenly mysteries to human reason ; it rather becomes us to bring our reason to the adorable throne of Divine truth. *Bacon*.

In the concerns of human life there is a path that is secret, and a path that is revealed. Life may be considered either as a series of events and circumstances ordained and managed by infinite wisdom, or as a course of actions left to the determination of human choice. Considered in the first point of view there is nothing more obscure, nothing more hidden from our knowledge, than human life ; but in the other, as a set of actions and a course of behavior, there is nothing more plain, for we have rules and motives that on every occasion ought to influence us. The *matter* of life is obscure ; but the *morality* of life is plain and intelligible. Nothing is more profound than that darkness which covers every step of our path. We know not what a day will bring forth, nor the consequences of our actions ; for it is said, "*In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not which shall prosper, this or that.*" Providence is showing us that there is an unseen hand that changes the scene and darkens the theatre at his pleasure ; and thus there is a secret path which belongs to God, while the conduct of life belongs to us. The rules of duty are plain and clear ; the issue of events is in the hand of God, because he alone knows them. You know not the time of your death, nor the manner of your death—whether in the midst of life and happiness, or when sunk under a burden of agony and infirmity—whether it will be among your friends, or alone in the wilderness. These things are all

sealed up under the hand of God, and placed among his darkest secrets. But you know how to make your death happy; you know what course of life will leave you little to dread; you know the prospect beyond the grave; and you know that Christ says to his disciples, "*I am the Way, the Truth, and the Life.*" Thus the Christian knows, in the midst of all the obscurity of his path, whither he goes, "*and the Way he knows.*" *R. Hall.*

Mystery is the seal of the infinite, yet benevolence is perpetually present in the Providence which guides human life. We read the love through the mystery, rather than the mystery through the love. Does God keep to himself the secret of germination? On the other hand, he gives us the revelation of golden harvests; the spring kept the secret in her heart, but autumn has filled our barns with plenty. Thus, enough is kept back to prove the power, and enough is given to establish the mercy. To the countless mercies we must recur with thankful hearts when the mysteries dazzle and bewilder our helpless reason. Our own home-life shall witness gratefully to the goodness of God. Thus, while the mysteries hide themselves in light unapproachable, the mercies shall sing to us by day and night, and he unto us as glad promises of still better things to come. *J. P.*

The Gospel would be a departure from the analogy which exists among all the works of our God, did it only reveal what man had previously conjectured, and were faith employed merely to endorse and register, in silent acquiescence, the rescripts which had been prepared for her by human reason. And even in the sciences of this world, narrow and near as is the field of their labors, there are the same inscrutable yet inevitable difficulties, of which the sceptic complains in religion. We expect it of a cultivated and advanced science, that it should assail and overturn many opinions, which to the first glance of ignorant presumption seem indisputable truths. Though the eye sees no motion, and the foot feels no unsteadiness, and no jarring is perceived within or around us, astronomy comes back to the inquirer with the startling assurance, that, notwithstanding all these seeming evidences to the contrary, the earth on which he reposes is ceaselessly and most rapidly whirling along its trackless path in the heavens; and that, moment by moment, he is borne along through the fields of space with a fearful and inconceivable velocity. And when, from further wanderings, but on better testimony—when from a higher and stranger world, but with fuller evidence and with more indubitable

tokens of her veracity, faith comes back, bringing assurances that tally not in all things with our preconceived conjectures, shall she be chidden and blasphemed for the difficulties that arise from our own ignorance? Without the mysteries of the Gospel, revelation would be unlike all the other provinces of human knowledge, and the domains of faith would be dissimilar from all the rest of the handiwork of God. *W. R. Williams.*

This Gospel of the Christ stands apart, to our thought, from every scheme of philosophy or ethics, from any human scheme of religion. We accept it as coming from the mind and will which fashioned the heavens, and which here have interposed to give direct and inestimable light on matters of immortal concern. If any one asks, "Do you fully comprehend the marvellous facts which you thus affirm?" we cheerfully answer, "Certainly not; any more than we understand life, or mind, the power of the will, or the secret of sunbeams; but we gladly accept them, on what to us is the clear and sure witness of God." If any one asks, "Are you not staggered, in the faculty of believing, by the story of miracles?" our reply is immediate, "Certainly not; since we recognize in them a Divine power, intervening in history, on an adequate occasion, for a purpose as sublime as are the amazing means employed; and we can no more set limits to that power than we can count the moments of eternity." Miracles, from God, are intrinsically as credible as is the poem or the picture to which genius gives birth, but which we cannot rival. The only questions which appear to us pertinent concern the ends which they subserve, with the testimony offered for them. Or, if we are asked, "How the Father can be Divine, the Son Divine, and the Spirit Divine, and yet but one God fill the immensities?" our answer is, that the mystery only enhances to our thought the infinite glory, and opens into brighter depths the wonders of that exalted state where what we cannot know on earth shall be revealed to illuminated minds and purified hearts. The mystery in any of the truths of the Gospel is not for us a bar to believing. It is rather an encouragement to such belief; since we do not expect to comprehend God, or to learn from him what is simply commonplace. In accepting such truths we are gratefully conscious of an immediate intellectual contact with the spiritual sphere. From realms inaccessible to lenses or calculations descend upon our minds these high instructions. We seem to ourselves to communicate with the soul from which ours have sprung, and before

which extend the shining expanses of truth and of life. The earth becomes sacred, because such revelations have opened above it celestial prospects. The order of history takes its vivid interpretation from the Divine mission central in it ; while the premonitions of glory or of gloom which are shot upon responsive spirits from the coming immortality add solemnity to our worship, and the supreme intensity to our life. *Storrs.*

“ THINGS REVEALED BELONG TO US AND OUR CHILDREN ” (verse 29).

The “ things revealed ” include all that is essential to direct and control our conduct so as to secure present peace and ultimate happiness. They comprise everything we need to know concerning our relations to God, to his Law, his providence, and his grace, in the life that now is and the life that is to come. Especially (and this is their pre-eminent aim and value) the whole truth touching our moral alienation from God, the Divine provisions for our recovery from sin in its penalty, impurity, and power, and our restoration to the likeness, the favor, and the fellowship of God—all this needful disclosure is written by infinite love in lines of light upon the pages of the Word Revealed. These hopeful, helpful, inspiring truths are unfolded to our faith simply as *facts*, which rest upon the clearest, most conclusive evidence. With whatever lies behind these facts neither reason nor faith has aught to do, save reverently and submissively to bow. *B.*

Those things which God has revealed to us we may know, because God has discovered them to us ; and we are *bound*, with all diligence, to search after the knowledge of them, because they are proposed to us as the rule of our life, and the condition of our happiness. *More* than God has made known to us of this kind we *cannot* discover. Only in general, this *one* thing we may depend upon as certain, that no secret counsel or purpose of God can be contrary to his will revealed in his Word. Upon what conditions God has appointed that men should be happy or miserable, he has clearly and fully revealed to us in his Holy Scriptures ; and more than this it is neither necessary nor possible for us to know. *S. Clarke.*

The purpose of revelation is not to gratify curiosity, but to secure obedience in the successive generations. In other words, it is not speculative, but practical. The objections urged against revelation largely consist in the *dissipointments of speculative curiosity*. Because God did not inform man scientifically about the cre-

ation of the world ; because he did not deliver an articulated theological system ; because he did not compose a philosophical text-book—therefore this popular, miscellaneous, and discursive book cannot be Divine. But so far from such arguments being valid, they go to substantiate the Divine character of the book. For it is an *intensely practical book*. It takes up man in the family, and urges him to obey God and try to get his children to obey Him. It reveals God as a Father seeking the obedience and trust of his human children, and inviting them to the heaven of obedience to his commandments. It makes man understand sufficient about God to know the duty and the blessedness of obeying him. *Elgar.*

We see here the maxim that ought to regulate our zeal with respect to religious truth—namely, to direct it to those things that are revealed, and in proportion to the plainness with which they are revealed. The want of this distinction has been a fruitful source of dispute among Christians, and has furnished much food for hurtful speculation. *R. Hall.*—And this further shows how unreasonably men object against the mysterious wisdom of the Gospel ; since all that the Gospel prescribes to us as our duty is plain and evident : all that is mysterious is on God's part and relates entirely to the surprising acts of Divine wisdom and mercy in the redemption of the world. As a rule of action, no religion was ever so plain, so calculated upon the principles of reason and nature ; so that natural religion itself had never more natural religion in it. If we consider the end proposed to us, and the means used to entitle us to the benefit of it, it grows mysterious, and soars above the reach of human reason ; for God has done more for us than reason could teach us to expect, or can now teach us to comprehend. Let us then do our part, which we plainly understand, and let us trust in God that he will do his, though it exceeds the strength of human wisdom to comprehend the length and depth and breadth of that wisdom and mercy which God has manifested to the world through his Son Christ Jesus our Lord. *Sherlock.*

THE NEARNESS, CLEARNESS, AND SUFFICIENCY OF THE DIVINE REVELATION.

De. 30 : 11-14.

This commandment is not hidden, neither far off. The law of loving and obeying God, which was the subject of Moses's discourse, was well known to the Israelites. They could not plead ignorance of its existence

and requirements. It was not concealed as an impenetrable mystery in heaven, for it had been revealed; nor was it carefully withheld from the people as a dangerous discovery; for the youngest and humblest of them were instructed in those truths, which were subjects of earnest study and research among the wisest and greatest of other nations. They were not under a necessity of undertaking long journeys or distant voyages, as many ancient sages did in quest of knowledge. They enjoyed the peculiar privilege of a familiar acquaintance with it. It was with them a subject of common conversation, engraven on their memories, and frequently explained and inculcated on their hearts. *Janieson*.

The things revealed are not "hidden"—that is, abstruse and hard to be understood; nor "far off"—that is, out of thy reach, so that thou canst pretend thou canst not attain to them. They are not "in heaven"—that is, locked up there as a secret, but revealed from thence; nor "beyond the sea"—that is, at such a distance as will expose men to great danger to arrive at them. But they are "very nigh" thee indeed, as that which thou ownest with "thy mouth," and dost with "thy mind" assent to. *Bp. Kidder*.—The word was brought "very nigh unto them," even to their very doors, by Moses the servant of God, who now delivered to them the Divine will; as the Son of God himself did afterward, when he came and dwelt among them: and it was made so familiar to them, that they might always have it in their common discourse, to teach it their children; and it had now been so often repeated, that it might well be laid up in their memory, never to be forgotten. *Bp. Patrick*.—Since God himself pronounces his "commandment" so easy to be observed, because it was "not hidden from them, neither far off," it must have been the Israelites' own inexcusable fault, and a voluntary rejection, if, having life and death set before them, they would not choose life, it being absolutely in their own choice: and our task is yet so much more easy than theirs was, besides our being freed from the ceremonial law, in that we have no temptation to that crying sin of idolatry, which was their destruction. *Lord Clarendon*.

11. GOD'S WORD is a "commandment." It comes to men with all the character of a law. It is not possible that we should treat it as we please. We are not permitted to mutilate or dismember it—not permitted to accept a part and reject a part. As in a tree the living sap runs into every branch and twig and leaf, so

that we cannot pluck the tiniest part without breaking the vital current; so every part of God's Scripture is instinct with high authority, nor can we neglect the least commandment without defying the majesty of heaven. We are bound to bow our wills to it; it will, in no degree, bend its requirements to suit our tastes. D. D.

14. On the part of scriptural truth, there is an exquisite fitness to meet the capacity of men's minds and the needs of their souls. "The word is nigh thee; yea, in thy very heart." There is perfect accord between the constitution of the man and the contents of revelation. The Bible is the counterpart and complement of conscience. It is obvious that the Lord of conscience is Lord of Scripture also. The Bible says, "Thou hast sinned;" and conscience admits the fact. The Bible says, "Thou art helpless to save thyself;" and conscience knows it true. The Bible declares that happiness is inseparable from obedience: and conscience feels that it is so. There is a living witness in every man (until gagged by sin) which testifies to the authority and necessity and reasonableness of God's Law. D. D.

God came down to Mount Sinai, and spoke to the people directly. The trouble then was that he was too near; they wished him further away. Then prophets came, and for fifteen hundred years the word was brought very nigh to men. At last God's Son became incarnate, and brought the message so close to men that only the proud escaped it. The whole genius of revelation is contained in the remarkable words, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." The revelation is for babes; for men of a childlike—not a childish—spirit; for men who have laid aside their pride and presumption, and can take truth trustfully from the Infinite Father. The idea is surely monstrous that God cannot break his Divine bread small enough for his human children; that none but men of a certain mental calibre can get hold of the food or digest it. It is surely a diviner plan to bring the truth so plainly home that none have any excuse for rejecting it. We must humble ourselves, and recognize the truth brought in Jesus Christ to our very door. If we required terrific effort to reach the truth, we would boast that we had succeeded through that effort. If it depended on great mental powers and struggle, we would take credit for both. But the fact is, it is

brought so near to each of us, and so plainly home, that not one of us can boast of our discovery, but only chide ourselves that it was so long near us and so long overlooked! *Elgar.*

Its essential truths are within the compass of every mind. Every man knows what it is to love; that love is due from each man to his Maker. Every child knows what obedience means: *that* obedience is due to the Father of our spirits. Truly, some facts concerning the eternal world are so profound that, like ocean-depths, human reason cannot fathom them. But these are not the facts which lie at the foundation of man's safety and hope. The practical duties which appertain to virtue and well-being are so plain that even a child may understand. Whatever difficulty lies in the way of human obedience, it does not lie in the haze or uncertain meaning of the revelation. The difficulty is *within* a man, not without him. The objects of faith are clearly revealed; we want only an eye to discern them. D. D.

The Apostle Paul (Romans 10:6-8) has applied this passage to the Gospel, for the Law of Christ is substantially the same as that of Moses, only exhibited more clearly in its spiritual nature and extensive application, and, accompanied with the advantages of Gospel grace, is practicable and easy. *Jamieson.*—Paul not merely adopts the language of Moses, but pursues the line of his deepest thought. The prophet anticipated a time when Israel would incur Divine wrath by disobedience, and instructed them to turn with all their hearts to God himself, whose word was very nigh. The apostle in his time saw Israel going astray from God and his righteousness by misuse of the very Law of Moses, and about to incur that penalty of dispersion which lies on them unto this day. Accordingly he labored to teach them the contrast between righteousness which is of the Law and righteousness which is of God by faith, and in order to this, used the language originally employed by Moses for recalling Israel to God; the distinction, however, being made, that, whereas Moses spoke of the revelation of God as their beneficent Ruler made to Israel, Paul spoke of the fuller revelation of the same God in his Son, and the grace and truth that have come by Jesus Christ. This Gospel-teaching, too, the apostle so gave as to enlighten the Gentiles as well as the Jews, because he was a preacher of the Gospel of the grace of God to every creature. D. F.

God's commandment under the Gospel is that we believe in the name of his Son Jesus Christ. If we ask, as the blind man did, *Lord, who is he?*

or where is he, that we may believe on him? this Scripture gives an answer. We need not go up to heaven to fetch him thence, for he is come down from thence in his incarnation; nor down to the deep to fetch him thence, for thence he is come up in his resurrection. But the word is nigh us and Christ in that word; so that if we believe with the heart that the promises of the incarnation and resurrection of the Messiah are fulfilled in our Lord Jesus, and receive him accordingly and confess him with our mouth, we have then Christ with us, and we shall be saved. He is near, very near, that justifies us. The Law was plain and easy, but the Gospel much more so. H.

God had written to Israel the great things of his Law. He had made known his name, his precepts, the conditions of acceptable service, the way of life; had given that people a revelation, full, clear, adequate, adapted to their mental stature, and to their condition as sinners. And it is this evangelical element in Moses's "commandment" which comes clearly to light in Christ, and which is embodied in Paul's doctrine of the "righteousness of faith." The words of this passage apply with increased force to the historical revelation of the Saviour. They strikingly suggest: That man needs a revelation. That he instinctively craves for one. That he would sometimes make great sacrifices in order to get one. But the revelation which man needs most of all is the revelation of a Saviour. He wants to know how he can escape from sin, from guilt, from wrath, from bondage; how he can be restored to holiness, to peace, to blessedness. The "commandment," in its wider sense, gave him this knowledge in part; the full discovery is in the Gospel. The Word, in the preaching of this Gospel, as well as in the circulation of copies of the Scriptures, and the innumerable opportunities enjoyed in Christian lands of getting acquainted with the way of life, has now come very nigh to us. It is in our mouths and in our hearts, while the salvation which the Word makes known is as readily available as the Word itself is simple and intelligible. *Orr.*

Religion is here affirmed to be a very simple thing. These farewell words of Moses touch the high-water mark of his doctrinal teaching, and they are repeated by the Apostle Paul, in the tenth chapter of his Epistle to the Romans, as descriptive of the Gospel which he preached. Moses and Paul are in perfect agreement in their conception of what God requires of man. He does not demand impossible things at our hands. He places the truth beyond no earnest

man's reach. We are not required to scale the heavens, nor to fathom the abysses, nor to cross the seas, in order to secure the priceless treasure. It has a lodgment in every man's heart, and it springs unbidden to his lips. It simply waits for his confession and obedience. Religion is a very simple thing, and its simplicity constitutes the living unity between the Old Covenant and the New. Peter sums it up in fearing God, and working righteousness; reverence and obedience are its cardinal virtues. Paul defines it as believing in the heart that God raised Christ from the dead, and confessing him with the mouth; trust and obedience are its essential qualities. Elsewhere these are called faith and repentance, a change of life based upon reverence and trust. Nor is this a new version, introduced by Christ and his apostles. Fifteen hundred years before Moses described it in the same way. Two things are emphasized, and only two: turning to the Lord with all the heart, and keeping his commandments. Faith and obedience were the cardinal virtues of the Old Testament religion, as they are of the New. The difference between the two is not essential, but formal. It is the difference between promise and fulfilment. The ground of Abraham's faith was in what God would do; the ground of our faith is in what God has done; and in both cases obedience springs from the same loyal, trustful temper of heart. So far as true religion consists in inward and personal dispositions, and in habits of action growing out of these, it has always been the same, and it has always been very simple. A little child is its best illustration; for it is essentially a life of glad and voluntary trust, and of prompt obedience to him on whom we depend. This conception of piety dominates the entire Old Testament. David did not deceive himself on this matter, but knew that a broken heart and a contrite spirit were God's only acceptable sacrifices. Samuel rebuked Saul when the latter presumed to cover his disobedience by an offering upon God's altar. The prophets never imagined that observance of the elaborate ancient ritual constituted piety. Micah's words are the keynote of the ancient religion: "What doth the Lord require of thee, O man, but to do justly, and to love mercy, and to walk humbly with thy God?" Twenty-five hundred years ago those words rang through Samaria and Judah; and not even Paul uttered anything more Christian. The two covenants are one at heart; though we speak of one as the *Law*, and of the other as the *Gospel*.
Behrends.

LAST WORDS OF MOSES TO THE PEOPLE.

De. 32 : 46, 47.

This brief final charge of Moses, spoken after his song and before his blessing, is placed here because of its fitness as a repetition and completion of the truths here considered. B.

46. Set your heart unto all the words: ye shall command your children to observe to do all the words of this law. *Parallel expressions above:* Verse 29, "That we may do all the words of this law." Verse 14, "The word is nigh thee, that thou mayest do it." These words state plainly

The Practical Purpose and the Right Use of the Divine Revelation.

The first fundamental requisite for the proper and effective use of the Word of God is the setting of mind and heart upon its study and apprehension, in order to the deep and permanent lodgment of its forceful and quickening truths in the thoughtful spiritual nature. Then will follow the second and ultimate purpose and use of the word; the desire and endeavor to obey its requirements, "*to do all the words of this law.*" The leading utterance of the Old Testament and the New is one: KEEP MY COMMANDMENTS! The one purpose for which the Old and New Testament are given, for which all "the things revealed" alike in both are disclosed from heaven, is to invite and prompt and help us to this obedience. By our obedience, then, by our reverent believing reception of the Divine commands, by our grateful trust in the Divine promises, by a hearty surrender of will and consecration of life to do the will of God, and by these only may we (and "our children forever") wisely, rightly, and savingly use the priceless treasure of Divine revelation. B.

The Sublime and Blessed Result of a Believing, Obedient Reception of the Revealed Word (verse 47).

For it is no vain thing for you, because it is your life. Life is more than the sum of personal enjoyments and pains through which it finds expression; more than the length of days in which it is visible to human eyes; more than the fulness of means which reveals to us its power. All these pass away, but in the process of their vanishing a spiritual result has been fulfilled. The soul of the man has been brought into fellowship—a fellowship welcomed or disregarded—with men and with the world and with God. It has con-

sciously or unconsciously learnt much and done much. It has shaped a character for itself ; it has helped to shape a character for others. It is at the end—most solemn thought!—as it has been used. *Life*, then, we can see, *consists not in abundance*, in the overflowing richness of unemployed resources ; it springs not spontaneously from the things which we possess, from our original endowments, as the necessary product of natural gifts. It is the opportunity of the individual to win for God, by God's help, that which lies within his reach ; to accomplish on a scale little or great the destiny of humanity as it has been committed to him ; to consecrate, it may be, splendid wealth to common service ; to transfigure sordid cares by a Divine vision ; to rise to the truth of the incarnation as the revelation of the purpose of the Father for the world which he made. *Westcott.*

The doing or not doing of God's will, the obeying or not obeying of God's Word, is a matter of life and death to us. This is the simple, solemn, uniform testimony of Scripture from its first page to its last. The Gospel, with its revelation of "life and immortality," only heightens the solemnity of the alternative. Instead of bare "life," it is now "eternal life" which is proposed for our acceptance, and which is lost or forfeited by sin. If "life" is the promise, the counter-alternative is death, and "death" accordingly is denounced against the sinner in Gospel as in Law. Death is the loss of all that makes existence a boon ; the extinction in the soul of holiness, happiness, and love. Whatever the final state of the lost may be, whether one of active torment or not, it will be true death. The man loses his "soul"—his "life"—"himself." Oh, that men were wise,

that they understood these things, and acted on their choice as wise men should ! *Orr.*

All that can give fullest value to this life and joy to the next depends on how we treat this message from God. "It is not a vain thing for you ; it is your life." Apart from the acceptance of Jesus Christ by faith, and a life of loyalty to God, there is not a gleam of light or hope for the next life. If God did not allow his message through Moses to be slighted with impunity, certainly he will not suffer men to "trample under foot the Son of God," and then leave them unpunished ! What dread, what awful possibilities as to the fate of immortal souls are trembling in the balance, while they refrain from "yielding themselves unto God" ! How earnestly and frequently may we with reason reiterate the words, "*It is your life*" ! All that ensures life here and hereafter being a blessing, depends on the way men treat Jesus Christ and his salvation. C. C.

They will know most of the mystery who have done most of the Law. If we are waiting for the solution of the mystery before we begin obedience to the Law, the mystery will never be revealed to us other than in clouds and storms of judgment. We walk by faith, not by sight. Jesus said unto one of his disciples, "Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed." This is the Christian's law of action. He acknowledges the mystery ; he has no reply whatever to many an enigma ; but he is sure that in doing justice, loving mercy, and walking humbly with God, he is preparing himself for those great revelations which are promised to faith, obedience, and love. J. P.

Section 194.

FOURTH ADDRESS CONCLUDED. GREAT PROMISES OF PARDON, RESTORATION, AND BLESSING UPON SUBSEQUENT REPENTANCE. LIFE AND DEATH, BLESSING AND CURSING, GOOD AND EVIL SOLEMNLY SET BEFORE ISRAEL AS THE FINAL WORD OF THIS ADDRESS.

DEUTERONOMY 30 : 1-10, 15-20.

De. 30 1 AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the 2 nations, whither the LORD thy God hath driven thee, and shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul ; that then the LORD thy God will turn thy 3 captivity, and have compassion upon thee, and will return and gather thee from all the peo-

4 ples, whither the Lord thy God hath scattered thee. If *any* of thine outcasts be in the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he
5 fetch thee : and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it ; and he will do thee good, and multiply thee above thy fathers.
6 And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord
7 thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his command-
8 ments which I command thee this day. And the Lord thy God will make thee plenteous in all the work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the
9 fruit of thy ground, for good : for the Lord will again rejoice over thee for good, as he rejoiced
10 over thy fathers : if thou shalt obey the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law ; if thou turn unto the Lord
thy God with all thine heart, and with all thy soul.

15 See, I have set before thee this day life and good, and death and evil ; in that I command
16 thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgements, that thou mayest live and multiply, and that the Lord
17 thy God may bless thee in the land whither thou goest in to possess it. But if thine heart turn away, and thou wilt not hear, but shalt be drawn away, and worship other gods, and
18 serve them ; I denounce unto you this day, that ye shall surely perish ; ye shall not prolong
19 your days upon the land, whither thou passest over Jordan to go in to possess it. I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse : therefore choose life, that thou mayest live, thou and thy seed :
20 to love the Lord thy God, to obey his voice, and to cleave unto him : for he is thy life, and the length of thy days : that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

30 : 1-10. It is very comforting to pass from so gloomy a chapter as the twenty-eighth to such a paragraph as this. In this thirtieth chapter, the outlook and outlook of Moses are much more extended than before. So distantly is his eye cast now, that he sees in the horizon a belt of glory bounding his view. C. C.—The thirtieth chapter foresees the tribes of Israel under punishment and expelled from their home, or taken captive by other nations. Then follows the preaching of repentance, so powerfully carried out by Jeremiah, Hosea, Ezekiel, and other prophets of a later time. Turning to God with the heart and hearkening again to his voice, the people were to be restored to their land and to his favor. Of this, Moses was permitted to give them early assurance ; and thus with a breadth of mercy and hope ended his weighty discourse to the people. Think of the aged prophet thus foreseeing the mischief that would come on a rebellious people ! D. F.

These promises had no doubt their partial fulfilments in the days of the Judges ; but the fact that various important features of them are repeated in Jer. 32 : 37 *sqq.*, and in Ezek. 11 : 19 *sqq.*, 34 : 13 *sqq.*, 36 : 24 *sqq.*, shows that none of these was regarded as exhausting the promises. In full analogy with the scheme of prophecy we may add that the return from the Babylonian captivity has not exhausted their depth.

The New Testament takes up the strain (*e.g.*, Rom. 11), and foretells the restoration of Israel to the covenanted mercies of God. True, these mercies shall not be, as before, confined to that nation. The "turning again of the captivity" will be when Israel is converted to him in whom the Law was fulfilled, and who died "not for that nation only," but also that he might "gather together in one the children of God that were scattered abroad" (John 11 : 51, 52). Then shall there be "one fold and one shepherd" (John 10 : 16). But whether the general conversion of the Jews shall be accompanied with any *national* restoration, any recovery of their ancient prerogatives as the chosen people ; and further, whether there shall be any local replacement of them in the land of their fathers, may be regarded as of "the secret things" which belong unto God ; and so indeed our Lord himself teaches us (Acts 1 : 6, 7). The letter of the verses before us and of the parallel passages seems indeed to point to both a national and a local return of Israel. On the other hand, in this very passage verse 6 seems plainly to intimate that in the kingdom of the Messiah the ceremonies and ordinances at any rate shall reach that accomplishment in which the outward sign shall be superseded by the thing signified (*cf.* Rom. 2 : 29). And God's purpose may be similar as regards the promises. The

restoration here foretold may be realized, and the promises to Abraham most abundantly fulfilled to Israel, yet not to the Israel "according to the flesh" merely, but to that spiritual Israel whose promised land is not narrowed to an earthly Canaan. To us however the exact import of the prophecies respecting the future of the Jews must remain as yet, as was the similar inquiry respecting the Messianic prophecies in pre-Messianic days, matter of reverent search and discussion only. *Espin.*

The hopes of the Hebrew people are ardently directed to these promises, and they confidently expect that God, commiserating their forlorn and fallen condition, will yet rescue them from all the evils of their long dispersion. They do not consider the promise as fulfilled by their restoration from the captivity in Babylon, for Israel was not then scattered in the manner here described—"among all the nations," "unto the utmost parts of heaven" (verse 4); and when God recalled them from that bondage, all the Israelites were not brought back, they were not multiplied above their fathers (verse 5), nor were their hearts and those of their children circumcised to love the Lord (verse 6). It is not, therefore, of the Babylonish captivity that Moses was speaking in this passage; it must be of the dispersed state to which they have been doomed for eighteen hundred years. This prediction may have been partially accomplished on the return of the Israelites from Babylon; for, according to the structure and design of Scripture prophecy, it may have pointed to several similar eras in their national history; and this view is sanctioned by the prayer of Nehemiah (Neh. 1:8, 9). But undoubtedly it will receive its full and complete accomplishment in the conversion of the Jews to the Gospel of Christ. At the restoration from the Babylonish captivity, that people were changed in many respects for the better. They were completely weaned from sensible idolatry; and this outward reformation was a prelude to the higher attainments they are destined to reach in the age of Messiah, "when the Lord God will circumcise their hearts and the hearts of their seed to love the Lord." The course pointed out seems clearly to be this: that the hearts of the Hebrew people shall be circumcised (Col. 2:2); in other words, by the combined influences of the Word and Spirit of God, their hearts will be touched and purified from all their superstition and unbelief; they will be converted to the faith of Jesus Christ as their Messiah—a spiritual deliverer, and the effect of their conversion will be that they will return

and obey the voice (the Gospel, the evangelical law) of the Lord. The words may be interpreted either wholly in a spiritual sense (John 11:51, 52), or, as many think, in a literal sense also (Rom. 11). *Jamieson.*

Their conversion to Christ is to be the preliminary condition of their acceptance with God; for so long as their nation continues in a state of rebellion against Christ, they are not fit to be redeemed. And, in conformity with Moses, our Lord declared to the unbelieving Jews, "Behold your house" of the Lord "is left unto you desolate: for I say unto you, Ye shall not see me henceforth, till ye shall say," with hearty repentance and true faith, "Blessed is he that cometh in the name of the Lord" (Matt. 23:38, 39). *Dr. Hales.*

1. These things are come upon thee. Amid multiplied instances of oppression, misery, and contempt, the Jews have resolutely continued through eighteen hundred years a separate and distinct people. Their God hath not cast them away, nor abhorred them, "to destroy them utterly;" their great and wonderful plagues, which were to be "of long continuance," still remain; the curses are yet upon them, which, in the strong language of Scripture, were to be "for a sign and for a wonder" upon them and their seed forever (De. 28:46, 59). Not mingled and lost among the kingdoms over which they have been scattered, they retain the means, upon their returning obedience, of beholding "their captivity turned," and of being "gathered from the nations" and restored to "the land of their fathers." No cause but the Divine interposition can satisfactorily explain this extraordinary condition of a whole people. *Richards.*—

Call to mind. The repentance described, which is the condition of these promises, begins in *serious consideration*, "Thou shalt call to mind that which thou hadst forgotten, or not regarded." Consideration is the first step toward conversion (Is. 46:8). *Bring to mind, O ye transgressors.* The prodigal son came to himself first, and then to his father. But that which is the life and soul of repentance, and without which the most passionate expressions are but a jest, is, *returning to the Lord our God with all thy heart and with all thy soul.* II.—When Israel in his banishment brings back the Word of the Lord to his heart, and thus returns to the Lord, then the Lord returns to his mercy—*i.e.*, to his people languishing in trouble; and this return is shown by his collecting them again.

5. This is the first of the many prophecies

which represents the restoration of the people of Israel as a return unto their land, while Lev. 26 : 45 only speaks of the continuance of the covenant. But it by no means follows, that because their expulsion from their land is to be understood literally, therefore the return must be taken literally likewise. Rather, it is an essential characteristic of the whole work of redemption, that it not merely restores what was forfeited, but gives in its place something higher and more glorious. The redemption through Christ does not put man in the position of Adam's innocence, and restate him in paradise, but the earthly paradise is a type of the heavenly (Luke 23 : 44), to which Christ admits his redeemed. He who for Christ's sake leaves all that he has, does not receive a literal, but a far more glorious compensation, in this world ; and so the restitution of earthly losses is a type of the reward of believers. Just as little were the promises of seeing Christ again (John 14 : 19 ; 16 : 16) fulfilled in what took place after the resurrection ; and in like manner this and similar predictions were not fulfilled in Israel's return after the Babylonish captivity. A literal restoration of the people of Israel would have renewed the old mode of life with all its deficiencies, and would have been of no moment to the kingdom of God under the New Covenant. Paul explains the true sense of this prophecy (Rom. 11), and refers its fulfilment partly to the going forth of the elect into the new church, partly to the conversion of the whole people still to come, which shall pour fresh life into the whole kingdom of God on earth, the precursor of their entrance into the heavenly Canaan. *Gerl.*

The prophecies of the Hebrew Scriptures do not outrun their historic relations. They take the definite and accurate form of the Hebrew polity. They are history pushed forward and perfected in the future. The reign of one king is made the promise of another king who is greater. The services of one high-priest are made the type of another transcending all his predecessors. The holy of holies and the blood of sprinkling all promise a better sacrifice in a better tabernacle. A national deliverance from foreign subjugation is made to foreshadow a larger and worthier redemption ; and so throughout the whole structure of the Hebrew prophecies. They take the form, the well-defined form, of those historic objects and events from which they sprung. History and prophecy are joined together in all the progress of revelation. Men may reason, conjecture, imagine what will come to pass ; and events *may* justify the pre-

diction. But the peculiarity of the Hebrew prophets was that, springing out of a historic present, they described a historic future. They promise another Zion, another King, another Prophet, another Priest, another Redeemer, in the use of language which actual history had formed and made intelligible ; so that, as a whole, they pledge the coming of a living person, and the rise of an actual state of things which may best be represented by all of dignity, and honor, and power, and dominion—by all of purity, and gladness, and greatness, which had already been associated with Jewish history. Our religion is not composed of mere ideas, but of *facts*. And that future which is made bright by the Hebrew prophets is not like the aurora of the northern pole, flashing its formless brilliancy in vacancy ; it promises the advent of a living Being, who is to proclaim truth, deliver from wrong, and establish a perpetual and universal reign of righteousness, love, and joy. H. B. S.

"*God hath not cast away his people.*" Concerning them there is a twofold promise : of their conversion to God, and of their restoration to their land. Both are certain. Both will be fulfilled. The first, in their conversion to the Lord Jesus Christ. The second, in whatever sense the Holy Ghost used the words, but what that sense is is not so clear. When Israel is thus restored, it will be like "life from the dead" (Rom. 11 : 15). When the long-lost nation is regathered, when it returns with weeping and supplication to the Saviour, and, saved by him, sings the songs of Zion, then will it become by its evangelistic zeal what it now is by its sacred literature—a priesthood for the world ! Concerning all this, the fulfilment of past prophecy is a prophecy of future fulfilment ! Let us, then, ever hold the Hebrew race in high honor. "Salvation is of the Jews." Let us bear them on our hearts in prayer. C. C.

6. Repentance leads to entire renewal of a man's nature. "The Lord thy God will circumcise thine heart, and the heart of thy seed." Honest endeavors after a righteous life shows to us a corrupt heart—a heart prone to love evil. The man who begins to pray for pardon soon learns to pray for purity. Nothing will satisfy the mind (when divinely illumined) short of complete regeneration. The repentant Jew discovered that the circumcision of the flesh effected nothing to deter from sin ; *now* he perceives that circumcision of heart is the only real safeguard. At a later day, this inward change was more clearly pictured : "I will take away the stony heart out of your flesh." To

the same effect Jesus promised: "If ye keep my commandments, I will send you another Comforter, even the Spirit of truth, who dwelleth with you, and shall be in you." D. D.

7. Will put all these curses upon thine enemies. We have examples of this in Nebuchadnezzar, in Belshazzar, and in Antiochus Epiphanes, who were the three most remarkable oppressors of the Jewish nation. *Psalm.*—Jacob, in his prophecy, figuratively foretold the retaliation of Divine vengeance upon the persecutors of the Jews (Gen. 49:11). Balaam concisely foretold it in his last prophecy (Nu. 24:24), and Moses more plainly in this passage; but it was reserved for the ensuing ode to describe these judgments in all their terrors. (See next section.) *Hales.*

9. Repentance in men awakens purest joy in God. "The Lord will again rejoice over thee for good." So Jesus himself affirmed: "There is joy in heaven over one sinner that repenteth." Union of nature and of interest between man and God is intimate. "His glory is great in our salvation." "He will rejoice over us with singing." The gladness of Jehovah at the completeness and beauty of creation was great; a hundred-fold greater will be his joy at the final success of redemption. Messiah will "see of the travail of his soul, and shall be satisfied." D. D.—In a wider regard, this whole passage teaches that to the penitent there is: Forgiveness, with reversal of sentence of rejection (verse 3). Redemption from bondage (verses 3, 4; Col. 1:13). Restoration to inheritance (verse 5; Eph. 1:14). A new heart and spirit (verse 6). Deliverance from enemies (verse 7; 2 Thess. 1:5, 6). Untold blessings (verse 9; Eph. 1:3). *Orr.*

FINAL IMPASSIONED APPEAL OF MOSES (VERSES 15-20).

The mightiest of legislators, preparatory to his death, invoked heaven and earth to record that he had placed before his people life and death, and had sent forth his benedictions and his curses to his children of Israel; he had warned them, that by the strict observance of this law, without addition or diminution, their existence depended as "a holy" and "a peculiar people." Never more than on that solemn farewell were these people of children stricken by terror and prophecy. The last appearance of Moses among his people is an incident at once awful and pathetic; and the prescient imprecations, eloquent and terrible, present altogether a scene without a parallel in profane history. *D'Israeli.*

The intense eagerness of Moses for the people's weal is a sublime spectacle of generous devotion—an unparalleled instance of ardent affection. Calling up all his powers of persuasive and passionate appeal, he makes a final effort to win the tribes for God. D. D.

15-20. Death and life set before the people. In this earnest word Moses is summing up his deliverance. It has been called by Hävernicks "the classic passage" upon the subject of death and life as understood in Old Testament times. "Shut out from the true community of life," says Hävernicks, "the sinner puts in only a pretended life, without God, enduring and promoting ruin in himself, until death physical, with its terrors, overtakes him. The Divine penalty manifests itself to the sinner as death." As we love God with all our heart, and soul, and mind, and strength, we find that we have begun to live. On the other hand, the loveless life is only a pretended life, and carries within itself the "Anathema Maran-atha." Love gives birth to new obedience, and obedience strengthens the spiritual life.

Separation from the source of life is death indeed. In this striking passage, while "good" and "life" go together, so do "death" and "evil." The idea in death is not cessation of existence, but separation from God. Adam and Eve died the day they doubted God's love and ate the fruit. They ceased not to exist that day, but died out of fellowship with God. Hence we are not to associate an *annihilation* view with the biblical idea of death. Men die when they are separated from God as really as the branch broken from the stem. Sin is the mother of death (Jas. 1:15). It brings it forth, because it separates the soul from him who is the Fountain of life. *Elgar.*—Words cannot paint sin. It is only in the light of the great white throne, or by the flames of hell, or in the revealing light of the Holy Spirit, that any one can see the real character of sin. It is the enemy of God. It is the transgressor of his law. It is the great soul-poison and heart-plague. It is the only thing which really defiles or deforms the man. It is pollution, misery, guilt, incipient hell. It is the only thing to which we can give, in its fullest sense, the emphatic name of evil. *Hamilton.*

"Life" is more than existence—it is holy and happy existence. "Death" is not equivalent to non-existence. As respects the natural life, it is the separation of the living, thinking principle from the body, and is compatible with the survival of the soul in a future state. As respects the spiritual life—that life which the

believer *has*, and the unbeliever *has not*, even now while yet both have conscious being—death is the cessation in the soul of all holy, spiritual functions, implying a state of moral ruin and disorganization, but by no means the wiping out of consciousness. “Death,” in verse 15, is deemed compatible with experience of “evil.” How strange that between *such* alternatives there should be a moment’s hesitation! Orr.

ALTERNATIVE LINES OF CONDUCT. All possible courses of life are reduced to two—one of which every man must take; a third course is excluded. The two are separately described. (1) The course of loyalty is described by the man’s state of heart, “To love the Lord thy God.” This determines all that follows—the root out of which all flowers and fruits of obedience spring. This love arises from a right appreciation of God. “He is thy life,” yea, the life of thy life. The life promised is nothing less than the life of God. “We shall be like him.” (2) The course of disloyalty is defined as a dislike of God: “If thine heart turn away.” The destiny of disloyalty is destruction: “Ye shall surely perish.”

16, 19. Every element of needed information is furnished; and personal examination of spiritual facts is expected. Every man is bound to investigate, to ponder, to judge. *There is authoritative command.* “I command thee.” On the side of righteous precept there is supreme authority. Every appeal of God is an appeal to the noblest part of our nature—to conscience. Every solicitation of the tempter is an appeal to appetite and passion. *There is tender entreaty.* To the activities of wisdom and authority is added the impulse of love. If man’s benevolent love prompt him to use all measures to turn the disloyal unto God; how much deeper must be the love of God, of which man’s affection is but a faint adumbration! With all the pathos which human sympathy can lend to entreaty Moses pleads, “therefore choose life.” D. D.

19. Choose. To force his will were to destroy the nature of his creature, which grace is not designed to do, but only to heal and assist it; and, therefore, God deals with man as a free agent, by instructions and commands, by promises and threatenings, by allurements and reproofs, by rewards and punishments. So true is the saying of Tertullian, “No man is made good against his will.” *Bp. Womack.*—“Therefore choose life.” Choice or moral determination underlies our salvation. Choice underlies the possibility of love to God. One deep choice in the heart’s centre underlies all

the separate acts of choice involved in a life of obedience. The choice God wishes involves the choosing of Himself, with a view to love him, to obey him, and to cleave to him. The choice of God is the choice of life, and carries all lesser good with it. Orr.

Here is presented a series of considerations, cumulative in their force, which should be deeply pondered in strict order of progress.

(1) *Here is a great mass of truth set before men’s consciences and hearts.* There are few words and phrases here given, in form most short and simple, yet in meaning how august! how deep! how high! They are such as these—God—the Lord thy God—good—evil—life—death—blessing—cursing. “Dread words! whose meaning has no end, no bound.” There are immeasurable, yea, infinite realities behind them. And having once been lodged in the conscience with the significance which is theirs, no power can dislodge them, nor can any one cause it to be to the man as if he had never heard them. (2) *A great duty presses on men with whom this truth is deposited.* To love the Lord, to obey him, to cleave to him, to walk in his ways, and to keep his commandments, and his statutes, and judgments—this is obviously the right course for men to follow. The Lord God is holy, and all his commandments are so too; and it is intrinsically and manifestly right to follow what is holy. As our Maker and Preserver, God has supreme claims on our loyalty of heart and life. As our Lawgiver, he has the infinite right to require our obedience. As our Infinite Benefactor, having commended his love toward us, having bought us with a price, he has a claim of love as well as a right of law. And it is not possible for a man to dispute this claim unless his nature is becoming so perverted that he begins to call evil good, or good evil. (3) *A great blessing will follow loyalty and obedience.* This is so under the Gospel, as really as under the Law. For the Law rested on a basis of gospel, and the Gospel brings with it its own law. The Gospel call is, “Repent, believe, obey.” This is the precise and immutable order. The grace of God teaches us that “we should live soberly, righteously, and godly in this present world, looking for that blessed hope,” etc. And we know what is the promised issue: “Godliness . . . hath promise of the life that now is, and of that which is to come.” “For God is our life and the length of our days.” Peace, joy, hope, and all joyful graces and blessings attend on a life which is in accordance with God’s will. (4) *It is not possible that opposite moral courses should have like issues.* If to love

and obey God be good and tends to good, then the reverse must be evil, and can work nothing but evil. And such ill effects must, for aught we know, go on forever and ever unless something or some being interposes. The outlook for the despisers of Christ in the next life is darkness without a gleam of the light of hope in the distant horizon. And even in this life nothing but woe can possibly be to him who striveth with his Maker. (5) *There are witnesses that we have not been left undirected and unwarned.* Compare with this solemn adjuration of Moses that of Paul in Acts 20:26, 27; Phil. 1:8. "Heaven" was witness. For every warning given to men in God's name is known and received on high. "Earth" is witness, for the record of the warning is published to the world. C. C.

The Bible, all through, presses men with threatenings of punishment, and holds out to them promises of happiness to lead them to a new life. But this is to be remembered, that it begins its work with men who are sunk in sin, and that the essence of sin is selfishness. It must arrest and raise them by motives adapted to their condition, provided that these motives are not wrong, and enlightened self-interest—that is, self-interest which is consistent with the good of others, is not wrong. The Bible is too broad and human not to bring all fair motives into exercise. It is too philosophical to lose itself in the over-refinements of some modern philosophies which touch fallen human nature as a needle might a coat of mail. It has its still small voice, but it has its thunder before it. The sleeper must be roused to listen; and before the Gospel, and even *with it*, we must have Sinai's word, "The soul that sinneth it shall die." All through, in the Old Testament and also in the New, we have the principle, "If thou art wise thou shalt be wise for thyself." "Behold I have set before thee death and life." But the Bible is constantly advancing from the domain of threatening and outward promise to that of free and unselfish love. Its strength of appeal from the very beginning lies in the mercy of God pardoning unconditionally—a mercy which, when the clouds are severed, is seen to be the face of the Son of God and the Man of Sorrows devoting himself for those who had no claim on him but that of guilt and misery. He comes from a throne to a cross for them, and we see written on it, "Herein is love, not that we loved God, but that God loved us." This love comes from a Divine fountain through a human heart, that human hearts may feel the responsive throb, "We love him who first loved

us." When his law is inculcated, it is not that punishment may be escaped, but affection manifested. If heaven is promised, it is not a conditional reward, but a free and godlike gift; and this heaven in its essence is not a world of external delight, but of inward joy in the love and likeness of God, and deliverance from that sin and tyrant self, which are now our prison and our pain. As a man rises into the knowledge of the Divine plan he seeks and serves God, not from the hope of what he is to receive from him, but from the delight which he finds in him—in the true, the pure, the loving that dwell in the Father of Lights, and that in their present possession contain the pledge of eternal inheritance. *Ker.*

As there is but one alternative hereafter—heaven for the holy, and hell for the unholy—so on earth there is either confession or denial of God. They who do not deny him confess him: those who do not confess, deny him. Surely this is an awful thought! Where then are—not the undoubted, bold, and rebellious sinners, but the easy, quiet, peaceful people? those who live like their neighbors, and do not desire or pretend to be singularly holy? those who do as much as in men's judgments *will do*, and spare themselves further trouble? those whom unpopularity affrights, and opposition makes so cautious, that they do nothing? Can they believe themselves to be confessors—brave, earnest, and invincible confessors—before men, whose confession will, through God's mercy in Christ, earn his confession in the day of judgment? Can they imagine this? And if they be not confessors, what are they? G. M.

Ardor must be matched with consistency. You are not to be carried to heaven by a fitful religion, periodically raised from the dead at seasons of social exhilaration; not by a religion alive at church, but stagnant in the streets and in the market-places; not by a religion kindling at some favored hour of sentimental meditation, only to sink and flicker in the drudgery of common work. It is to little purpose that we read and circulate and preach the Bible, except all our reading and all our living gain thereby a more Biblical tone. And it is quite futile that our breasts glow with some fugitive feeling in the house of God, unless that feeling dedicates our common dwellings to be all houses of God. There must be prayer to hallow labor. There must be faith to consecrate enterprise. There must be holiness to sanctify business. There must be a cordial "Thy will be done," uttered to a personal God, to interpret suffering. F. D. H.

Religion is no dry morality ; no slavish punctilious conforming of actions to a hard law. Religion is not right thinking alone, nor right emotion alone, nor right action alone. Religion is still less the semblance of these in formal profession, or simulated feeling, or apparent rectitude. Religion is not nominal connection with the Christian community, nor participation in its ordinances and its worship. But to be godly is to be Godlike. The full accord of all the soul with His character, in whom, as their native home, dwell " whatsoever things are pure, whatsoever things are lovely," and the full glad conformity of the will to his sovereign will, who is the life of our lives—this, and noth-

ing shallower, nothing narrower, is religion in its perfection ; and the measure in which we have attained to this harmony with God, is the measure in which we are Christians. It we look backward from character and deed to motive, *this harmony with God results from love becoming the ruling power of our lives.* The love revealed is the perfect law, and the love evoked is the fulfilling of the Law. And this is the might and nobleness of the Christian love to God ; that it is no idle emotion or lazy rapture, no vague sentiment, but the root of all practical goodness, of all strenuous effort, of all virtue, and of all praise. A. M.

Section 195.

SPECIAL MESSAGES : ENCOURAGING ASSURANCES TO THE PEOPLE. INSPIRING CHARGE TO JOSHUA. PRIESTS AND ELDERS TO PRESERVE AND PUBLICLY READ THE WRITTEN LAW. PUBLIC SUMMONS OF MOSES AND JOSHUA TO THE TABERNACLE. DIVINE ANNOUNCEMENT AND SPECIAL COMMAND TO MOSES. JEHOVAH'S CHARGE TO JOSHUA. THE LAW COMPLETED AND PLACED BY THE ARK.

DEUTERONOMY 31 : 1-29.

- De. 31 1 AND Moses went and spake these words unto all Israel. And he said unto them, 2 I am an hundred and twenty years old this day ; I can no more go out and come in : and the 3 LORD hath said unto me, Thou shalt not go over this Jordan. The LORD thy God, he will go over before thee ; he will destroy these nations from before thee, and thou shalt possess 4 them : and Joshua, he shall go over before thee, as the LORD hath spoken. And the LORD shall do unto them as he did to Sihon and to Og, the kings of the Amorites, and unto their 5 land ; whom he destroyed. And the LORD shall deliver them up before you, and ye shall do 6 unto them according unto all the commandment which I have commanded you. Be strong and of a good courage, fear not, nor be affrighted at them : for the LORD thy God, he it is that 7 doth go with thee ; he will not fail thee, nor forsake thee. And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage : for thou shalt go with this people into the land which the LORD hath sworn unto their fathers to give them ; 8 and thou shalt cause them to inherit it. And the LORD, he it is that doth go before thee ; he will be with thee, he will not fail thee, neither forsake thee : fear not, neither be dismayed. 9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare 10 the ark of the covenant of the LORD, and unto all the elders of Israel. And Moses commanded 11 them, saying, At the end of every seven years, in the set time of the year of release, in the feast of tabernacles, when all Israel is come to appear before the LORD thy God in the place 12 which he shall choose, thou shalt read this law before all Israel in their hearing. Assemble the people, the men and the women and the little ones, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe 13 to do all the words of this law ; and that their children, which have not known, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it. 14 And the LORD said unto Moses, Behold, thy days approach that thou must die : call Joshua, and present yourselves in the tent of meeting, that I may give him a charge. And Moses and 15 Joshua went, and presented themselves in the tent of meeting. And the LORD appeared in 16 the Tent in a pillar of cloud : and the pillar of cloud stood over the door of the Tent. And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers ; and this people will

rise up, and go a whoring after the strange gods of the land, whither they go to be among
 17 them, and will forsake me, and break my covenant which I have made with them. Then my
 anger shall be kindled against them in that day, and I will forsake them, and I will hide my
 face from them, and they shall be devoured, and many evils and troubles shall come upon
 them; so that they will say in that day, Are not these evils come upon us because our God is
 18 not among us? And I will surely hide my face in that day for all the evil which they shall
 19 have wrought, in that they are turned unto other gods. Now therefore write ye this song for
 you, and teach thou it the children of Israel: put it in their mouths, that this song may be a
 20 witness for me against the children of Israel. For when I shall have brought them into the
 land which I swear unto their fathers, flowing with milk and honey; and they shall have eaten
 and filled themselves, and waxen fat; then will they turn unto other gods, and serve them,
 21 and despise me, and break my covenant. And it shall come to pass, when many evils and
 troubles are come upon them, that this song shall testify before them as a witness; for it shall
 not be forgotten out of the mouths of their seed: for I know their imagination which they
 22 go about, even now, before I have brought them into the land which I swear. (So Moses
 23 wrote this song the same day, and taught it the children of Israel.) And he gave Joshua the
 son of Nnn a charge, and said, Be strong and of a good courage: for thou shalt bring the chil-
 dren of Israel into the land which I swear unto them: and I will be with thee
 24 And it came to pass, when Moses had made an end of writing the words of this law in a
 25 book, until they were finished, that Moses commanded the Levites, which bare the ark of the
 26 covenant of the LORD, saying, Take this book of the law, and put it by the side of the ark of
 27 the covenant of the LORD your God, that it may be there for a witness against thee. For I
 know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye
 28 have been rebellious against the LORD; and how much more after my death? Assemble unto
 me all the elders of your tribes, and your officers, that I may speak these words in their ears,
 29 and call heaven and earth to witness against them. For I know that after my death ye will
 utterly corrupt yourselves, and turn aside from the way which I have commanded you; and
 evil will befall you in the latter days; because ye will do that which is evil in the sight of the
 LORD, to provoke him to anger through the work of your hands.

In this chapter the grand old man, with a touching allusion to his infirmities and approaching death, in the presence of the people impressively passes over into the hands of his successor his great trust, and at the same time delivers with suitable instructions to the priests a copy of what he calls "this Law." Up to this point what could be more obvious than a complete oneness of design and representation throughout the Book of Deuteronomy? The beginning (1:3, 5) looks forward to the end; and the end while taking up the very epithets and phrases of the beginning carries on its thought to the only possible climax. It is, in short, the unity of nature, of inward logical dependence and sequence, and no uniformity forced upon it from without. To this unity the two following chapters containing Moses's song and Moses's blessing makes certainly no interruption. They rather grow out of the circumstances that go before, as the flower from its bud. They are strictly Deuteronomic in the best sense of the word and fittingly crown the work; and both are documentarily claimed as utterances of Moses just prior to his climbing of Nebo on his way to the better Canaan. E. C. B.

"God buries his ministers, but he carries on

his work." Hence Moses first addresses all the people; then he turns to Joshua, confirming him as the future leader (verses 7, 8); and finally to the priests, who are to be henceforth the custodians and guardians of the holy Law. Having thus handed over the leadership of an army, and the conservation of a faith, Moses has little else to do but to go up and die. C. C. —Had Moses lived longer, he could never have been greater than he is. He might have seemed less. Joshua must increase, he must decrease. Fittingly, therefore, is he removed before the decline of his influence begins. The great thing is to have done one's work—to have fulfilled the ends for which life was given. That done, removal is in no case a loss, and in most cases a boon in disguise. Orr.

Encouraging Assurances to the People (verses 3-6).

Though Moses was no longer to be their leader, he assures them that the Lord would fulfil his engagement to conduct them to the possession of Canaan, even as he had already given them the territory of the kings of the Amorites; and he therefore exhorts them to be of good courage and fearlessly go forward to the conquest of the land. W. L. A.

6. God can never fail the man of faith. Having pledged his presence, we are well insured. For him to forsake his friends is an impossibility. "The mountains may depart, and the hills be removed; but never shall the covenant of his faithfulness fail." D. D.

Charge of Moses to Joshua in Publicly Transferring the Leadership (verses 7, 8).

This stimulating and encouraging charge is replete with assurances of Jehovah's presence and help, and thus of Joshua's certain success in his great mission as leader of the host of God. B.

There is something wonderfully pathetic in the great leader, whose eye is yet undimmed, laying down his trust beside the Jordan. He is a hundred and twenty years old, but the Lord hath denied him the privilege of entering the land of promise. He now resigns his command to Joshua as his successor. It might have discouraged the people, the loss of their great leader; but he points them upward to the Lord their God, who had been the real Leader in the exodus and pilgrimage, and who was going at their head across the Jordan. Their faith in the invisible Leader is to be strengthened now that the visible and human leader is to be taken away from them. Besides, they are to have Joshua as the captain of the host. Moses had received a wondrous preparation, first at his mother's knee, next in the palace of Pharaoh, and next in the solitudes of Midian. And Joshua, who is to succeed him as leader, though not as lawgiver, has also received important preparation. He is first associated with Moses in the mount, as he is receiving the Law. He is thus trained to firm faith in the invisible King, and accustomed to his wonders. He is next exercised in battle, leading the Israelites against Amalek and proving himself skilful in the field. He had also, as a spy, become minutely acquainted with the land of promise, and brought up with Caleb an encouraging report. None was so fitted as he for high command. As the twelve were carefully trained to be the apostles of the Church, so was Joshua trained, and so is every one selected for important work. *Eldgar.*

Priests and Elders to Keep and to Read the Law (verses 9-13).

Moses turns next to the priests and the elders, and to them he commits the custody of the Law, with the injunction to read it to the people at the end of every seven years during the festival of the year of release—viz., at the Feast

of Tabernacles, when they appeared before the Lord. The Law was committed to the priests and elders, not merely to preserve it in safe keeping, but that they might see to its being observed by the people. W. L. A.

Moses was not only the leader of the people, but also the receiver, transcriber, and guardian of the Law. As the nation became consolidated, this double work could certainly become too heavy for one man to discharge. Hence he commissions one man to be the leader of an army, and another set of men to be the conservators of the truth. Joshua is leader. The priests are to be the keepers and teachers of the Law. C. C.

9. Moses wrote this Law. The Scripture calls all that is contained in these five books by the name of the Law. Paul quotes from Genesis, Nehemiah from Exodus, Josiah from Leviticus, Hezekiah from Numbers, and Joshua from Deuteronomy; yet each speaks of the Law. *Bp. Kidder.*—It is clear from this passage, as it is from verses 24-26, that Moses is the author of all the five books of Scripture which bear his name. **And delivered it.** This solemn delivery of the written Law to the priests and elders was to be to them both a token of the close connection between the ecclesiastical and civil constitution of Israel, and of the incompetence of either the Levites or the elders properly to fulfil their office without the Law of God. Another object of this delivering up of the Law was to lay them under obligation to read it in public every seven years (verse 10), that it might remain sacred and inviolable to the children and posterity of Israel, and to the strangers within their gates. A second delivery of it to the Levites, at which neither the elders nor the people were present, occurs afterward at verses 24-26. This shows that, after the first and solemn delivery, which was intended to impose a special obligation, the book of the Law was taken back, and what is contained from verses 14-23 subsequently appended to it. C. G. B.

10. In the year of release. The seventh year was chosen for this purpose, because all, both males and females, might then assemble at Jerusalem without detriment to their private interests, for there was a cessation from all labor; they neither sowed nor reaped, and agriculture was altogether at a standstill. There was therefore no business to prevent them from celebrating that festival, whereby God represented to them in a lively manner how miraculously he had preserved their fathers in the desert. The Law indeed commanded them to

go forth from their houses every year, and to pass seven days under the boughs of trees ; but in the Sabbatical year, when all was at rest at home, it was more convenient for them to go up to Jerusalem from all quarters, that by their very multitude they might the better testify their gratitude. Therefore it is added, "when all Israel is come," etc. *Calv.*

As the reading was to be only once in seven years, it may be concluded that it was not so much for the information of the people that this was done, as for the purpose of publicly declaring and by a solemn ceremony impressing on their minds the condition on which they held their position and privileges as the chosen people of the Lord. The Feast of Tabernacles was appointed as the season for the reading, doubtless because there was a connection between the end for which the Law was read and the spirit and meaning of that festival as a festival of rejoicing because of their deliverance from the wilderness state. *W. L. A.*

It must be thus solemnly read that the present generation might hereby keep up their acquaintance with the Law of God (verse 12). They must hear, that they may learn, and *fear God, and observe to do their duty.* See here what we are to aim at in hearing the Word ; we must hear, that we may learn and grow in knowledge ; and every time we read the Scriptures, we shall find that there is still more and more to be learned out of them. We must learn, that we may fear God—that is, that we may be duly affected with Divine things ; and must fear God, that we may *observe and do the words of his law* ; for in vain do we pretend to fear him, if we do not obey him. *H.*

9, 21-27. *The written Word.* The Law here put in writing and solemnly deposited in the side of the ark, is the foundation of our present Bible. All Scripture is built up upon it. The Law was first given, *thereafter* recorded. Revelation precedes the record of it. The record is inspired (1 Tim. 3 : 16), and is to us the revelation of the will of God. It is, as well as *contains*, the Word of God. The line must not be drawn too finely : (1) *Between revelation and its history.* The threads of revelation cannot be picked out from the texture of its history, and exhibited apart. They constitute one whole ; the record embraces both. (2) *Between revelation and inspired prophetic discourses*—with psalms, poems, wisdom literature, which unfold the principles of revelation, apply and enforce them, turn them into subjects of praise, or deal with them reflectively. For discourses, psalms, didactic literature, *add* to revelation as well as

unfold its meaning. (3) *Between revelation and the written Word.* For that is the revelation to us. It is clothed with its own authority as inspired—an authority the nature and degree of which is a study by itself—and it is clothed with the authoritativeness (objective) inherent in the revelations of which records are preserved. *Orr.*

Substance of Paragraph (verses 14-23).

Jehovah next summons Moses and Joshua to the tabernacle, and makes a special manifestation of his glory in the cloud to the people without and to the two leaders within (verses 14, 15). Then God announces (in the hearing of Joshua) the future apostasy of the people and the punishment that shall be visited upon them (verses 16-18). He commands Moses (with the help of Joshua, probably as amanuensis) to write a song that shall abide as a witness against Israel in the future (verses 19-21). Verse 22 is a parenthetical statement that the song was written. Then follows (verse 23) the charge of Jehovah (not Moses) to Joshua, identical in substance with that of Moses in verses 7, 8. *B.*

The transaction recorded in these verses may be regarded as the solemn inauguration of Joshua to the office to which he had some time before (Nu. 27 : 23 sqq.) been called, and his recognition in it by God, which were manifested by his being summoned into the tabernacle with Moses while the Lord appeared in the pillar of cloud. *Espin.*

No authority was vested by the Mosaic constitution in any one man or body of men, nor even in the whole nation assembled, to make new laws or alter old ones ; their sovereign Jehovah reserving this power exclusively to himself. On the same grounds the Hebrew constitution recognized no one hereditary chief magistrate, nor gave any power, even to the whole nation, to elect a supreme governor. It was the especial prerogative of Jehovah to appoint whomsoever he pleased to preside over the people as his own immediate vicegerent. And afterward such men, under the title of *judge*, were from time to time raised up as the exigencies of the State required them, and under a special commission from heaven wrought signal deliverances for their countrymen. *Bush.*

14. Thy days approach that thou must die. Stretch thy fancy to devise an earthly happiness. Give thee a time of the calmest peace, not an air of trouble stirring ; put thee where thou wilt, far off from fear of sword and pestilence, and encompass thee with children, friends, and possessions, and honors, and comfort, and health to enjoy all these ; yet

one thing thou must admit in the midst of them all, within a while thou must die; and if thou hast no real portion in Christ, thou sinkest through that death into another death far more terrible. Of all thou enjoyest, nothing goes along with thee but unpardoned sin, and that delivers thee up to endless sorrow. *Oh, that you were wise and would consider your latter end!* Leighton.

16. Sleep with thy fathers. The words are literally, "lie down with thy fathers," and in this connection are surely significant. They point assuredly to fellowship and rest with the fathers in another life. They cannot refer to any depositing of the remains of Moses in the same tomb as his fathers. His sepulchre was solitary and sacred; his lying down with his fathers, therefore, can only refer to the fellowship in a future life. This is the only place in the Pentateuch where this particular expression occurs, although we meet it in the Books of the Kings no less than twenty-six times. It was undoubtedly an intimation to Moses that he was about to enter into restful fellowship with his fathers, and was most welcome consolation at this peculiarly trying time. *Elgar.*

It is man only who, dying, falls asleep. And the beautiful phrase is too often repeated in the Scriptures to be set aside as a casual metaphor. Hebrew worthies are said to sleep with their fathers. The Psalmist, filled with anticipations of awakening, cries: "Then shall I be satisfied, when I awake with thy likeness." Nor could human language furnish us a more sweet and tranquillizing emblem. It invests the dying form with a promise of restitution; enlightens the darkened chamber; hangs a garland upon the sepulchre. We stand by the couch where a beloved friend has closed his eyes. The doors of sense are shut; the outer world is excluded; but the greater, lovelier, more awful inner world is there. The marble brow; the serene, unmoving features; the settled smile of lips which were late so eloquent; all speak of deep slumber. But Christianity tells me to dismiss my fears; for Jesus comes to awake him out of sleep. *J. W. A.*

16. God announces to Moses the future apostasy of the people. This is done in the presence of Joshua that the latter might be fully aware of the danger and strive in his day to avert it. This he faithfully did (cf. Josh. 24:31); but we find him in his own last address to Israel repeating (Josh. 23:15, 16) the self-same prediction and warning. *Espin.*

19. Write ye this song. This refers to the song which follows in next chapter. Moses

and Joshua were both to write this song, Moses probably as the author, Joshua as his amanuensis, because both of them were to do their endeavor to keep the people from that apostasy which God had foretold. *W. L. A.*

20, 21. Yet more definitely the Lord gave Moses some of the inducing causes of this apostasy—viz, fulness of bread; the absence of want and trial; coming into a land flowing with milk and honey. Filling themselves and waxing fat, they will become sensual, pleasure-loving, and lost to the fear of God. So they will turn to other gods. Hence the occasion for this witnessing song, of solemn forewarning, pregnant with moral forces against apostasy and rich in suggestions of untold value for these apostate generations to whom it would specially apply. *H. C.*

Poetic forms will live when prose is quite forgotten. God condescends to every method by which a sense of religious duty might be preserved and perpetuated. The song would live by the action of known law, when the full sense would be ignored. Thus the song of Moses, "familiar in their mouths as a household word," would be an abiding witness against them. Said God, "It shall not be forgotten." By such gracious methods the Most High would win men unto obedience and life. The mightiest power is in gentleness. If this fails, all fails. *D. D.*—The words of this song would be a constant and silent witness against them for departing from the ways of the Lord. That very book, which if rightly used is "a lamp" to the feet and "a light" to the path, becomes, if neglected, a perpetual and silent accuser. That self-same purpose which was answered by securing permanent records of the Mosaic legislation, is also answered by permanent records of the Christian redemption. *C. C.*

23. God's charge and Moses's charge were one, "Be strong and of a good courage." What God commands, God first gives. He says to men, "Here is my intrusted strength: use it well! More is ready as soon as it is needed." Best of all, he adds, "I will be with thee." *D. D.*

Verses 21-29. After the installation of Joshua, only one thing remained for Moses to do that all things might be set in order before his departure. This was the finishing of the writing of the book of the Law, and the committing it finally to the priests, to be by them placed by the ark of the covenant, that it might be kept for all future generations as a witness against the people, whose apostasy and rebellion were foreseen. Whether this section is to

be regarded as wholly written by Moses himself, or as an appendix to his writing added by some other writer, has been made matter of question. It is quite possible, however, that Moses himself, ere he laid down the pen, may have recorded what he said when delivering the book of the Law to the priests, and there is nothing in the manner or style of the record to render it probable that it was added by another. What follows from verse 30 to the end of the book was probably added to the writing of Moses by some one after his death, though, of course, both the song and the blessing are the composition of Moses. W. L. A.

24. Religion would have been corrupted in a thousand ways, had not its rule been diligently written down for posterity. Moreover, since the books of Moses were for a long time buried through the carelessness of the people and the priests, what darkness of error would have overspread the minds of all, if nothing had been written down! *Calv.*—The Bible is the true conductor of all the holy influences the world has contained since the dawn of creation. From it the Jewish Church received in a concentrated form all that had distinguished the preceding economies, from the giving of the first promise to its own establishment in Judea. In that Church it may be truly said, Abel, though dead, was ever speaking; and “Enoch, the seventh from Adam,” was ever prophesying of the coming of the Lord. There the patriarchs came and lived again for their posterity. There the rod of Aaron was ever blooming; the manna ever fresh; the rod of Moses ever working and repeating its wonders. There Sinai reared its awful head, and from its thundering top the Law was ever demanding for God the heart of the world, and demanding from every man the love of all the rest. J. H.

26-29. The Pentateuch, in its tremendous charges and indictments against mankind, is in unison with the rest of the Word. It is a sustained witness against the human race. “Others may perhaps suspect,” says Henry Rogers, “that Jewish vanity led the writers thus to ignore or treat lightly the affairs of all nations *except their own*. The answer is concise, but conclusive, Let Jewish vanity in general be

what the reader pleases, these writers would seem to have had none of it. If they have passed by the glorious achievements of secular history, they have recorded all the infamies of their own nation; and, indeed, their principal references to *other* nations are as ‘scourges’ of their own—scourges justly sent, they confess and avow, for apostasies which had wearied out the patience of Heaven!” The marvel is that Jews and Christians should conspire to preserve what is a most humiliating account of the race. *Edgar.*

The modern rationalist regards it as a “most unnatural supposition” that the Pentateuch was written during the passage of the Israelites through the wilderness; but this is what every unprejudiced reader gathers from the Pentateuch itself, which tells us that God commanded Moses to “write” the discomfiture of Amalek “in a book;” that Moses “wrote all the words of the Law,” and “took the book of the covenant, and read it in the audience of the people,” and “wrote the goings out of the people of Israel according to their journeys, by the commandment of the Lord;” and, finally, “made an end of writing the words of the Law in a book, until they were finished;” and bade the Levites, who bare the ark of the covenant, “take that book of the Law, and put it in the side of the ark of the covenant of the Lord, that it might be there for a witness against the people.” A book, therefore—a “book of the covenant”—a book out of which he could read the whole Law—was certainly written by Moses; and this book was deposited by the ark of the covenant, and given into the special custody of the priests, the Levites, with the stern injunction still ringing in their ears, “Ye shall not add unto the Word neither diminish aught from it” (4:2); and they were charged “at the end of every seven years, in the year of release, in the Feast of Tabernacles, to read it before all Israel in their hearing” (31:10); and, further, a command was given, that when the Israelites should have kings, each king should “write him a copy of the Law in a book, out of that which was before the priests, the Levites, that he might read therein all the days of his life.” G. R.

Section 196.

THE DYING SONG OF MOSES.

DEUTERONOMY 31 : 30 ; 32 : 1-45.

- De. 31* 30 AND Moses spake in the ears of all the assembly of Israel the words of this song, until they were finished.
- 32 1 Give ear, ye heavens, and I will speak ;
And let the earth hear the words of my mouth :
- 2 My doctrine shall drop as the rain,
My speech shall distil as the dew ;
As the small rain upon the tender grass,
And as the showers upon the herb :
- 3 For I will proclaim the name of the LORD :
Ascribe ye greatness unto our God.
- 4 The Rock, his work is perfect ;
For all his ways are judgement :
A God of faithfulness and without iniquity,
Just and right is he.
- 5 They have dealt corruptly with him, *they*
are not his children, *it is* their blemish ;
They are a perverse and crooked generation.
- 6 Do ye thus requite the LORD,
O foolish people and unwise ?
Is not he thy father that hath bought thee ?
He hath made thee, and established thee.
- 7 Remember the days of old,
Consider the years of many generations :
Ask thy father, and he will shew thee ;
Thine elders, and they will tell thee.
- 8 When the Most High gave to the nations
their inheritance,
When he separated the children of men,
He bare the bounds of the peoples
According to the number of the children
of Israel.
- 9 For the LORD's portion is his people ;
Jacob is the lot of his inheritance.
- 10 He found him in a desert land,
And in the waste howling wilderness ;
He compassed him about, he cared for him,
He kept him as the apple of his eye ;
- 11 As an eagle that stirreth up her nest,
That fluttereth over her young,
He spread abroad his wings, he took them,
He bare them on his pinions :
- 12 The LORD alone did lead him,
And there was no strange god with him.
- 13 He made him ride on the high places of
the earth,
And he did eat the increase of the field ;
- And he made him to suck honey out of the
rock,
And oil out of the flinty rock ;
Butter of kine, and milk of sheep,
With fat of lambs,
And rams of the breed of Bashan, and
goats,
With the fat of kidneys of wheat ;
And of the blood of the grape thou drank-
est wine.
- 15 But Jeshurun waxed fat, and kicked :
Thou art waxen fat, thou art grown thick,
thou art become sleek :
Then he forsook God which made him,
And lightly esteemed the Rock of his sal-
vation.
- 16 They moved him to jealousy with strange
gods,
With abominations provoked they him to
anger.
- 17 They sacrificed unto demons, *which were*
no God,
To gods whom they knew not,
To new *gods* that came up of late,
Whom your fathers dreaded not.
- 18 Of the Rock that begat thee thou art un-
mindful,
And hast forgotten God that gave thee birth,
- 19 And the LORD saw *it*, and abhorred *them*,
Because of the provocation of his sons and
his daughters.
- 20 And he said, I will hide my face from
them,
I will see what their end shall be :
For they are a very froward generation,
Children in whom is no faith.
- 21 They have moved me to jealousy with that
which is not God ;
They have provoked me to anger with their
vanities :
And I will move them to jealousy with
those which are not a people ;
I will provoke them to anger with a foolish
nation.
- 22 For a fire is kindled in mine anger,
And burneth unto the lowest pit,
And devoureth the earth with her increase,
And setteth on fire the foundations of the
mountains.
- 23 I will heap mischiefs upon them ;

- I will spend mine arrows upon them :
 24 *They shall be wasted with hunger, and devoured with burning heat*
And bitter destruction ;
And the teeth of beasts will I send upon them,
With the poison of crawling things of the dust.
 25 Without shall the sword bereave,
And in the chambers terror ;
It shall destroy both young man and virgin,
The suckling with the man of gray hairs.
 26 I said, I would scatter them afar,
I would make the remembrance of them to cease from among men :
 27 Were it not that I feared the provocation of the enemy,
Lest their adversaries should misdeem,
Lest they should say, Our hand is exalted,
And the Lord hath not done all this.
 28 For they are a nation void of counsel,
And there is no understanding in them.
 29 Oh that they were wise, that they understood this,
That they would consider their latter end !
 30 How should one chase a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And the Lord had delivered them up ?
 31 For their rock is not as our Rock,
Even our enemies themselves being judges.
 32 For their vine is of the vine of Sodom,
And of the fields of Gomorrah :
Their grapes are grapes of gall,
Their clusters are bitter :
 33 Their wine is the poison of dragons,
And the cruel venom of asps.
 34 Is not this laid up in store with me,
Sealed up among my treasures ?
 35 Vengeance is mine, and recompense,
At the time when their foot shall slide :
For the day of their calamity is at hand,
And the things that are to come upon them shall make haste.
 36 For the Lord shall judge his people,
And repent himself for his servants ;
When he seeth that their power is gone,
And there is none remaining, shut up or left at large.
 37 And he shall say, Where are their gods,
The rock in which they trusted ;
 38 Which did eat the fat of their sacrifices,
And drank the wine of their drink offering ?
Let them rise up and help you,
Let them be your protection.
 39 See now that I, even I, am he,
And there is no god with me :
I kill, and I make alive ;
I have wounded, and I heal :
And there is none that can deliver out of my hand.
 40 For I lift up my hand to heaven,
And say, As I live for ever,
 41 If I whet my glittering sword,
And mine hand take hold on judgement ;
I will render vengeance to mine adversaries,
And will recompense them that hate me.
 42 I will make mine arrows drunk with blood,
And my sword shall devour flesh ;
With the blood of the slain and the captives,
From the head of the leaders of the enemy.
 43 Rejoice, O ye nations, *with* his people :
For he will avenge the blood of his servants,
And will render vengeance to his adversaries,
And will make expiation for his land, for his people.
 44 And Moses came and spake all the words of this song in the ears of the people, he,
 45 and Hoshea the son of Nun. And Moses made an end of speaking all these words to all Israel.

In accordance with the Divine injunction, Moses composed an ode, which he recited in the hearing of the people, and committed to writing, to remain with them as a witness for God against them. With this end in view, the ode is directed principally to a contrasting of the unchanging faithfulness of the Almighty with the anticipated perversity and unfaithfulness of his people. The poem may be divided into six parts. (1) An introduction (verses 1-3), in which the importance of the doctrine to be delivered is announced. (2) The blamelessness

and excellency of Jehovah are placed in contrast with the corruptness and perversity of Israel (verses 4, 5). (3) The folly and ingratitude of the rebellious people is dwelt upon (verses 7-18). (4) The purpose of God to punish and reject the rebellious generation is declared (verses 19-23). (5) The fulfilment of this purpose in the judgments which should come upon the rebels, while mercy and favor should be showed to those that repented and were humbled under the hand of God (verses 24-34). (6) And finally, the judgment which God would execute

on the enemies of Israel, and the mercy he would show to his servants (verses 35-43). In this ode Moses displays the genius of the poet, as in the other parts of this book he has showed the sagacity of the legislator and the skill of the orator. Vigor of diction, elevation of sentiment, vivacity of representation, beauty and sublimity of imagery, characterize this ode throughout. Nor is the piety less noticeable than the poetry; zeal for God, earnest desire for his honor, and devout reverence of his majesty pervade and inspire the whole. W. L. A.

The magnificence of the exordium, the grandeur of the theme, the frequent and sudden transitions, the elevated strain of the sentiments and language, entitle this song to be ranked among the noblest specimens of poetry to be found in the Scriptures. It has been beautifully styled "the Song of the Dying Swan." (*Louth.*) It was designed to be a national anthem, which it should be the duty and care of magistrates to make well known by frequent repetition, to animate the people to right sentiments toward a steadfast adherence to his service. *Jamieson.* — This prophetic ode or song of Moses contains a defence of God against the Israelites, and unfolds the method of the Divine judgments. Its opening is singularly elegant and magnificent; its whole arrangement and structure is regular, easy, and adapted to the nature of the subject, in an order nearly historical. It embraces an incredible variety of the most important topics: the truth and justice of God, his fatherly affection and most unwearied loving kindness toward his chosen people; the ungrateful and rebellious disposition of that people in return; then the heat of the Divine displeasure, and its most alarming menaces, delivered in a noble personification, equal in grandeur to anything which exists in the choicest treasures of poetry; at the same time it represents these very tides of indignation occasionally moderated by mildness and compassion, and terminated at length in promises and in consolation. Not to dwell on the loftiness of the sentiments, the impetuosity of the passions, and the force of the figures and the language, such is the nature of the subject that it imitates much of the style and coloring of the prophetic poetry, so that to all the vigor and animation and spirited boldness of the ode it unites that distinguished variety and grandeur of imagery which is peculiar to the prophetic manner. *Ep. Louth.*

The blessings annexed in the song to faithfulness, whether named as promises or performances, are those which recur commonly in Deu-

teronomy, and which must have been in the closing months of Moses's life perpetually in his mind; those namely connected with the promised land. Exhibiting as it does in series God's preventing mercies, his people's faithlessness and ingratitude, God's consequent judgments, and the final and complete triumph of the Divine counsels of grace, it forms the summary of all later Old Testament prophecies, and gives as it were the framework upon which they are laid out. Here as elsewhere the Pentateuch presents itself as the foundation of the religious life of Israel in after times. *Espin.* — This song is the foundation of all after-prophecies, in which we find the same range of ideas, because in fact they represent the history of the ancient covenant of God. Although the greater part of the song is a stern threatening, a solemn declaration of condemnation, yet we may understand from the main idea and end of the whole — viz., the glorifying of the grace and truth of the eternal, faithful covenant-God, how these his words could appear in the eyes of Moses under the image, so especially delectable in the wilderness, of a rain trickling down on the tender grass. We here see the man of God with the awful brightness of the Divine holiness on his countenance, in whom the glory of the Lord was mirrored with unveiled face, and who is thereby glorified into the same image. Refreshed and strengthened by his grace, he is still more firmly built upon the rock of his salvation. *Gerl.*

Into this most remarkable of all his productions Moses condensed the substance of all his warnings and entreaties, and along with them poured his own soul. Than "the song of Moses" Scripture recognizes nothing as more sublime except one other composition, and with that other *they* are acquainted who have received a harp of gold, and along with "the song of Moses, the servant of God," sing "the song of the Lamb." It has been well termed "the Magna Charta of prophecy," and in its historical recollections and premonitory warnings, in its remonstrances and exhortations, its entreaties and regrets, and, above all, in its loyalty to Jehovah, it supplies the key-note, which we find constantly recurring in Isaiah, Jeremiah, and the prophets who come after. *Hamilton.*

It is the compendious anticipatory sketch and the common watchword of all prophecy, and stands related to it as fundamentally as the Decalogue to all laws, and the Lord's Prayer to all prayers. The legislator has here condensed in a song the prophetic contents of his last address, wherewith he lives on in the memory and mouth of the people. He here sets before them

their whole history to the end of the days. In this ode each age of Israel has a mirror of its present condition and future fate. This mirror prophecy holds up before its contemporaries. *Deltzsch.*

1. This majestic vindication of the tutelary God of Israel with his chosen people, and with their persecutors, opens with an animated summons to the inhabitants of heaven and earth, to *angels and men*, or the whole rational creation, to listen to the prophet's wholesome and refreshing discourse, contrasting the veracity and justice of God with the iniquity and ingratitude of his people. *Hales.*

He feels that the message which burns in his heart is so momentous to his people that all nature—above and beneath—may fitly be summoned to hear. It is his strongest way of saying—Let all people of this and future generations give ear and heart to these messages from the God of heaven and earth. The poet-prophets of Israel in later days adopt the same form of address (Is. 1 : 2, and Jer. 2 : 12, and 6 : 19).

2. "My doctrine"—the truths I teach—"shall drop as the rain;" good for the soul as rain for the grass; refreshing, fraught with real life and the beauty of holiness:—the reason of its great value being, "Because I am to proclaim the name of the Lord"—i.e., his name as significant of his nature. *H. C.*

Distil as the dew. What process in nature can be more exquisitely beautiful than this; more salutary in its results, more illustrative of the goodness and grace of our Heavenly Father? Accordingly, this process is chosen as the sweetest and most perfect image of the gift of God's refreshing word from heaven, and of its reviving, life-giving power to the soul. It is in the still night, when the sky is clear, when the wind is sleeping beneath the sparkling stars, in serenity, in repose, in silence, that the dew abundantly distils its moisture; and so, in the calm, attentive, quiet hour, when the glare of the noon of life passes into the evening, and the throbbing pulses of the world are still, God's precious word settles into the soul. Beautifully is the dew classed among "the precious things of heaven even," in Joseph's blessing; and God himself says, "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon." When God descends as the dew, it is his truth and his Spirit on the nation and the soul, and everything holy and precious grows and prospers. *Cherrier.*

The dew and rain are emblems of the teaching most likely to prove effective. Their action is gentle, silent, pervasive, kindly; yet it is in-

vigorative, powerful, deep-reaching. They act on plants by watering *their roots*. It is not the best kind of teaching which is loud and violent, which tries to *force* men's convictions. Convictions must have time to grow. Teaching must be loving. The earthquake, the whirlwind, the fire, have their own place, but "the still small voice" is needed to succeed them. The Lord is peculiarly in that. Angry scolding, petulant rebuke, biting censure, clever satire, seldom do much good. Love alone wins the day. *Orr.*

4. **He is the Rock.** Think of the light and the strength there are in this thought, which is repeated again and again and again in this dying song of Moses. What a history there is in this single thought! Here we have the original of all those noble passages in psalms and hymns of believing Israelites in ancient times, and believing Gentiles of all nations in these later days, which represent Jehovah as "the Rock," "the Rock of Ages," "the Rock of our Salvation." *J. M. G.*—The name must in the first instance have been suggested by the desert-wanderings. Nine times in the course of this single hymn is repeated this most expressive figure, taken from the granite crags of Sinai, and carried thence, through psalms and hymns of all nations, like one of the huge fragments which it represents, to regions as remote in aspect as in distance, from its original birth-place. *Stanley.*

Up to this time the figure had not been applied to God. The Israelites have, indeed, from the hard and flinty rock, had refreshing streams; the rock was to them a fountain of waters; and doubtless when here the figure is for the first time applied to God, they would find it delightful to associate refreshment and shelter with him. Then in course of time it became a favorite figure, as the Psalms in many passages show. *Elgar*—The resemblances between Ps. 90 and De. 32 have been rightly regarded as important, especially the expression "the Rock." The manner and turn of thought of the psalm are certainly also similar to those of the song. *Bleek*, remarking on the superscription of the psalm, which calls it "A Prayer of Moses," says: "There is no authentic reason for denying to the Lawgiver the authorship of this psalm, and at all events it bears the stamp of very great antiquity." *Ewald* also grants the last part of this statement. *Espin.*

God is the rock, for he is in himself immutable and immovable, and he is to all that seek him and fly to him an impenetrable shelter, and to all that trust in him an everlasting foundation. *H.*—The image is not an arbitrary one.

Nature abounds in shadows of the spiritual. It is what the mind puts into the objects of its survey which makes them what they are. "The Alps and Andes are but millions of atoms till thought combines them and stamps on them the conception of the everlasting hills. Niagara is a gush of water drops till the soul puts into it that sweep of resistless power which the beholder feels. The ocean, wave behind wave, is only great when the spirit has breathed into it the idea of immensity. If we analyze our feelings, we shall find that thought meets us wherever we turn. The real grandeur of the world is in the soul which looks on it, which sees some conception of its own reflected from the mirror around it; for mind is not only living, but life-giving, and has received from its Maker a portion of his own creative power" (*John Ker*). Rock is thus more than rock—its awfulness, grandeur, immovability, everlastingness, strength, are born of spiritual conceptions.

Orr.

A God of faithfulness, and without iniquity: just and right is he! The changes of time and creatures are but the trifling waves which keep up their noisy flow at the base of this Eternal Rock. He was infinitely true to himself before time began; such will he be when time shall be no more. Every one of those adorable perfections remains in plenitude of majesty, and all in blissful concord with each other. "Just and right is he!" He cannot deny himself. Be this our anchor, when in regard to our own little personal affairs, the billows threaten to overwhelm us. They cannot reach the throne of our God, nor change the settled purposes of his love. Clouds and darkness are round about him, but righteousness and justice are the habitation of his throne. If we could look into his heart, we should discern paternal compassion behind the lifted rod. Let us rejoice that he is, and such as he is. Let us glory that he changeth not. Let us summon our thoughts away from all creatures and all second causes, to dwell on the throne that cannot be moved. Though all else fail, it is well with us if God remains. See to it that he is yours. Hazard not the consequences of being found in the way of his advancing vengeance. His covenant of grace is sure, but his justice is as irrevocable as his love is fathomless. Now, in this temporal state, the offer is made, to change our relation, and from enemies to become friends. But presently a trumpet shall sound, to tell that parley is over, and that what remains is arrest, adjudication, doom! J. W. A.

6, 7. To bring more forcibly to their view

the ingratitude and folly of their conduct, Moses dwells upon what God was and had been to the nation: their Father, in that he had, in his love, chosen them to be his people (cf. Is. 63:16; 64:7; Mal. 2:10); their Purchaser, who had acquired possession of them by delivering them out of Egypt (cf. Ps. 74:2); their Maker, who had constituted them a nation; and their Establisher, by whom they had been conducted through the wilderness and settled in Canaan. W. L. A.

In this first section of the Divine song, the predominating idea is God's fatherhood. It comes out in verse 6 in express terms; it is implied in the care that is attributed to him for his children of Israel; it passes into the still tenderer idea of motherhood in the illustration of the eagle (verse 11); and may fairly be taken as the idea dominating the whole. It has been thought that the fatherhood of God is almost altogether a New Testament idea; but we have it here expressly stated, and it underlies many portions of the Old Testament. This whole song is, in fact, a paternal expostulation with children that have been wayward in the wilderness, and will be more wayward still in the land of promise. *Elgar.*

7. Is not the God whom ye have forsaken the very same who hath bought thee from bondage; redeemed thee for himself; made thee a prosperous and happy nation, and established thee in permanent strength? Go back over the grand ages of your national history; ask the fathers for their testimony to the great works of your God in your behalf. H. C.—*Remember the days of old*—that is, "Keep in remembrance the history of those days, and of the wonderful providences of God concerning the old word, and concerning your ancestors Abraham, Isaac, and Jacob; you will find a constant series of mercies attending them, and how long since things were working toward that which is now come to pass." H.

8-14. *What Israel owes to God.* Here the great things which God had done for them are brought out in a few bold delineations, mingling strength and pathos in a marvellous degree. He shows how from the beginning God had set his regardful eyes upon them, how he had guided the history of all other nations in a manner subservient to their welfare, making them and their development the historic centre of the ancient world; how he had found them poor, helpless wanderers in the wilderness, had formed them into a people there—his own people, whom he had fed and led and trained as a tender mother might—and at last brought into the goodly land

he had promised them, exalting them high among the nations of the earth, and giving them all things richly to enjoy. J. M. G.

8, 9. Once admit the goal of history to be the establishment on earth of a universal spiritual kingdom—a gathering together in one of all things with Christ as head (Eph. 1 : 10), and it is certain that herein must lie the key to all historical developments, the explanation of all arrangements and movements of Divine providence. The centre of interest must always be that portion of the race with which for the time being the kingdom of God is identified. *Orr.*—Just as, in tracing the course of a stream, not the huge morasses nor the vast stagnant pools on either side would delay us : we should not, because of their extent, count them the river, but recognize that as such, though it were the slenderest thread, in which an onward movement might be discerned; so is it here. Egypt and Assyria and Babylon were but the vast stagnant morasses on either side of the river; the man in whose seed the whole earth should be blessed, he and his family were the little stream in which the life and onward movement of the world were to be traced. They belong not to history, least of all to sacred history, those Babels, those cities of confusion, those huge pens into which by force and fraud the early hunters of men, the Nimrods and Sesostrises, drove and compelled their fellows, where no faith existed but in the blind powers of nature and the brute forces of the natural man. *Trench.*

10. He found him in a desert land. This refers to the wilderness through which God brought them to Canaan, and in which he took so much pains with them; it is called *the church in the wilderness* (Acts 7 : 38). There it was born, and nursed, and educated, that all might appear to be Divine and from heaven, since they had there no communication with any part of this earth, either for food or learning. H.

11. As an eagle, etc. This admirable similitude, so sublimely beautiful and yet so simple and natural, of the parent eagle training her young *nestlings* to fly; first, “stirring them up,” or *rousing* them from the nest; then “*hovering* about them,” to watch and encourage their timid efforts; “spreading abroad her wings,” to receive them when drooping: “taking them up, carrying them, to ease them when wearied and exhausted by unusual efforts : is probably painted from the life, with so much circumstantial imagery, from the scenes which Moses might often have witnessed in the deserts of Arabia Petrea. God himself had been pleased to employ this comparison, “I bare you on

eagles’ wings.” *Hales.*—Two different acts of the eagle are described : in the first two sentences, her warming, nourishing, and protecting care, when she spreads her wings over the nest; in the last two, her care when she takes the young abroad, teaches them to fly, and guards them against every mischance. The first part of the figure refers to the protection of the still weak, helpless people which was afforded to it by the cloudy pillar, which covered and guided it; the second part, to the awakening and strengthening of the people in the wilderness, until it attained some degree of self-reliance and dependence on God’s care amid the dangers and privations of the desert. That “he alone” (verse 12) did it, was meant to remind the unthankful people that God’s help had always been found all-sufficient, and every trial of the strange help of self-made gods always fraught with mischief. The angel who went before them was God himself. *Gerl.*

The song introduces the figure of the eagle, and the motherly discipline to which she subjects her brood. “Naturalists tell us that when her young are old enough to fly, the eagle breaks her nest in pieces, in order to compel them to use their powers of flight; fluttering over them, that by imitation they may learn how to employ their wings, but, when unwilling to fly, spreading abroad her wings, she bears them upward in the air, and then shaking them off, compels them to use their own exertions.” From this Mr. Hall deduces the truth that “the Divine discipline of life is designed to awaken man to the development of his own powers.” We see thus the kindness of the parental discipline, and that it takes *motherhood* as well as *fatherhood* to illustrate the Divine relation (cf. Is. 49 : 15). *Elgar.*—I once saw a very interesting sight above one of the crags of Ben Nevis, as I was going in pursuit of black game. Two parent eagles were teaching their offspring, two young birds, the manœuvres of flight. They began by rising from the top of a mountain, in the eye of the sun—it was about midday, and bright for this climate. They at first made small circles, and the young imitated them; they paused on their wings, waiting till they had made their first flight, holding them on their expanded wings when they appeared exhausted, and then took a second and larger gyration, always rising toward the sun, and enlarging their circle of flight, so as to make a gradually ascending spiral. *Davy.*

12. The Lord alone, he and none other, did lead Israel. There was no strange god there. In all his wilderness training of forty most

eventful years, that tender youth-time of Israel, there was not the least help from Baal or Ash-toreth. But the hand of his own God was everywhere ; in his daily bread ; in his rock-gushing waters ; in his pillar of cloud and of fire ; in his victories over Amalek, Arad, and Midian. II. C.

15. The sudden and frequent change of persons in this ode is remarkable. Moses celebrates the truth and justice of God, then inveighs against the perfidy and wickedness of the people. He first speaks of them as if they were absent, "They have corrupted themselves." Then he addresses them: "Do ye thus requite the Lord, O foolish people and unwise?" Afterward he beautifully amplifies God's indulgence and more than fatherly affection toward the Israelites, in words not directed to them : whence, again filled with indignation at the stupidity of this ungrateful and impious people, he thus breaks forth : "But Jeshurun waxed fat, and kicked : *thou* art waxen fat, *thou* art grown thick, *thou* art covered with fatness ; then *he* forsook God which made him" (verse 15). In this short sentence, the discourse being abruptly turned to the Israelites and then immediately from them, has great force. It is fervid, vehement, pointed, and full of indignation. The Hebrew poetry abounds with instances of this sudden change of persons, which often adds great beauty, and is always to be carefully observed. *Bp. Lenth.*

Jeshurun. This name designates Israel as chosen to be a righteous nation ; and in the use of it here lies the keenest reproach of apostate Israel, as fallen into a state the opposite of that to which it was destined. "By using the name *righteous* in place of *Israel*, Moses ironically censures those who had swerved from rectitude ; by recalling to memory with what dignity they had been endowed, he the more sharply rebukes the perfidy which was their crime" (*Caly.*). This name appears also in ch. 33 : 5, 26, and in Is. 44 : 2 ; but in these places without any implied censure. *W. L. A.*

15-18. Jeshurun comes from a word that signifies *upright* ; and it is evidently put for Israel, who were under great obligations to be upright ; but instead of that, in their prosperity they rebelled against God, as a pampered horse kicks. *Bp. Kidder.*—Here is the sad moral result of being over-fed, over-tempted. "Jeshurun," the upright one, had bound himself by covenant to walk uprightly with God. The Hebrews constantly associate fatness with moral obtuseness, insensibility, and consequent obliquity. The ceremonial distinctions of things clean and unclean assumed this—swine being

utterly unclean, and the fatty portions of sacrificed animals being accounted good only for burning on the altar. Hence the figure—Jeshurun, too fat for self-control and self-denial ; too fat for the worship of the pure and holy One ; and consequently he forsook the God who made and blessed him. The verb for "lightly esteemed" means to regard as dried up ; withered ; of faded beauty. So Israel thought of their God though he had been to them the rock of their salvation. The sad fact of their fall into idol-worship is reiterated and made impressively emphatic. They provoked God to jealousy ; for how could he be otherwise than jealous when they cast him off and gave their hearts' homage to devils ; to new gods, unknown to their fathers ; gods that were no gods at all ! The Hebrew word here for "devils" means primarily *lords*—mighty ones. The Septuagint and Vulgate give it *demons*—true to the ultimate idea, for all idol-worship is equivalent to the worship of the devil, being real obedience to his will. The blackness of this guilt lies in its forgetting, disowning God, our great Benefactor ; our only real Friend. *H. C.*

Here is a picture of spiritual degeneration in the midst of worldly prosperity. Prosperity generates wilfulness, and a resistance to the Divine claims. The restraints of duty, conscience, God, will be irksome, and will provoke to resistance. The irritation which was at first felt will subside, and insensibility will steal over the soul. Stubborn obstinacy without the former stings of conscience. "Past feeling." There sets in a thinking lightly of God altogether, and a forsaking of him. To this succeeds not only neglect of God, but the *substitution of other gods* (verses 16, 17) ! The heart of man must have a supreme object of love ; and if God be not enthroned in the heart, some rival will be seated there. To sum up. Worldly prosperity, if not sanctified to God and by him will engender, first resistance, then deadness, then estrangement, then idolatry ! This is the sure and certain effect of an accumulation of worldly good, when its possessor is not led by Divine grace to use it wisely. *C. C.*

19-25. The fourth part, to the end of the twenty-fifth verse, expresses the indignation of the Lord, and his denunciations that he would reject apostate Israel, and adopt in their room the believing Gentiles ; according to the interpretation of Paul (Rom. 10 : 19), citing verse 21 and the parallel prophecy of Is. 65 : 1, 2. This part describes also, in the glowing colors of the preceding prophecies, all the calamities of the Babylonian and Roman captivities. *Hales.*

19. The provocation of his sons, and of his daughters. For such they were till they corrupted themselves, and thereby highly incensed him against them. For nothing can be so provoking as the rebellion of children against a most indulgent parent. *Bp. Patrick.*—"The daughters" are here expressly named, because the women were notoriously guilty of provoking God by their idolatry. (See Jer. 7: 18; 44: 15; Ezek. 8: 14.) *Bp. Kidder.*

21. The epithets "not a people," and "foolish nation," represent very faithfully the estimation in which the Jews held all others than themselves. When therefore Paul asserts that Israel in this passage had forewarning of the call of the Gentiles, he is assuredly only declaring its real import. God announces his resolve to repay the faithlessness of the Jews by withdrawing their privileges, and conferring them on those whom the Jews despised. The ultimate result, that by the call of the Gentiles Israel should be provoked to emulation and so eventually be saved also, is not here brought forward. It lies among those mysteries of the distant future which the Gospel was to bring to light. *Espin.*

22. (Cf. Jer. 15: 14; 17: 4; Lam. 4: 11.) **The lowest hell; the lowest sheol,** the uttermost depth of the under-world. The Hebrew *sheol* (שְׁאוֹל) answering to the Greek *ᾗδης*, by which it is usually rendered by the LXX., is a general designation of the unseen state, the place of the dead. Probably it is from a root signifying to excavate, to hollow, and, like the German *hölle*, means primarily a hollow place or cavern. The Divine wrath kindles a consuming fire, that burns down to the lowest depths—to the deepest part of *sheol*—consumes the earth's produce, and sets on fire the foundations of the mountains. This does not refer to any particular judgment that was to befall the national Israel, but is a general description of the effects of the Divine wrath when that is poured forth in judgments on men. *W. L. A.*

He compares his anger to a burning fire, which should penetrate to the deepest abysses, and should utterly consume their land so as not to spare the very roots of the mountains. This metaphor is of frequent occurrence; but here more is expressed by it than in other passages, since, when his implacable anger is once aroused, there are no bounds to his severity. *Calv.*—So the Gospel preached by Jesus is no monotone of "love," "love!" It is a many-voiced strain to fill the mighty compass of that great organ, the human soul; to sweep its infinite diapason, and awaken, alike, the deep

thunder tones of an accusing conscience; the loud wails of penitential sorrow; the subdued tones of loving but trembling faith; and the lofty notes of the holy ecstasy of "joy unspeakable and full of glory!" It is the same Jesus Christ who wept over sinners that proclaims "the terrors of the Lord" and flings "the arrows of the Almighty." *S. R.*

"Instead of being shocked at the thought that God is wrathful, we should rather ask, *With whom?* and *For what?* A God without wrath, and a God who is wrathful on other accounts than for sin, is not a God, but an idol" (*Hengstenberg*). It is only, as this writer observes, when "man himself is not displeased with sin, when it assumes to him the appearance of a bagatelle," that he no longer perceives why God should feel wrath at it. But man is by no means disposed to treat lightly sins *against himself*. He never feels that he does not "do well to be angry" on account of these or against the person who does them. A very slight wound to his honor makes him clamor for satisfaction. A God who is incapable of moral indignation would be equally incapable of moral love, and could not, with truth, be spoken of as dispensing mercy. Wrath and love are opposite poles of one affection. Where there is no offense, there needs no forgiveness. And what provokes this wrath in God? Sin—sin only. Most especially the sins of his own people. "No faith"—want of fidelity to vows. "Frowardness"—persistence in sin (verse 20). Those who have stood in nearest relations to him, who have enjoyed most favors, are those who will be most severely punished (Amos 3: 2). Wrath in God is in this life not divorced from mercy. Not at least so long as hope of recovery remains. He would fain make punishment subservient to conversion. This is the thought in verse 21. Israel is not cast off forever. God is seeking to provoke it to jealousy by a transference of his regard to the Gentiles. His retaliation has a merciful as well as a wrathful design. Mercy waits on every sinner, courting his repentance. *Orr.*

26-35. The fifth part to the end of verse 35 states the reasons of the dispersion of the Jews into all lands, both for their preservation from their Assyrian conquerors, and to prevent the boasts of the latter. *Hales.*—After many terrible threatenings of deserved wrath and vengeance, we have here surprising intimations of mercy, undeserved mercy, which rejoices against judgment, and by which it appears that God has no pleasure in the death of sinners, but would rather they should *turn and live*. *H.*

27. Were it not that I feared. He that is Omnipotent is not capable of fearing anything ; but he speaks in our language, and gives this reason why he did not make them cease to be a nation, because he would not have their enemies insult and use insolent language even against himself. Of this we have an instance, *Is. 37 : 28, 29. Bp. Patrick.*

28. The cause of Israel's rejection was that they were a people utterly destitute of counsel and without understanding. Had they been wise, they would have looked to the end, and acted in a way conducive to their own welfare, instead of rushing upon ruin. If Israel were wise, they could easily overcome all their foes through the help of the Almighty ; but having forsaken him, they were left by him, and so came under the power of the enemy. *W. L. A.*

29-31. How does the tenderness of a loving Father's heart pour itself out in these matchless words ! Oh, if my people were only wise ; wise to know and appreciate their great Benefactor ! Wise to render him the homage, the trust, and the love of their heart ! How would one of them chase a thousand of their foes if only their God were on their side ; if he who is their Rock and Strength had not sold and disowned them ! Expressively Moses adds, " For their Rock is not as our Rock ; " their gods were never like our God. Moses did not say this without authority. He remembered how the Egyptian hosts in the Red Sea cried out, " Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians " (*Ex. 14 : 25*). The testimony of Balaam was still fresh : " The Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt ; he hath as it were the strength of a unicorn. Surely there is no enchantment against Jacob, nor any divination against Israel. Behold, the people shall rise up as a great lion " (*Nu. 23 : 20-24*). The fame of God's wonders for Israel was already abroad among all the adjacent nations, as may be seen in the words of Rahab (*Josh. 2 : 9-11*). *H. C.*

29. Oh, that they were wise, that they would consider their latter end ! It is here meant particularly of that which God by Moses had foretold concerning this people in the latter days ; but it may be applied more generally. We ought to understand and consider the latter end of life, and the future state of the soul ; and to think of death as our removal from a world of sense to a world of spirits ; as the final period of our state of trial and probation, and our entrance upon an unchangeable state of recompense and retri-

bution. **II.**—Yet we see business, pleasure, and even sin, are prosecuted with an earnestness and systematic pertinacity, not in the least degree checked or mitigated by any thought of death ; hardly checked, even when associates or rivals are seized and carried away ! Even the old age of a person previously thoughtless seems not necessarily to bring any serious reflections on this subject. A very large part of the time of most persons passes wholly clear from any monitory interference of the thought of their mortality. There even are some on whom the very thought itself does not, probably, once intrude in long spaces of time—during many weeks or months, knowing themselves infallibly appointed to die, and yet advancing toward that event in the miraculous fatuity of never being disturbed by any thought of the subject ! *Foster.*

30. The prophet here states the true reason of the timidity of the Israelites, so that a thousand would flee from one enemy ; as God had warned them repeatedly before in even stronger terms. (See *Lev. 26 : 17-36 ; De. 28 : 25*) **31.** This is a parenthetical observation of Moses himself, introduced incidentally into the Divine speech, stating the superiority of the God of Israel over the gods of their enemies, even by their own confession. Thus Jethro acknowledged it (*Ex. 18 : 11*), the Egyptians confessed it (*Ex. 14 : 25*), Balaam (*Nu. 23 : 19-23*), the Canaanites (*Josh. 2 : 11*), the Gibeonites (*Josh. 9 : 9-24*), the Philistines (*1 Sam. 4 : 7*), Nebuchadnezzar, the haughty King of Babylon (*Dan. 3 : 29 ; 4 : 37*), Darius the Mede (*Dan. 6 : 26, 27*), Cyrus, King of Persia (*Ezra 1 : 3*), Artaxerxes Longimanus (*Ezra 7 : 23*). *Hides.*—That the heathen should thus be constrained to bear witness to the supremacy of Israel's God heightens the folly of Israel's apostasy. *Espin.*

32. Why, then, if Israel's Rock is so mighty, does not Israel live and triumph in perpetual victory and prosperity ? Because they are corrupt like Sodom ; their " vine " being put poetically for themselves morally considered. Their heart and life are altogether rotten. *H. C.*

35-43. The sixth and last part of the song rehearses the consolation of Israel, and signal punishment of their foes. It begins with God's expostulation with his people when reduced to their lowest state of desolation, referring them for relief, ironically, to the *vain idols* in which they had trusted and to which they had sacrificed ; and by an admirable contrast describing his own self-existence, as " living for evermore ; " and his sole and exclusive power " to

kill" and "to make alive," to "wound" and to "heal." Hence the captivity is called the wound of Israel, which is to be *healed* at the restoration of Israel (Is. 30:26), while his power to "kill" or destroy his adversaries, as a mighty warrior, with "sword and arrows," or the miseries of war, forms the conclusion of it. *Hales*.

35. The foot of his enemies shall slide in due time, and his work of vengeance, like all his other work, prove perfect. As God refuses to exercise "unprincipled mercy," so will he refuse to execute random wrath. The idea should surely be got rid of that there is any difference in *principle* between the Old Testament and the New. The prerogative of vengeance so powerfully asserted in this song of the Lord, put into the mouth of Moses, has not been renounced nor laid down for an instant. The Lord still claims it, as Rom. 12:19, Heb. 10:30, and other passages show. *Elgar*.

40. For I lift up my hand. In Scripture there are two ceremonies mentioned of swearing. One, of putting the hand under the thigh of him to whom the oath was made (Gen. 24:2 and 47:29). The other was by lifting up the hand to heaven (Gen. 14:22). Thus God, condescending to the manner of men, expresses himself in this place. In allusion to this custom the Psalmist describes the perjured person, "whose mouth speaketh vanity, and whose right hand is a right hand of falsehood" (Ps. 144:8). *Abp. Tillotson*.

40, 41. These verses should be read continuously: "For I lift up my hand to heaven, and say, As I live forever, if I whet my glittering sword, and if my hand take hold on judgment; I will render vengeance to mine enemies," etc. *W. L. A.*

43. As this song commenced with an appeal to heaven and earth to give glory to the Lord (verses 1-3), so it very suitably closes with an appeal to the heathen to rejoice with his people on account of the acts of the Lord. *Kel.*—The song has reached, through a long series of Divine interpositions, the grandest theme for praise in this call to the Gentiles, now heathen no more, to rejoice over God's restored people, the Jews. *Espin*.

Rejoice, O ye nations, with his people. This last verse terminates the whole song with the joint exultation of the Gentile with the Jewish converts to Christianity, arising from the prospect of the approaching judgments of God to be inflicted both upon his adversaries and the persecutors of his servants. Paul has cited this verse to prove the future

conversion of the Jews and of the Gentiles to Christ (Rom. 15:10-12), supported by the parallel prophecies of Ps. 117:1, Is. 11:1-10. Theodoret has well paraphrased this verse: "The Gentiles and the Jews, the people of God, might well rejoice together; for even among the Jews there were many who believed in Christ, as well as a great part of the Gentile world. But the heathens were indebted to the Jewish believers for their knowledge, and received the Christian religion solely from them. The prophet, therefore, enjoying a clear view of this great period, exults, "Rejoice, O ye nations, with his people," the converted heathens with the believing Jews. Such was the extensive range of prophetic vision vouchsafed to the great Lawgiver of the Jews, comprising the whole fortunes of their state, from the first redemption after the Egyptian bondage, until the last, which the succeeding prophets under the former dispensation, and our Lord and his apostles under the New, unfold more explicitly and circumstantially. *Hales*.—It would be endless to quote the various passages in the Old Testament in which the Gentiles are called upon to glorify God for his mercy. The prophecy of Isaiah is full of them; and the Psalmist, in many of his divine hymns, no less clearly declares those "glad tidings of great joy which shall be to all people." "Rejoice in the Lord" is the language of the inspired writings throughout. *Waldo*.

This closing strain brings out in unmistakable terms the idea which seems to have been implied since verse 36—viz., that these great judgments on Israel will not ultimately break down God's cause and kingdom, but will only cut off the hopelessly reprobate and really bring deliverance, purity, salvation, to Zion. Therefore let all the nations rejoice with his people. They have a deeper interest than they are yet aware of in this purifying process for the ultimate redemption of Zion. The prophetic eye of Moses sees through to the glorious ingathering of the Gentiles to Christ, and seems to trace the connection of this ingathering with the judgments sent on apostate Israel in the first Christian age. The outcome of this song is therefore ultimately hopeful to the real Zion. It gives a fearfully dark view of the guilty apostasies of Israel—those which culminated first in the captivity to Babylon; last in the fall of their city before the Romans. In the result God vindicates his great name; purifies his people, and spreads the glory of his name far abroad among the nations. *H. C.*

Section 197.

BLESSING OF THE TRIBES BY MOSES.

DEUTERONOMY 33 : 1-29.

De. 33 1 AND this is the blessing, wherewith Moses the man of God blessed the children of 2 Israel before his death. And he said,

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|---|--|
| <p>The LORD came from Sinai,
And rose from Seir unto them ;
He shined forth from mount Paran,
And he came from the ten thousands of
holy ones :
At his right hand was a fiery law unto
them.</p> <p>3 Yea, he loveth the peoples ;
All his saints are in thy hand :
And they sat down at thy feet ;
<i>Every one</i> shall receive of thy words.</p> <p>4 Moses commanded us a law,
An inheritance for the assembly of Jacob.</p> <p>5 And he was king in Jeshurun,
When the heads of the people were gathered,
All the tribes of Israel together.</p> <p>6 Let Reuben live, and not die ;
Yet let his men be few.</p> <p>7 And this is <i>the blessing</i> of Judah . and he
said,
Hear, LORD, the voice of Judah,
And bring him in unto his people :
With his hands he contended for himself ;
And thou shalt be an help against his ad-
versaries.</p> <p>8 And of Levi he said,
Thy Thummim and thy Urim are with thy
godly one,
Whom thou didst prove at Massah,
With whom thou didst strive at the waters
of Meribah ;</p> <p>9 Who said of his father, and of his mother,
I have not seen him ;
Neither did he acknowledge his brethren,
Nor knew he his own children :
For they have observed thy word,
And keep thy covenant.</p> <p>10 They shall teach Jacob thy judgements,
And Israel thy law :
They shall put incense before thee,
And whole burnt offering upon thine altar.</p> <p>11 Bless, LORD, his substance,
And accept the work of his hands :
Smite through the loins of them that rise
up against him,
And of them that hate him, that they rise
not again.</p> | <p>12 Of Benjamin he said,
The beloved of the LORD shall dwell in
safety by him ;
He covereth him all the day long,
And he dwelleth between his shoulders.</p> <p>13 And of Joseph he said,
Blessed of the LORD be his land ;
For the precious things of heaven, for the
dew,
And for the deep that coucheth beneath,</p> <p>14 And for the precious things of the fruits
of the sun,
And for the precious things of the growth
of the moons,</p> <p>15 And for the chief things of the ancient
mountains,
And for the precious things of the ever-
lasting hills,</p> <p>16 And for the precious things of the earth
and the fulness thereof,
And the good will of him that dwelt in the
bush :
Let <i>the blessing</i> come upon the head of
Joseph,
And upon the crown of the head of him
that was separate from his brethren.</p> <p>17 The firstling of his bullock, majesty is his ;
And his horns are the horns of the wild-ox :
With them he shall push the peoples all of
them, <i>even</i> the ends of the earth :
And they are the ten thousands of Ephraim
And they are the thousands of Manasseh.</p> <p>18 And of Zebulun he said,
Rejoice, Zebulun, in thy going out ;
And, Issachar, in thy tents.</p> <p>19 They shall call the peoples unto the moun-
tain ;
There shall they offer sacrifices of right-
eousness :
For they shall suck the abundance of the
seas,
And the hidden treasures of the sand.</p> <p>20 And of Gad he said,
Blessed be he that enlargeth Gad :
He dwelleth as a lioness,
And teareth the arm, yea, the crown of the
head.</p> <p>21 And he provided the first part for himself,</p> |
|---|--|

For there was the lawgiver's portion reserved ;
 And he came *with* the heads of the people,
 He executed the justice of the Lord,
 And his judgements with Israel.
 22 And of Dan he said,
 Dan is a lion's whelp,
 That leapeth forth from Bashan.
 23 And of Naphtali he said,
 O Naphtali, satisfied with favour,
 And full with the blessing of the Lord :
 Possess thou the west and the south.
 24 And of Asher he said,
 Blessed be Asher with children ;
 Let him be acceptable unto his brethren,
 And let him dip his foot in oil.
 25 Thy bars shall be iron and brass ;
 And as thy days, so shall thy strength be.
 26 There is none like unto God, O Jeshurun,

Who rideth upon the heaven for thy help,
 And in his excellency on the skies.
 27 The eternal God is *thy* dwelling place,
 And underneath are the everlasting arms :
 And he thrust out the enemy from before thee,
 And said, Destroy.
 28 And Israel dwelleth in safety,
 The fountain of Jacob alone,
 In a land of corn and wine ;
 Yea, his heavens drop down dew.
 29 Happy art thou, O Israel :
 Who is like unto thee, a people saved by the Lord,
 The shield of thy help,
 And that is the sword of thy excellency !
 And thine enemies shall submit themselves unto thee ;
 And thou shalt tread upon their high places.

Before ascending Mount Nebo, to take a view of the land he was not permitted to enter and then to die, Moses took farewell of the people he had so long guided and ruled, by pronouncing on them a blessing in their several tribes. This blessing was probably spoken on the same day as the song recorded in the preceding chapter, and to the same assembly. The one may be regarded as the counterpart of the other. In the song, Moses dwells chiefly on the calamities that were to befall the people because of their apostasy ; in the blessing, he depicts the benefits that were to be enjoyed by them through the Divine favor. The tone of the one is sombre and minatory ; the tone of the other is serene and cheering. The one presents the darker side, the other the brighter side, of Israel's fortunes. Both were fitting utterances for the occasion ; the one the farewell warning, the other the farewell benediction, of him who had so long proved them and known their ways ; who, while he desired their welfare, feared they might forfeit this by their folly and sin ; and who sought, both by warning and by blessing, to encourage them to pursue that course by which alone prosperity and happiness could be secured. W. L. A.

This blessing follows the impulses of the great heart of Moses, now a patriarch of one hundred and twenty years, who had long outlived the associates of his earlier days ; who had suffered and borne everything for his people and had labored for them more than a father for his sons and daughters. While the " Song " is largely in the minor strain—a sad prophetic vision of the nation's future apostasies and consequent ca-

lamities, this chapter is *pure benediction*—the outpouring of hopeful prayers and heartfelt good wishes, with no shade of anticipated disaster, no foreseen calamities. H. C.—Like the blessing of Jacob (Gen. 49), to which it has an intimate though independent correspondence throughout, it is the solemn farewell of the earthly head of the race. A comparison will show how the blessings uttered by Moses over the several tribes partly repeat, partly enlarge and supplement, and sometimes modify or even reverse, the predictions of the dying Jacob. The characteristics of the blessing are such as distinctly suit the place which it occupies in the Pentateuch, both as to time and circumstance. The total absence of warning and reproof has been rightly noted as indicating that Moses is here speaking of the ideal Israel, of the people of God as they might and would have been but for their perverseness, rather than foretelling what would in fact be the fate and fortunes of the twelve tribes. As then the song sets forth the calamities with which God's justice will visit Israel's fall, so does the blessing describe the glory and greatness which would from his mercy crown Israel's faithfulness. The song and the blessing are therefore correspondent, and mutually supplementary. The form into which the blessing is thrown exhibits the several tribes co-operating, each according to its peculiar characteristics and circumstances, for the accomplishment of the national mission. Moses when he spoke it had no doubt his coadjutor and successor Joshua by his side, who also shared in the prophetic spirit by which the blessing was dictated. *Espin.*

The blessing contains an introduction (verses 1-5); the benedictions pronounced on the tribes individually (verses 6-25); a conclusion (verses 26-29).

1-5. *Introduction.* The blessing opens with an allusion to the making of the covenant and the giving of the Law at Sinai, when the Lord revealed himself in glory and majesty as the King of Israel, in order at the outset to fix the minds of the people on the source whence alone blessing could come to them. God's love to Israel is celebrated, and the intention and end of his choice and elevation of Israel to be his people is declared.

1. Moses the man of God. This appellation is applied to Moses only here and in Josh. 14:6 and the heading of Ps. 90. The phrase, "man of God," indicates one favored with Divine communications, and employed as God's messenger to men (cf. 1 Sam. 9:6; 1 Kings 12:22). In this heading, the author of the blessing is clearly distinguished from the person by whom it was inserted in this place. By describing Moses as "the man of God," the author of this heading clearly distinguishes himself from Moses, and applies to him a phrase by which, apparently, it was customary at a later period to designate him (compare Josh. 14:6; Ps. 90:1). Moses must be accredited with the authorship of it; and if he was the author of it, he probably also committed it to writing—else how could it have been preserved? W. L. A.

The blessing wherewith Moses the man of God blessed the children of Israel before his death. Like the dying song, it is rich in poetry and full of majesty. It may be regarded as the crown of the Mosaic theology. The theology of the Pentateuch is marvellously comprehensive and complete. We are so accustomed to look upon the five books of Moses as but a small part of the Bible, that we often fail to realize how complete a revelation it is in itself. J. M. G.

2. Here begin the words of Moses. He commences by depicting the majesty of Jehovah as he appeared to Israel when he came to make the covenant with them and give them his Law. **The Lord came from Sinai, and rose from Seir unto them.** Seir is the mountain land of Edom to the east of Sinai. Mount Paran is probably the range of lofty hills which form the southern boundary of the promised land to the north of the desert of Et-Tih. These places are not mentioned as scenes of different manifestations of the Divine glory, but as indicating the extent to which the one manifesta-

tion given at Sinai reached. The light of the Divine glory that rested on Sinai was reflected also from the mountains of Seir and Paran (cf. Hab. 3:3; Judges 5:4). W. L. A.

Under a beautiful metaphor, borrowed from the dawn and progressive splendor of the sun, the majesty of God is sublimely described as a Divine light which appeared in Sinai, and scattered its beams on all the adjoining region in directing Israel's march to Canaan. In these descriptions of a *theophania*, God is represented as coming from the south, and the allusion is in general to the thunderings and lightnings of Sinai; but other mountains in the same direction are mentioned with it. Jamieson.

Heart and soul, Moses was a legislator. He saw the grandeur, the eternity, the utility of law. The "ruling passion was strong in death." The splendid manifestation of God's majesty at Sinai again passed before the eye of memory. All those splendors of royal state were destined to illustrate the intrinsic majesty of law. That entire epiphany of God culminated in this significant act: "from his right hand went a fiery law"—a Divine force to soften, melt, purify, and consume. **3.** To reveal to men his law is a Divine equivalent for largest blessing. God's Law is the outcome of his love. The spring and motive of this stately display of law is deep and generous love. "Yea, he loved the people." D. D.

5. The gathering together refers to the assembling of the people at Sinai, when Jehovah came forth as their King to give them his Law.

BLESSINGS ON THE TRIBES INDIVIDUALLY.

Verses 6-25.

With these may be compared the blessing which Jacob pronounced on his sons as representing the tribes of which they were the heads. The two resemble each other in many points; the differences are such as naturally arose from the different relations of the speakers to the objects of their address, and the changes in the condition and prospects of the tribes which during the lapse of centuries had come to pass.

6. Reuben. Though the rights of primogeniture had been withdrawn from Reuben, and Jacob had declared that he should not excel, Moses here assures the tribe of continuance, and even prosperity. Their number was not to be small; which was, perhaps, said to comfort them, in view of the fact that their numbers had greatly diminished in the course of their wanderings in the desert. W. L. A.—The tribe had decreased since the Exodus, and in later times its numbers, even when counted with the Gadites

and the half of Manasseh, were fewer than that of the Reubenites alone at the census of Nu. 1. They took possession of a large and fertile district east of Jordan. Occupied with their flocks and herds, they appear soon after the days of Joshua to have lost their early energy; they could not be roused to take part in the national rising against Jabin (Judges 5:15, 16). They do not seem to have cared to complete the conquest of their own territory; and even the cities assigned them were wrested from them by the Moabites. From this tribe no judge, prophet, or national hero arose.

The tribe of Simeon, which would according to the order of birth come next, though of course comprehended in the general blessing bestowed upon the whole people, is not here named. This omission is explained by reference to the words of Jacob concerning Simeon (Gen. 49:7). This tribe with Levi was to be "scattered in Israel." The fulfilment of this prediction was in the case of Levi so ordered as to carry with it honor and blessing; but no such reversal of punishment is granted to Simeon. Rather had this latter tribe added new sins to those which Jacob denounced (Nu. 25). Accordingly, though very numerous at the Exodus, it had surprisingly diminished before the death of Moses; and found eventually an adequate territory within the limits of Judah. The tribe is mentioned as making certain conquests along with Judah (Judges 1:17); and is probably "the remnant of the people" spoken of (1 Kings 12:23) as constituting, together with Judah and Benjamin, the forces of Rehoboam. *Espin.*

7. The blessing on Judah is in the form of prayer to Jehovah. As Jacob had promised to Judah supremacy over his brethren and success in war, so Moses here names him next after Reuben, whose pre-eminence he had assumed, and prays for him that, going forth at the head of the tribes, he might return in triumph, being helped of the Lord. W. L. A.

8-11. Moses is large in blessing the tribe of Levi, not so much because it was his own tribe (for he takes no notice of his relation to it), as because it was God's tribe. H.—The tribe of Levi as a whole became in a sense God's "Holy One," bearing in the person of Aaron these insignia. God had proved them at Massah and Meribah where the people murmured against Moses and Aaron. It was especially in the scenes of the calf-worship (Ex. 32) and of the Midianites (Nu. 25) that the tribe of Levi, and particularly Phineas, proved themselves true to God, with higher regard for him and his honor

than for father, mother, brethren, or children; for they remembered and honored God's Word and covenant. Let them therefore have the functions of the priesthood, to teach Jacob thy Law and to minister at the national altar. H. C. —The Levites were not only commissioned to instruct the people in the Law of Moses, but were also appointed by that law to be judges and interpreters of it in civil as well as in religious cases. They actually enjoyed this power in its full extent for many centuries. *Durell.*

13-17. Joseph, including Ephraim and Manasseh. The resemblance of this blessing to that pronounced on the same tribes by Jacob is obvious both in thoughts and words; and in both the exuberant fertility of the large districts allotted to the descendants of Joseph is a leading feature. Yet the words of Moses are far from being a mere reproduction of Jacob's. The patriarch dwells with emphasis on the severe conflicts which these tribes would undergo; the Lawgiver seems to look beyond, and to behold the two tribes triumphant and established in their power. *Espin.*

16. Dwelt in the bush. Many a time God had appeared to Moses, but now that he is dying, he remembers that time when his acquaintance with the visions of the Almighty first began, and his correspondence with heaven was first settled; that was a time of love never to be forgotten. It was at the bush that God declared himself *the God of Abraham, Isaac, and Jacob*, and so confirmed the promise made to the fathers, that promise which reached as far as the resurrection of the body and eternal life. as appears by our Saviour's argument from it (Luke 20:37). So that when he prays for the good will of him that *dwelt in the bush*, he has an eye to the covenant then and there renewed, on which all our hopes of God's favor must be bottomed. H.

18, 19. Zebulun and Issachar. Like Jacob, Moses places first the younger of the two tribes. Zebulun possessed a commodious seashore, and the fisheries of the lake of Tiberias; and was therefore to thrive by commerce, and to rejoice in his "going out"—i.e., in his mercantile enterprises. Issachar possessed a fertile inland district, and would therefore dwell at home and prosper in agriculture. *Espin.*—These two are, respectively, commercial ("going out") and agricultural ("tents") tribes. They possess great wealth, present the most costly gifts upon the holy hill, and furnish the other tribes with the commodities of foreign nations. C. G. B.

20, 21. The territory of Gad lay in the east of the Jordan. It included several cities re-

markable in the history of the patriarchs and of the judges, as Mahanaim, Ramoth, Mizpeh, Saccoth, and Peniel; but it was pre-eminently remarkable because it contained the grave of Moses—a fact which so decidedly invested the province with a character of holiness that, though situated on the east of the river, it was regarded as one of the most honored parts of the promised land, from which the leaders of the people might legitimately arise. *Kalisch.*

—The blessing of Moses, like that of Jacob, upon Gad, has a warlike ring about it. He is spoken of here as lionlike in courage and strength, and also as being charged with the execution of the justice of the Lord and his ordinances with Israel. The character of this tribe is described with remarkable vividness in the Book of Chronicles. It was strong, hardy, fierce, warlike, magnificent in heroism, invaluable to friends, terrible to foes. Among them were “strong men of might, men of war for the battle, that could handle shield and buckler, their faces the faces of lions, and like roes upon the mountain for swiftness;” “the least of them more than equal to a hundred, and the greatest to a thousand” (1 Ch. 12:8, 14). And amid all the conflicts which were inevitable to the Hebrews with the nations round about, such lionlike courage and hardness would be invaluable in leading them on to victory, and in helping them through great crises of their political and military history. C. C.

22. Jacob compared Dan to a serpent that suddenly springs forth by the way, and bites the heels of a horse so that the rider falls backward. Moses here compares the tribe to a young lion that suddenly leaps from its lair in Bashan on the object of its attack. Both similitudes relate to the vigor and force which the tribe should display in conflict.

23. In Jacob's blessing, Naphtali appears invested with the attributes of freedom, gracefulness, and graciousness; here Moses assures that tribe of the Divine grace and blessing, and promises to it prosperity and felicity. As the territory of Naphtali lay in the north of Canaan, and was far from the sea, the blessing here pronounced upon him must be understood generally of prosperity and felicity. He was to possess riches as of the sea, and genial and fructifying warmth as of the south.

24. 25. Asher, the prosperous one, as his name implies, was to be rich, and honored, and strong, and peaceful. W. L. A.—The record proves how he was blessed with children; the olive-yards on the southwestern shores of Lebanon are, to this day, the most extensive in

the country; and in the foundries and copper and bronze work of Tyre and Sidon were the iron and brass for his shoes. The consequence of this mingling among the heathen is soon evident in the subsequent history. First, there is the long catalogue of cities (Judges 1:31) from which Asher did not drive out the inhabitants; but whereas, in the case of most of the other tribes which did not gain complete possession of their cities, we are told either that they could not drive them, or that they put them to tribute; of Asher alone we have the significant remark, “The Asherites dwelt among the Canaanites, the inhabitants of the land, for they did not drive them out” (Judges 1:32). One name only of the tribe of Asher shines out of the general obscurity—the aged widow “Anna, the daughter of Phanuel, of the tribe of Aser,” who, in the very close of the Jewish history, “departed not from the temple, but served God with fastings and prayers night and day,” till at the age of eighty-four she was rewarded with the sight of the infant Messiah. H. B. T.

25. As thy days, so shall thy strength be. The original here has two words only, of which the latter is not found elsewhere. The sense is, “Thy strength shall be continued to thee as long as thou shalt live; thou shalt never know feebleness and decay.” *Espin.*—The day is often in Scripture put for the events of the day; and taking it so here, it is a promise that God would graciously support them under their trials and troubles, whatever they were. And so it is a promise sure to all the spiritual seed of Abraham, that God will wisely proportion their graces and comforts to the services and sufferings he appoints. H. —All seasonable succor and support shall be equal to the trials and exigencies of every day. And believers have found this to be the case through all generations. They have had their days of persecution, days of affliction, days of want. They have had seasons of temptation, of darkness, and of duty; but seasonable and suitable strength has been received; their strength has been in proportion to their day: so that they have not really been in want of anything for their good. So it is with the Christian now. R. Hall.

Perhaps there is no promise of God's Word which has more deeply touched the hearts of his people, or more frequently proved itself a balm in care, than this one. There is a distinct promise made to Joshua, “I will not fail thee, nor forsake thee;” but yet the writer of the Epistle to the Hebrews bids the people whom he is addressing to make that promise their own.

And so assuredly may the people of God in every age and land do with the promise before us. They have done so hitherto, and will do so till the end. C. C.—A precious promise this of universal application. Our days are under Divine inspection; our circumstances are under Divine control. It is better for the man every way that his strength should be increased than that the trial should be abated. The outcome is that the man emerges stronger, nobler, more highly developed. The supply is always adjusted to the particular need. D. D.

26. The points and accents direct that this should be read, *There is none like God, O Jeshurun*; and though all the ancient versions read as does the Authorized Version, the Masoretic punctuation is vindicated here by the following **thy help**, which shows that Israel is here addressed. W. L. A.

The glories of Sinai are still in his mind when he speaks of God's "riding upon the heaven, and in his excellency on the sky." But observe in what character the majesty of God presents itself to him. It is not as a dreadful thing. Not at all: "who rideth upon the heaven in *thy help*." Moses is a true believer. He knows that even that fiery grandeur of Sinai was in his people's help, and the same thought rises in his soul as sprung up afterward before the rapt spirit of the great apostle to the Gentiles, "If God be for us, who can be against us?" Sinai has no terrors for the aged believer, whose feet are firmly planted on "the Rock of Ages." J. M. G.

26-29. Conclusion. God's glory and power, and the consequent safety and prosperity of God's people, form the climax, as they do the basis, of the blessing which the lawgiver has to pronounce. *Espin.*—These words of unsurpassed sublimity and most exquisite poetry set forth the glories of the God of Israel and the blessedness of the people who enjoy such a Father and live under such a Protector. Perhaps we cannot give them higher praise than to say they are worthy of the pen of Moses—worthy even to be his last words—the noblest utterances of one who above any other mere man had communed with God face to face as man does with his dearest friend. The English translation is almost faultless, constituting one of the grandest passages to be found in English literature. In the last clause of verse 27, the high behest of Jehovah, hurling the enemy forth from the land of his people, is best expressed in the emphatic word, *Destroy!* H. C.

Two great thoughts quite fill his lofty soul in its last moments. The first of them is this:

"There is none like unto the God of Israel;" and the second is like unto it: "There is none like unto the Israel of God." Israel's God and God's Israel; the Saviour and the saved: are not these the two great factors of the Mosaic era? The great doings of God "when Israel was a child" make the grandest picture which the Old Testament affords us of the great salvation. How appropriate, then, that we should find at the close of these records of the times of Israel's childhood so lovely a miniature, setting forth so beautifully the glory of Israel's redeeming God and the blessedness of his redeemed people. J. M. G.—In this magnificent concluding passage it is the ideal not the actual Israel which stands before the great lawgiver's eye, and the language applies to the actual only in so far as it was also the ideal people of Jehovah. Its full application is to the Church of Christ—the Church catholic and invisible. *Orr.*

27. God is the Refuge or Dwelling-place of his people, their protection amid the storms of life, and the unfailing Source of comfort and blessing to them in their pilgrimage state. Over them is his sheltering protection, and underneath them the support of his everlasting arms. W. L. A.

We need to have our eyes opened, thought set to work, faith made more real. If that were given, then should we know, as we had never known before, how wonderful, how sublime, how infinitely grand a thing it was to have this God as our refuge, and to know that underneath us were these everlasting arms! *Orr.*

Every Israelite indeed is at home in God; the soul returns to him, and reposes in him as its resting-place (Ps. 116:7), its hiding-place (Ps. 32:7). And they that make him their habitation shall have all the comforts and benefits of a habitation in him (Ps. 91:1). Though they may be oppressed, they shall not be overwhelmed by any trouble. How low soever the people of God are at any time brought, everlasting arms are underneath them to keep the spirit from sinking, from fainting, and the faith from failing, even when they are pressed above measure. The everlasting covenant, and the everlasting consolations that flow from it, are indeed everlasting arms, with which believers have been wonderfully sustained, and kept cheerful in the worst of times; Divine grace is sufficient for them (2 Cor. 12:9). H.

With this promise of the unparalleled friendship, the continual shelter, the unceasing stream of wealth the defence of God, the final triumph over all enemies, does Moses conclude his bless

ing. This blessing will only be rightly understood by connecting it with the foregoing prophetic song ; and we draw the conclusion, that the people of Israel, which has these eternal promises, is the new covenant-people which comes forth from the old. *Gerl.*

It was due to the standpoint of Moses, looking forth across the Jordan upon the earthly Canaan, beholding the earthly Israel just then entering there ; Jehovah the shield of their help, the sword of their excellency, the scourge of their foes—this mighty God riding sublimely upon the heavens for their help, his everlasting arms underneath them forevermore—that this view should be primarily of scenes in the present life and not in the future ; of earthly and material relations rather than of spiritual. Yet the manifestations of God in blessings of earthly sort foreshadow like manifestations in the spiritual life. The God who saves his people here in things of earth, in ways so grand, with power so transcendent, in a spirit so parental and so tender, may surely be trusted to save and shield and bless with his own God like wisdom and power against spiritual foes and for the other world no less than for this. Surely there is none like the God of Jeshurun who comes in the tenderness of infinite pity to wipe away the penitent tear ; to bind up hearts broken for sin ; to place underneath all feeble souls his own

everlasting arms ; to bid away every spiritual foe with the mandate *Destroy* ; and to gather home his redeemed in his own best time to his Canaan above, of which that ancient land of promise gives us only some poetic images and some illustrations of God's faithfulness and love. It is quite well, therefore, to exchange the earthly sense of this sublime passage for its spiritual significance and transfer its imagery to that world whose glories are worthy of sublimer strains than even these. H. C.

With these grand poems Moses closed his long administration of Israel's government. For forty years he had been "king in Jeshurun," and the time had now come for his departure. With wistful, gazing eyes he soon afterward surveyed from the summit of Pisgah the length and breadth of the promised land, and then calmly died. It was a grand mysterious death, such as well became one of the greatest among the master spirits whom God from time to time raises up to fashion the destinies of mankind, and who in the truest sense are his "servants," sent to do his will. R. P. S.—*The life of Moses*—the whole choice and purpose and labor of a life of one hundred and twenty years, witness to his full and glorious faith in the future life. The men who deny to him this faith stultify not Moses, but themselves. H. C.

Section 198.

COMMAND TO ASCEND NEBO, THERE TO DIE. THE ASCENT. THE VISION FROM THE TOP OF PISGAH. THE DEATH, THE BURIAL, AND THE ENCOMIUM OF MOSES.

DEUTERONOMY 32 : 48-52 ; 34 : 1-12.

De. 32 48 AND the LORD spake unto Moses that selfsame day, saying, Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho ; and behold the land of Canaan, which I give unto the children of Israel for a possession : and die in the mount whither thou goest up, and be gathered unto thy people ; as Aaron thy brother died in mount Hor, and was gathered unto his people : because ye trespassed against me in the midst of the children of Israel at the waters of Meribah of Kadesh, in the wilderness of Zin ; because ye sanctified me not in the midst of the children of Israel. For thou shalt see the land before thee ; but thou shalt not go thither into the land which I give the children of Israel.

De. 34 1 And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan ; and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea ; and the South, and the Plain of the valley of Jericho the city of palm trees, unto Zoar. And the LORD said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed : I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the LORD

6 died there in the land of Moab, according to the word of the Lord. And he buried him in the valley in the land of Moab over against Beth-peor : but no man knoweth of his sepulchre
 7 unto this day. And Moses was an hundred and twenty years old when he died : his eye was
 8 not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days : so the days of weeping in the mourning for Moses were ended.
 9 And Joshua the son of Nun was full of the spirit of wisdom ; for Moses had laid his hands upon him : and the children of Israel hearkened unto him, and did as the Lord commanded
 10 Moses. And there hath not arisen a prophet since in Israel like unto Moses, whom the Lord
 11 knew face to face ; in all the signs and the wonders, which the Lord sent him to do in the
 12 land of Egypt, to Pharaoh, and to all his servants, and to all his land ; and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

COMMAND TO MOSES TO ASCEND NEBO TO DIE.

De. 32 : 48-52.

After many painful and perilous enterprises Moses hath brought his Israelites from Egypt, through the sea and wilderness, within the sight of their promised land ; and now himself must take possession of that land whereof Canaan was but a type. When we have done that we came for it is time for us to be gone. This earth is only made for action, not for fruition.

49, 50. Moses must go up to Mount Nebo, and die. The time, the place, and every circumstance of his dissolution is determined. That one dies in the field, another in his bed, another on the sea, one in a foreign nation, another in his own, is foredecreed in heaven. And though we hear it not vocally, yet God hath called every man by his name, and saith, "Die thou there." One man seems to die casually, another by an unexpected violence ; both fall by a destiny, and all is set down to us by an eternal decree. He that brought us into the world will carry us out according to his own purposes. Moses must ascend up to the hill to die. He received his charge for Israel upon the hill of Sinai, and now he delivers up his charge on the hill of Nebo. *Bp. H.*

Moses was the loneliest of men : lonely in his flight from Egypt—lonely while herding his flock in the wilderness—lonely throughout his long life of patient fidelity—lonely in his death and burial. Even while mingling with the multitudes of Israel, he remained secluded and alone. As the glory which shone on his face insulated him for a time from men, so did all his life his majestic nature. He was among men, but not of them. *Giffillan.*

The summons to that solitary mountain, every friend and companion left behind, alone with God in that awful solitude, all this is his and no other's. And yet look at it in another point of view, and what was it but the solitude of every death-bed ? "We shall die alone ;" these were the words of the great Pascal ; and they

are true of every man. We may *live* with others, but we must *die* by ourselves. Millions may have gone before us, and millions may follow after ; but each one of us must gird himself for that tremendous journey alone ; not Moses more lonely on the peak of Nebo ; nor of all those weeping ones that stand around our couch, can one, even if he would, take a single step of that journey with us ; alone, unless One be with us, a conqueror of Hades, a Prince of Life, who with his rod and staff can comfort those who pass even through the darkest valley of the shadow of death. *Trench.*

Thou shalt be gathered unto thy people. This Divine assurance suggests one of the charms of heaven. Next to the ecstasy which God's presence shall inspire, is the rapture of reunion with departed friends. No question need distress us touching mutual recognition. Moses and Elijah were recognized as such when they came down in glorified state, and conversed with Jesus on the mount. Not a faculty shall be wanting there which we possessed here. "Then shall we know, even as also we are known." *D. D.*

51. Because ye trespassed against me. Perhaps the life of no man in the Bible has the same rounded fulness as the life of Moses. It had so little of any flaw in the character, and it accomplished so much for the cause of God and man. But there was one part where the character broke down, and one at which the life fell short. On a great occasion his temper failed him, and human passion marred the tone of his mission. The penalty was that Moses did not enjoy what his heart was set upon—the view of the close of all his labors, and the entrance of his nation into the home God had chosen for them. It seems very hard that so great a punishment should follow a single offence, and yet it is not uncommon in the life of a good man to see one false step or one pause in self-control bring with it irreparable loss. *Ker.*

Death, though it were to Moses an entrance into glory, yet was also a chastisement of his

infidelity. How many noble proofs had he given of his courage and strength of faith! How many gracious services had he done to his Master! All our acts of obedience cannot bear out one sin against God. How vainly shall we hope to make amends to God for our former trespasses by our better behavior when Moses hath this one sin laid to his charge, after so many and worthy testimonies of his fidelity! When we have forgotten our sins, God remembers them; and although not in anger, yet he calls for payment. Alas, what shall become of them with whom God hath ten thousand times greater quarrels; who, among many millions of sins, have scattered some few acts of formal services! If Moses must die the *first* death for one fault, how shall they escape the *second* for sinning always? *Bp. H.*

In the sight of the people the leader and lawgiver of the nation was visited with a punishment, which must have convinced them far more strongly of the unsparing character of the judicial severity of God than the most powerful admonition could possibly have done; but, at the same time, "though punished, he received due honor in their sight," that they might see the sun of mercy bursting through the storm of the judgments of God. As an example of justice, Jehovah caused him to die before the people entered the land of rest and promise; but as an example of grace, he prepared for him an entrance into another, as yet unknown, land of promise and of rest. *K.*—A hundred words, presented in the form of law and calculated to impress them with a sense of God's unspotted holiness, cannot exert so great an influence upon their minds as this one fact, that even Moses for his sins must die, no less than Korah or Dathan, outside of Canaan. And what a cause of shame to those who had made Moses sin, and thus to forfeit in one fatal hour the fruit which he had earned so well through years of toil! And what a warning, too! *I an O.*

Chapter 34. As ch. 31 contains the *conclusion* of the work, where Moses designates himself as the author of the preceding matter, as well as of the song (ch. 32), to which belongs also the blessing of ch. 33, and thus the whole, as far as ch. 33 is represented as complete in itself, it follows that ch. 34 is a distinct section, plainly separated from the foregoing. Besides, this section is so closely connected with Joshua, ch. 1, as to give force to the opinion that De. 34 does not properly belong to the Pentateuch, and that it should be regarded as being the transition to the Book of Joshua, written by

one and the same author. Chapter 34 should accordingly be viewed as an *appendix* to Deuteronomy. *Havernick.*—The account of the death and burial of Moses, and other particulars described in this chapter, may have been inserted by Joshua, to complete the history of this illustrious prophet; or were afterward added by Samuel, or some prophet who succeeded him. They were admitted by Ezra as authentic, and we have no reason to question the fidelity of the account. *Dr. Gray.*—This closing section of the book (34), by some other sympathetic hand, that tells how Moses died and was buried according to the Word of the Lord, and how the people mourned for him, and what they thought of him, forms a conclusion for the whole that is as fitting as it is moving and beautiful. *E. C. B.*

Ascent to Pisgah, and the Vision Thence (verses 1-4).

1. And Moses went up to the top of Pisgah. Moses went up alone to the top of Pisgah, *alone without help*; a sign that his natural force was not abated; *alone without company*; when he had made an end of blessing Israel, he solemnly took leave of Joshua and Eleazar and the rest of his friends, who probably brought him to the foot of the hill, but then he gave them such a charge as Abraham gave to his servants, at the foot of another hill; *Tarry ye here while I go yonder and die*: they must not see him die, because they must not know of his sepulchre. *H.*

Its Location. After testing repeatedly every view in the neighborhood, I am perfectly satisfied that there is none which equals in extent that from Nebo—i.e., from the flat ridge which rises slightly about half a mile behind the ruined city (*Nebbekh*), and which I take to be the true "field of Zophim, the top of Pisgah." The altitude of this brow cannot be less than four thousand feet above the Ghor, so completely does it overlook the heights of Hebron and of Central Judea. On these brows overlooking the mouth of the Jordan, over against Jericho, every condition is met both for the Pisgah of Balaam and of Moses. *H. B. T.*

The admirable fitness of such a position, for the purpose had in view, is evident to the modern traveller, from the fact that, wherever he goes, in central and southern Palestine, the mountains of Moab are constantly rising on his sight, as one of the most prominent features in the landscape. *N. C. B.*

2, 3. Thus minutely does the supplement to the Book of Deuteronomy describe the scene

which lay open before Moses, when he was alone with God upon the sacred mountain of the Moabites ; embracing the four great masses of the inheritance on the east, the north, the centre, and the south, with the plain that lay at his feet. P. S.—By anticipation the terms of the description are taken from the time, then future, when the land should have been allotted to the several tribes of Israel. A glance at the map will show that this enumeration of districts and localities is no chance one, but entirely regular, and as an outline complete. The prophet stands facing the west ; the plain of Jericho being directly in front, at his feet ; the sea of Galilee, in the distance, at his right hand ; the Dead Sea, near by, at his left. The entire central plateau of Ephraim, Benjamin, and Judah is within easy view before him, across the Jordan ; while on the limits of vision, to the right lie snowy Hermon and Lebanon and the Galilean hills ; and afar, to the left, the elevations which embosom Hebron—leftmost of the cities of Palestine—slope downward, and fade in the haze of the great southern deserts. The language indicates a view by the prophet, beginning at the north, and sweeping round westward to the south. First is “all the land of Gilead,” the country of “spicery and balm and myrrh,” eastward of the Jordan, to be inhabited by the tribe of Gad and the half-tribe of Manasseh. He looks in this direction “unto Dan,” the northernmost city of Palestine. Next, a little to the west of north, he beholds, in the distance, “all Naphtali,” rising from the north-western shore of the Sea of Galilee, and spreading around the head-waters of the Jordan. Turning farther westward, he sees the broad region of the favored son of Joseph, “the land of Ephraim,” with the territory of the other half-tribe of “Manasseh,” lying nearly in line beyond it. Next, his eye, glancing southward, and not pausing upon little Benjamin, beholds great “Judah,” extending by promise to the shore of the Mediterranean, and to the limits of the southern deserts—“unto the utmost sea and the south.” And last is the view directly beneath of “the plain of the valley of Jericho.” N. C. B.

As the eye turns southward the peak of Jebel Shiham first stands out behind Jebel Attarus. Beyond and behind these sharply rise mounts Hor and Seir, and the red granite peaks of Arabia. Still turning westward, the landscape sinks in two or three lines of gigantic terraces as it descends to the Dead Sea, which lies beneath, like a strip of molten metal. Far beyond it the ridge of Hebron can be traced. North-

ward lies the deep bed of the river Jordan, with the site of Israel's last camp. Beyond the river rises the top of Gerizim, and, farther still, the plain of Esdraelon opens, and the shoulder of Carmel, or some other intervening height, shows to the right of Gerizim. Northward again the eye catches the outline of Tabor and Gilboa. Snowy Hermon, mantled with cloud, and the highest range of Lebanon behind it, looks down over all ; and to the north-east the vast Hauran stretches out till it joins the uplands of Moab and Ammon. *Tristram.*

Beneath him lay the tents of Israel ; and “over against” them, distinctly visible in its grove of palm trees, the stately Jericho, key of the land of promise. Beyond was spread out the whole range of the mountains of Palestine, in its fourfold masses ; “all Gilead,” with Hermon and Lebanon in the east and north ; the hills of Galilee, overhanging the lake of Genesareth ; the wide opening where lay the plain of Esdraelon, the future battle-field of the nations ; the rounded summits of Ebal and Gerizim ; immediately in front of him the hills of Judea, and, amid them, seen distinctly through the rents in their rocky walls, Bethlehem on its narrow ridge, and the invincible fortress of Jebus. To him, so far as we know, the charm of that view—pronounced by the few modern travellers who have seen it to be unequalled of its kind—lay in the assurance that this was the land promised to Abraham, to Isaac, and to Jacob, and to their seed, the inheritance—with all its varied features of rock and pasture, and forest and desert—for the sake of which he had borne so many years of toil and danger, in the midst of which the fortunes of his people would be unfolded worthily of that great beginning. To us, as we place ourselves by his side, the view swells into colossal proportions, as we think how the proud city of palm-trees is to fall before the hosts of Israel ; how the spear of Joshua is to be planted on height after height of those hostile mountains ; what series of events, wonderful beyond any that had been witnessed in Egypt or in Sinai, would in after-ages be enacted on the narrow crest of Bethlehem, in the deep basin of the Galilean lake, beneath the walls of “Jebus, which is Jerusalem.” *Stanley.*

That *Moses's* view of the promised land from the heights of Nebo was a view with the *bodily* and not with the *inward* eye, that he saw it in a state of perfect consciousness, and not in an *ecstatic* vision, is evident from the circumstances, as well as from the expression. There is not a word about ecstasy here. The antithe-

sis contained in the announcement, that he should not tread with his feet the land of promise, but should see it with his eyes, compels us to think of the bodily eye. We have only to read the words of Jehovah in ch. 34 : 4, "I have caused thee to see it *with thine eyes*, but thou shalt not go over thither," and the statement, which follows almost directly afterward, that though Moses was one hundred and twenty years old when he died, yet his eye was not dim. At the same time, the distinct and emphatic account of what he saw (verses 1-3), and the expression, "*Jehovah showed him the land*," force us to the conclusion, that his natural power of vision was in some way or other miraculously increased. The very unnecessary question—Where did the author of De. 34 learn all this?—may be very simply answered. He was acquainted with the commands and promises of Jehovah in Nu. 27 : 12, 13 and De. 32 : 49 sqq., and the Spirit of God, under whose teaching the whole was written, assured him that the announcements contained in these words were actually fulfilled. K.

4. From Nebo he looked down on the palm-trees of Jericho, close under his feet, and from the deep warm valley through which the Jordan was gleaming far across to yon boundless sea ; from Jezreel, with its waving corn, to Eschol, with its luxuriant vines ; from Bashan, with its kine, to Carmel, with its rocks dropping honey ; from Lebanon, with its rampart of snow, south again to the dim edge of the desert : and as he feasted his eyes on what had so long been the land very far off ; as the splendid domain spread out, hill and valley, field and forest, in the bright garb of spring, the Lord said, "This is the land !" "This is the land which I swear unto Abraham, Isaac, and Jacob, saying, I will give it to thy seed." But beautiful and overwhelming as it was, just then there began to rise on Moses's sight a still more wondrous scene. It was no longer the Jordan, with its palms, but a river of water clear as crystal, and on either side of it a tree of life o'ercanopying. It was no longer Nebo's rocky summit, but a great white throne, and round it light inaccessible. He is in a better land than the land of promise ! Blessed are the pure in heart, for they shall see that sight. Blessed are the meek, for they shall inherit that better land. *Hamilton.*

Enough, doubtless, of the full purpose of God toward his people, and toward the world, was revealed to the prophet, to remove all feeling of disappointment that he should not be permitted to cross the Jordan and set foot on the shore of Canaan. Enough was revealed to ab-

sorb what was merely personal into the Divine glory. Ay, and methinks that such a view of the glories of the *heavenly Canaan* was lifted upon the prospect of the earthly land of promise, that the meek though mighty saint of God, now ripe for the heavenly inheritance, was ready to forego the rest from wandering assured to his people in the land before them for "the rest which remaineth to the people of God." N. C. B.

As he saw it, and understood, if not all, yet much of the significance of that land for all the after-history of mankind, how it should be indeed a holy land, for it should be once trodden by the feet of One, a prophet like unto him, and greater than him, for he should be Moses and Joshua in one, and far more than either, far more than both ; as he saw this good land, may we not believe that he was comforted for all, felt that it was glory enough for a sinful man to have been used by God to bring his people thus far even to the verge and border of this land of inheritance ? May we not be sure that with him was not merely a perfect acquiescence in the will of God, so that he accepted that will without murmuring or repining ; but that he felt goodness and mercy to have followed him from the first to the last, and that no good thing had been withholden from him ? and that so, looking in that supreme hour before and after, looking back to all the way by which the Lord had led him, and looking forward to a land of inheritance, fairer, richer, brighter even than that which he now saw, but must never tread, the weary, much-enduring man yielded his spirit to his God ; God, as the Jewish rabbis assure us, drawing out that spirit with a kiss ; they meaning by this to express their sense of the serene composure, the painless peace of his departure. *Trench.*—Who shall say what sweet communion passes between the servant and the Lord when not a word is spoken ? There was but one speaker and one auditor. The auditor who had talked so much, with so noble a voice, with so positive and royal an eloquence, spoke nothing, but died in the embrace of his Lord. Who can say what the measure of that reward was ? We cannot enter into these mysteries ; we can be drawn upward by them, impelled in noble directions by their influence. J. P.

5. So Moses the servant of the Lord died there. 6. And He buried him. In silence and solitude, at the top of Pisgah, alone with God, the great lawgiver, prophet, leader, passed away—passed to the rest which he had so well earned, not smitten by any pain-

ful disease, nor worn out by gradual decay—but still in the full possession of his powers, still with none of his natural force abated, he sank to rest—he “was not, for God took him” (Gen. 5:24). The soul fled; the body remained, and was buried in some strange and mysterious way—not by Eleazar, not by Joshua—in a ravine of the mountain; but exactly where no man knew. He had no funeral rites, no obsequies, no monument; and hence there could be no after-growth of loving pilgrimages, no superstitious reverence of a holy spot, no local commemorative ceremonies. The grave on Mount Nebo was, as is the grave of Golgotha, shrouded in thick darkness, to after-ages an unknown locality. G. R.

How faithfully to men, and also how kindly, would all our work be done, if we had our account, not to them, but to God, ever in our eye! Moses ascends the mount to learn God's will, and when he has finished his work he goes to him to die, and to find from him his sepulchre. He, whose servant he is, takes him back into his keeping, in the spirit of that grand old psalm which comes down to us as “the prayer of Moses the man of God” (Psalm 90)—“Lord, thou hast been our dwelling-place in all generations.” *Ker.*

God buried him. The penalty of Moses's sin was fully paid by his death; and this signal honor conferred on him after death was, doubtless, designed to sustain the Lawgiver's authority, which without it might have been impaired with the people in consequence of his punishment. **No man knoweth of his sepulchre.** Bearing in mind the appearance of Moses at the Transfiguration, and what is said by Jude (verse 9), we may conjecture that Moses after death passed into the same state with Enoch and Elijah; and that his sepulchre could not be found because he was shortly translated from it. *Espin.*—We gather from the New Testament that Michael, an high prince with God, angel-protector of the house of Israel, guarded the prophet's body, and rebuked Satan, who resisted its resurrection. That it was raised is inferred, from the appearance of Moses in a glorified body with Elias, on the mount of our Lord's transfiguration. D. F.—He whom God buried, according to all likelihood did not see corruption, and was probably raised from his grave as soon as laid there; only just tasting the penalty of death, and then that penalty removed; as would all seem indicated and implied by the apparition of Moses, with Elijah, in a glorified body upon the Mount of Transfiguration. *Trench.*

His death was announced by the Lord himself to Joshua, “Moses my servant is dead” (Josh. 1:2). So that there was no human witness of his decease; the account of which was added from revelation. *Hales.*—He that took charge of his birth and preservation in the reeds takes charge of his carriage out of the world: the care of God ceaseth not over his own, either in death or after it. How justly do we take care of the comely burials of our friends, when God himself gives us this example! If the ministry of man had been used in this grave of Moses, the place might have been known to the Israelites; but God purposely conceals this treasure, both from men and devils, that so he might both cross their curiosity, and prevent their superstition. If God had loved the adoration of his servants' relics, he could never have had a fitter opportunity for this devotion than in the body of Moses. It is folly to place religion in those things which God hides on purpose from us; it is not the property of the Almighty to restrain us from good. *Bp. H.*

“The Lord buried him.” There is a higher honor conferred on him than if all Israel had met to weep and lament, or the world assembled to his obsequies. God takes away the grave of Moses, that they may have before them, in full and undisturbed relief, the man himself. His words living and dying, his walk with God till God took him, all that he was to God and to them, in self-devotion and affection—these survive him and can never die. If they came to his grave, they approached the creature and its fleeting part; but in coming to his words and his life, they come to Moses himself and to God. And may we not see a similar lesson in this that the sepulchre of the greater prophet than Moses is equally unknown, and may we not wonder that Christians, under a system of spirit and life, have been more slow than Jews to learn the lesson? Once, and once only, were men invited “to see the place where the Lord lay,” that they might be assured it was empty, and refrain any more from seeking the living among the dead. If research the most patient has hitherto done aught, it has been to show that the spot has left no trace upon our earth. God has made the march of armies and the desolation of centuries do for the sepulchre of Christ what his own hand did for the grave of Moses. He could scarcely have condemned more strikingly, in history, that idolatry of place and form which has usurped so long the worship of the spirit. The Christian Church, no less than the Jewish, is taught to look to the life and

doctrine of its great Lawgiver with this distinction, that we know most surely where he is, to draw souls to himself, and whence he shall come "to change these vile bodies, and fashion them like unto his own glorious body." *Ker.*

Nebo, too, proclaims that the existence of God's servants does not terminate, but still goes on—nay, properly begins only at death; and the whole history of those who fall asleep in Christ admits of being summarized in these five words, "for all live unto God." Moses and Aaron—they and such as they still live! The Joshuas and Davids—they still live! The Daniels and Isaiahs—they still live! Your godly friends that fell asleep, some early and some late—they are not dead, but they still live! He who gave Moses burial shall one day bring again with him, in glory, all those who have fallen asleep in Jesus Christ. Then shall they all be perfected—those who have been redeemed in early and in later days of grace—when Christ, who is their life, has been revealed. *Van O.*—"The dead" and "the living" are not names of two classes which exclude each other. Much rather, there are *none* who *are dead*. The dead are the living who have died. While they were dying they lived, and after they were dead they lived more fully. All live unto God. "God is not the God of the dead, but of the living." Oh, how solemnly sometimes that thought comes up before us, that all these past generations which have stormed across this earth of ours, and then have fallen into still forgetfulness, live yet. Somewhere at this very instant they now verily *are*! We say, they *were*, they *have been*. There are no *have beens*! Life is life forever. *To be* is eternal being. Every man that has died is at this instant in the full possession of all his faculties, in the intensest exercise of all his capacities, standing somewhere in God's great universe, ringed with the sense of God's presence, and feeling in every fibre of his being that life, which comes after death, is not less real, but more real, not less great, but more great, not less full or intense, but more full and intense, than the mingled life which, lived here on earth, was a centre of life surrounded with a crust and circumference of mortality. The dead are the living. They lived while they died; and after they die, they live on forever! *A. M.*

8. Moses's memory is carried with the Israelites, as something sacred, from the wilderness into the promised land, now opened for their entering. His mighty spirit animates the words and deeds of Joshua; and when the latter, in his turn, forsakes the great arena here below, it

is not till the people have anew been bound, by the most sacred oaths, to the observance of the whole Mosaic Law. And soon his image is found hovering before the minds of all those judges, kings, and prophets who were faithful to the Lord; the book of Moses's Law remains the basis of religious teaching and the record of God's ancient revelation throughout many ages afterward. Of all the seers who come treading in his footprints, which are ineffaceable, there is no single one in Israel that reaches such a height; of all the legislators who are still the pride of ancient heathendom, there is no single one that can compare with him. Where are they all—the Dracos, Numas, Solons, and Lycurguses, and all those who succeeded them? Their work has perished with them; that of Moses is as permanent as Israel—eternal as the God of Israel himself. To the whole of Christendom on earth, his word comes as a message sent from God; the history he writes is like a mine of gold; his life and death become a revelation of God's glory; and in heaven the songs of Moses and the Lamb still mingle on the lips of the redeemed. *Van O.*

9. And Joshua was full of the spirit of wisdom, for Moses had laid his hands on him. Although dead, Moses still ruled. His spirit reappeared in his successor. The principles of Moses had been planted in the nature of Joshua: these had flourished and come to maturity. The memory of Moses was still a mighty power in Israel, and they "did," all though the days of Joshua, "as the Lord commanded Moses." The legislator had moulded and trained the warrior. Moses was promoted to higher honor, because Joshua was better qualified for this new work—the realization of Israel's destiny. *D. D.*

Moses brought Israel to the borders of Canaan and then died and left them, to signify that *the Law made nothing perfect* (Heb. 7:19). It brings men into a wilderness of conviction, but not into the Canaan of rest and settled peace. It is an honor reserved for Joshua (our Lord Jesus, of whom Joshua was a type) to do that for us which *the Law could not do in that it was weak through the flesh* (Rom. 8:3). Through him we enter into rest; the spiritual rest of conscience and eternal rest in heaven. *H.*

It was essential to the typical meaning and purpose of this history that Moses should not cross the river, for he was the representative man of the Law, and the Law brings no one into rest. For himself, too, it was better to depart. He got something nobler far than an entrance into Canaan—a home with God and the departed

worthies. Yet there is something very touching in his death, on the very edge of the promised land. An end like his has been not infrequent among great leaders of intellectual or religious life. They labor and see not, or, if they foresee, enjoy not the fruit of their labors. A hero falls in the very arms of victory, a scientific genius surrenders to others the advantage of his discoveries, reformers and missionaries of truth and progress often die on the threshold of success, leaving it to others to accomplish what they could not continue, "by reason of death." A striking precedent there is in the death of Moses, the man of God. A lesson, too, of submission and contentment. D. F.

Divine Encomium of Moses (verses 10-12).

God buried Moses. It was fitting, therefore, that he too should write his epitaph. Here it is, given by his inspiration, and, though written only in a book, having a permanence as great as if it had been graven with an iron pen in the rock forever. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel." W. M. T.

10. There hath not arisen a prophet since in Israel. Words like these can only have been written some time, but not necessarily a long time, after the death of Moses. They refer more particularly to the wonders wrought by the hand of Moses at the exodus and in the desert; and do but re-echo the declaration of God himself (Nu. 12 : 6). *Espin.*—This eulogy seems to have been added that the children of Abraham might place dependence on Moses until the manifestation of Christ; for although prophets were from time to time raised up, the superiority should remain with Moses, lest they decline from the rule of the Law. Two signs of his excellency are here recorded, his familiar acquaintance with God and the glory of his miracles. *Calv.*—Moses was the founder and mediator of the Old Covenant. As long as this covenant was to last, no prophet could arise in Israel like unto Moses. There is but One who is worthy of greater honor than Moses—namely, the Apostle and High-Priest of our profession, who is placed as a Son over all the house of God, in which Moses was found faithful as a servant (compare Heb. 3 : 2-6 with Nu. 12 : 7), Jesus Christ, the Founder and Mediator of the new and everlasting covenant. *Keil.*

Whom the Lord knew face to face.

Others saw visions and dreamed dreams; he spoke face to face with God and was deemed worthy of honors never claimed for an Amos or an Isaiah. Somebody adds here, "There arose not a prophet since in Israel like unto Moses." On its face it is a later addition, like the rest of the chapter. But it is the "amen" that confirms the letter of the history or the self-praise that seals the counterfeit. E. C. B.

Moses was the first to disclose the glorious nature of God and his gracious relationships to our race, as the corner-stone of a great commonwealth. He was the first to proclaim, by his sacrificial institutes and teachings, the one principle that "without shedding of blood is no remission." He was the first to proclaim the elementary principles and the true basis of the noblest human ethics: "Be ye holy: for I am holy." He was the first to require of a people love to God as the spring of all obedience, and to assign as the reason for their love the care of God to them. He was the first who made provision for the education of a whole people in the things of God; with virtue and piety for its lessons, and the home for its training-school. He was the first who aimed at educating a people to self-government. Others might follow on in all these respects, but no one else ever could be like Moses in *starting* all this new national life, thought, and virtue, in organized form. And yet how much more than one like Moses do we need for a world's regeneration and a Church's education! "If there had been a Law given which should have given life, verily righteousness should have been by the Law." But "what the Law could not do" God has done through our Lord Jesus Christ. Moses can give rules. Only the Lord the Spirit can give life. A Greater than Moses has come, and has created by his power a new commonwealth, whose citizenship is in the heavens. In this "new Jerusalem, which cometh down from God out of heaven," lo! "all things are made new." C. C.

His Influence upon Human History.

Calm and colossal, not so much distinguished by his individual features as by the mighty deeds with which he is identified, stands out the figure of that Hebrew lawgiver; and betwixt the romantic incidents of his birth and upbringing, his unparalleled achievements as the conductor of a national exodus, and his exalted function as the founder of the Hebrew commonwealth and the father of a new dispensation, no mere man has exerted a larger or more enduring influence in human history.

Hamillon.—Of all the great men who have played their part on the broad theatre of human action, Moses is the one who has exerted the most pregnant influence on the destinies of mankind and on the direction and progress of civilization. His lofty intellect, his greatness of soul, his pre-eminent virtue, and his unequalled services in the cause of true religion and of republican constitutional liberty, place him at the head of those illustrious benefactors of mankind who here and there, though at intervals too distant from each other, embellish the canvass of history. E. C. W.—Nor was his memory confined to the single people which under his auspices became a great nation. Manetho, the Egyptian, spoke of him as the founder of the Jewish polity and the author of the Jewish laws; the Greeks became acquainted with his name about the time of Herodotus, and unanimously attributed to him the peculiar customs which marked out from all others the Jewish people. Historians of Egypt with one voice proclaimed that it was he who led the Jews from Egypt to the Holy Land. From Greece his fame passed to Rome, where attention was first drawn to him by Cornelius Alexander in the time of Sulla, and where he soon became known as "the Jewish legislator," and attracted the notice of Apollonius Niolo, Trogius Pompeius, Strabo, Thallus, the freedman of Tiberius, Tacitus, Juvenal, Longinus, and others. Longinus called him "no common man;" Numenius, the Pythagorean philosopher, said that he was "very powerful with God through prayer." Hecateus of Abdera praised his courage and practical wisdom. G. R.

The Hebrew lawgiver, considered merely in an historical light and without reference to his Divine inspiration, has exercised a more extensive and permanent influence over the destinies of his own nation and mankind at large than any other individual recorded in the annals of the world. Christianity and Mohammedanism alike respect, and, in different degrees, derive their origin from the Mosaic institutes. Thus, throughout Europe, with all its American descendants, the larger part of Asia and the north of Africa, the opinions, the usages, the civil as well as religious ordinances, retain deep and indelible traces of their descent from the Hebrew polity. To his own nation Moses was chieftain, historian, poet, lawgiver. He was more than all these—he was the author of their civil existence. Other founders of republics and distinguished legislators have been, like Numa, already at the head of a settled and organized community; or have been voluntarily

invested with legislative authority, like Charondas, Lycurgus, and Solon, by a people suffering the inconveniences of anarchy. Moses had first to form his people, and bestow on them a country of their own, before he could create his commonwealth. The Hebrews would either have been absorbed in the population of Egypt, or remained a wretched Pariah caste, had Moses never lived, or never received his Divine commission. In this condition he took them up, rescued them from captivity; finding them unfit for his purpose, he kept them for forty years under the severe discipline of the desert; then led them as conquerors to take permanent possession of a most fruitful region. Yet with singular disregard to his own fame, though with great advantage to his design, Moses uniformly referred to an earlier and more remote personage the dignity of parent of his people. The Jews were children of Abraham, not of Moses; they were a distinguished nation as descendants of the patriarch, not as compatriots of the lawgiver. The virtue of pure and disinterested patriotism never shone forth more unclouded. He nobly declined the offer made to him by the Almighty, to substitute his own family for the offending race of Israel. The permanent happiness of the whole people was the one great object to which the life of Moses was devoted; so that, if we could for an instant suspect that he made use of religion for a political purpose, still that purpose would entitle him to the highest rank among the benefactors of mankind, as having been the first who attempted to regulate society by an equal written law. If God was not the sovereign of the Jewish State, the Law was: the best and only safe vicegerent of Almighty Providence, to which the welfare of human communities can be intrusted. If the Hebrew commonwealth was not a theocracy, it was a democracy. On the other hand, if, as we suppose in the Mosaic polity, the civil was subordinate to the religious end, still the immediate well-being of the community was not sacrificed to the more remote object. Independent of the temporal blessings promised to the maintenance of the Law, the Hebrew commonwealth was so constituted as to produce (all circumstances of the times, the situation and character of the people considered) as much or more real happiness and independence than any existing or imaginary government of ancient times. Let Moses, as contrasted with human legislators, be judged according to his age; he will appear, not merely the first who founded a commonwealth on just principles, but a lawgiver who advanced political society to as high a degree of

perfection as the state of civilization which his people had attained, or were capable of attaining, could possibly admit. But if such be the benign, the prematurely wise, and original character of the Mosaic institutions, the faith of the Jew and the Christian in the Divine commission of the great legislator is the more strongly established and confirmed. *Milman.*

Moral and Spiritual Points of Character.

The noblest trait in his moral character was his patriotic disinterestedness. He twice refused the tempting offer of the aggrandizement of his own family, when God threatened to reject the Israelites for their rebellions, and make of him "a great nation" in their stead. And he left his sons, without rank or patrimony, as private Levites, to subsist on the national bounty, in common with their brethren! *Hales.*—On the conquest of Canaan, Joshua receives large landed estates, but for the sons of Moses there was nothing more than their share of the Levitical offerings. Even the headship of the tribe of Levi belonged to Aaron, the elder brother of Moses; and upon him and his descendants the high-priesthood was conferred. They did consequently hold a grand position; but as for Moses himself, in 1 Ch. 6, after he has been barely mentioned, his race drops entirely out of the genealogy, while the family of Aaron is carefully described. *R. P. S.*

He had great privileges; but he had also great responsibilities and trying ordeals. Heaven honored his intercessions with signal deliverances; but heaven punished his sin with a visitation so severe that nothing could better serve to magnify the Law and make it honorable. The promised land he might not set his foot upon; and yet God comforted him and God buried him. A paradox truly, but only on the hypothesis of unreality. Without an army, without the restraints of established customs and regular occupations, by the sheer force of his goodness, his disinterestedness, his supreme patience, and the favor of God, he led, as a father, for forty years, the most intractable and obstinate of peoples. The intrigues of his own family neither disheartened nor angered him. Alive as few others to the demands of even-handed justice, having for his great task the training of a people in the arts of war as well as of peace in a rude age, it is still the law of love to God as a rule of conduct on which he everywhere chiefly insists. Five several times he returns to it (De. 6:4 f.; 10:12; 11:13; 30:6, 20) with emphatic reiteration. *E. C. B.*

All the great men of sacred as well as of pro-

fane history possessed some prominent virtue or quality which stood out in bolder relief than their other perfections. We think of the faith of Abraham, of the conscientiousness of Joseph, of the contrition of David, of the generosity of Jonathan, of the zeal of Elijah—but what do we regard as the dominant quality of Moses? The mind is perplexed in the attempt to fix on any. It is not firmness, it is not perseverance, it is not disinterestedness, it is not patriotism, it is not confidence in God, it is not meekness, it is not humility, it is not forgetfulness of self. It is not any one of these. It is ALL of them. His virtues, his graces, were all equal to each other; and it was their beautifully harmonious operation and development which constituted his noble and all but perfect character. *Kil.*

His faith is something marvellous, something almost without a parallel. It takes him to God at every moment; it sustains him under every trial and disappointment; in a lifetime of a hundred and twenty years it fails him perhaps three or four times, otherwise it is a constant support and stay. To the last he has the eternal God for his refuge, and feels underneath him the everlasting arms (De. 33:27). Not even Abraham, "the father of the faithful," is more a man of faith than he. *G. R.*—"He endured," says the inspired penman, "as seeing him who is invisible." He had a vivid and constant sense of the presence of God, and a correct estimate of the relative importance of things seen and temporal, as compared with those which are unseen and eternal. This kept him from contamination during his early education, and while yet he was in the palace of the Pharaohs; and when the day came when he must take the one side or the other in that conflict which has continued through all the ages, he did not hesitate or attempt to temporize, but "esteemed the reproach of Christ greater riches than the treasures in Egypt." Never more alluring prospects opened up before any man than those which the world held out to him. The throne of the greatest monarchy of his age was within his reach. All that wealth could procure, or pleasure bestow, or the greatest earthly power command, was easily at his call. But the glory of these things paled in his view before the more excellent character of those invisible honors which God set before him; and so, without a sigh of regret or a thought of sacrifice, he turned his back upon a position which he could occupy only by proving false to his countrymen and disloyal to his Lord. This faith sustained him in the solitudes of Midian, and animated him amid all the conflict attend-

ant on the Exodus, and all the difficulties that confronted him in the wilderness. From the moment when he heard the promise, "Certainly I will be with thee," on till the day when he set out for Pisgah, he was seldom visited with misgiving. His intercourse with God was of the closest and most confidential character. Jehovah, to him, was a living person, as real to him as was his brother Aaron, and more helpful to him than any human friend could be. This faith gave him courage in the hour of danger, and calmness in the time of trial. Whether he was called to go in before the angry Pharaoh, or to face the mutiny of the murmuring tribes, he was equally sustained by the sight of the invisible God; and when at length he passed in within the veil, he went only into a higher and closer fellowship with one whom he had long known and loved. W. M. T.

While busy with codes and their proper distribution among the centuries, the critics have strangely overlooked the lawgiver himself, and have completely failed to account for the conception of such a character as that of Moses, and the unique portrayal of it in the Pentateuch. Perfect it is not, for then it would be other than human;—but from that first sweet picture of the little child nestling in its cradle of papyrus leaves, among the reeds of the Nile, to that last, solemn journey to the top of Nebo, to get one glimpse of the dear land which, because of sin, he might not set his foot upon—unique, and to the final stroke beyond the possible reach of invention. Conjured into the history he was not, and could not have been; and just as little can he be conjured out of it. But in it, and of it, then the miracle, if miracle it be, is God's, and cannot be overthrown. And with the overshadowing personality of a Moses, indisputably fixed in the age of Moses, you have not only a sure and steadfast anchor for the documents that bear his name, but also a sufficient pledge of their genuineness and order.

The material universe during these cycles of time since the exodus has been slowly undergoing change. The "everlasting hills," of which the Psalmist speaks, have taken on other shapes, gradually yielding to the touch of time. But this sublime figure of the ancient books, and those first great truths he uttered so long ago, remain unchanged. Our critics may succeed in obscuring, for some and for a time, the image and its historic setting; but to efface or greatly alter it were impossible. Like the palimpsest of the Gospel, it may be written over and over with other thoughts. But there will

also be happy discoverers in the good time to come. The human will fade out at last, and the Divine shine through. E. C. B.

God's work-day is eternity. His plan runs from the beginning of days to the end of years. Every sigh and groan of anguish comes up into remembrance before him, and every oppression and cruelty survives for judgment. The burdens of humanity grow already lighter, not heavier. The justice of the Almighty is not foiled. The year of his redeemed shall come. There is a future, and it belongs to Christianity; and there waits the redressing of every wrong. It is an inspiring lesson of faith the Scriptures teach us, when they show us the old Jewish prophets and kings bending forward as if to catch some note of the Bethlehem welcome, waiting to see their Messiah's day, and yet dying in faith "without the sight." There are two vivid scenes in the life of the great Hebrew lawgiver, not often brought forward among the wonders of his mission, which are affecting disclosures of that indwelling faith, which was the hiding of all his power: one, where he stood on the top of the mountain, not afraid, with a tranquil expectation, amid thunders and lightnings, and clouds and darkness, waiting confidently for the Lord God to speak at the beginning of his great work; the other, when, at the end of his trials and his life, he went up to look off from the top of another mountain, over the Canaan he could not enter, and then walked firmly down, without murmuring, to die. To us the Lord God *always* speaks by his Son, if we will listen; and to us the whole future is a land of promise, and every hour an outlook from Nebo, if only we have that unshaken faith that is ready to wait or to work, and asks only to be led. F. D. H.

Christianity has been advancing for centuries through martyrdoms and defections, and great stones rolled to its sepulchre, and prophecies of extinction. But still it lives and moves forward to the throne its Author and Lord has already reached. The corn of wheat which dies and rises to the harvest is its symbol, and we must take it for that of our personal life. If we wish present success we may go seek it elsewhere, but if we desire the strength and peace which make a man independent of everything but God, we must find these in God himself, and in making heart and life submissive to his will. In such a life failure is impossible unless God himself can fail and his moral universe prove itself a dream. Should he give us length of days in the world, as he did to Moses, and

usefulness and honor, leaving but one break, as break there must be, at the close, let us take it thankfully ; but if, as he appointed to his Son, he send us defeat and disappointment, and forms of death, all through, let us take it hopefully. There is full compensation for failure in every true life, and the highest where the struggle and the loss have been the deepest. Most comforting of all, there is reversal of the consequences of sin when, in humble contrition

and faith, the heart has been put into the hand of the great Healer. The shadow on earth's dial-plate is turned back when eternal life is gained, and the sun shall go down no more. We shall be waked up from our grave, like Moses, to have our heart's desire, to look on the land and on him who is the glory in the midst of it ; nay, better still, to share it with him, and to know that "if we suffer with Christ it is that we may be also glorified together." *Ker.*

Section 199.

GENEALOGICAL OUTLINE OF THE TRIBES OF ISRAEL, INCLUDING SUBDIVISIONS OF FAMILIES AND BRIEF NOTES RESPECTING PROMINENT INDIVIDUALS.

1 CHRONICLES, CHAPTERS 2 TO 8 INCLUSIVE.

NOTE.—These chapters, in great part, belong chronologically to the period of the history considered in this volume, and contain detailed information respecting the family and tribal connections of individuals named upon these pages. Obviously it is impracticable, with our limited space, to do more than note these points as a helpful reference to the student-reader.—B.

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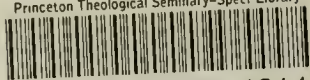
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